

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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[No. 48.]

ASSOCIATIONS.

Charleston Baptist Association.

CONTINUED.

STATE OF THE CHURCHES PREPARED FROM THE LETTERS.

Charleston.—A blessed revival has been experienced. One hundred and six added by baptism—chiefly young persons. They have adopted a new system of collecting charitable contributions, viz: By causing printed cards to be distributed among all the members, on which are stated, in proper columns, all the objects which the church patronizes. These cards, when subscribed by one or more individuals, are returned, semi-annually, to a committee of the church appointed for this purpose, together with the amounts subscribed. This method of collecting, the church thinks, has some important advantages.

On Sabbath, April 5th, 1835: WILLIAM JACKSON HARR, and JAMES DURAN, were ordained to the work of the ministry of the gospel.

Ebenszer.—Still in peace. Their efficient and beloved Deacon, T. Dargan, confined by illness. Bro. J. Hartwell, who has supplied them this year, is about to return to devote himself to an agency for the missionary cause.

High-Hills.—Have no regular preaching. Emigration and death have diminished their numbers, and they ask for aid—especially of the visits of ministers.

Mount Pleasant.—No additions. Enjoy the stated labor of Brother Graham, and with some encouragement.

Georgetown.—Destitute, except for a short time, when Bro. D. C. Bolles was among them. They invite the visits of ministers. The field of usefulness, especially among the colored people, is great.

Orangeburg.—No special revival; regular worship maintained; Sabbath school flourishing; Temperance Society languishing.

Wassonsville.—No account.

Beulah.—No account.

Twenty-five-mile Creek.—No account.

Adams Township.—Some additions; and continued peace. Supplied by Bro. Adams, and the missionaries of the Orangeburg Society.

Columbia.—Without a pastor. Meet twice a week to sing and pray, and exhort each other. Church meetings attended punctually; and Sabbath school maintained.

Candler.—State of religion far from cheering; no pastor since Oct. 1834. Their new place of worship will be completed by the first of January next.

Calvary.—Some refreshing seasons; yet now needing to be again revived.

Providence.—Their faithful, excellent Deacon, Edw. Barrett, removed by death. Jesus was all his theme in life and in death. Some additions, and many appear concerned for their souls.

Bethel.—Have had a small increase. Bro. Alexander Park, an active, useful member, removed by death. His last moments were joy and triumph.

Goose-Creek.—A branch of this church has been established on the eastern branch of Cooper river.

Brothers SAMUEL LYNES, jr. and CHARLES MIDDLETON BREAKER, have been ordained to the work of the ministry of the gospel.

Mount Olive.—Supplied regularly by D. Sheppard, and the visits of missionaries of the Orangeburg Society.

Colonel's Creek.—Congregation serious and attentive; but few conversions. The labor of brethren Nicholas, Higgins and Woyten have been enjoyed.

Four-Holes.—Supplied by J. Griffith, monthly; and by brethren Breaker, Nolen and Wheeler, missionaries of the Orangeburg Society.

Mechanicville.—Emigration has left so few members, and so few materials for building up the church in that neighborhood, that they cherish but little hope of ever seeing it strong again.

Sumterville.—Are disposed to encourage greater liberality as stewards of the gifts of God. No special work of grace.

Sandy-Run.—No additions; numbers much diminished by the formation of a new church out of their members. They meet for devotional exercises, and have licensed bro. William Taylor to preach. At their own request, they have been now dismissed to join the Edisto Association.

Santee.—A small band, striving together for the faith of the gospel.

Swift-Creek.—No account.

Fellowship.—Diminishing by emigration to the west. Few and dispersed, they are not able to maintain frequent meetings. Supplied only by the missionary of the Domestic Missionary Board.

Moriah.—Mourn the death of their beloved and useful pastor, Rev. T. Windham. He was a laborious and pious man; a good minister of Jesus Christ.

St. George's.—A small increase. Bro. T. Adams, and the Orangeburg missionaries, supply them. Bro. William Fox licensed to preach.

Enon.—A small addition; dwelling together in love.

Jackson's Creek.—No account.

Edisto Island.

Bethlehem, 2d.—Difficulties removed; appearances encouraging. Supplied only by the missionary.

Bethany.—Suffer a wintry season; but maintain the ordinances among them.

Antioch.—Diminished and brought low by emigration; but hoping for a time of refreshing.

Orange.—No account.

St. James.—Have peace and unanimity. Have licensed b. o. J. J. Ray to preach the gospel.

The history of the two following, lately constituted churches, are, perhaps, best given in the words of their letters to this body:

The Edisto.—"About the first of January last, the Orangeburg Missionary Board sent their missionary, Rev. Jacob Wheeler, to preach for us, who was accompanied by Rev. William Nolan. These two brethren preached for us frequently, through the winter; and in the spring appointed a meeting, which was attended by some other brethren as well as themselves, and protracted for several days. Ten baptized. Some others being afterwards baptized, it was thought to be for the glory of God to have a new church constituted; and on the 20th of September, 1835, we were constituted into a separate church; and believing it to be, further, for the glory of God and the comfort of his children, for christians to be united together in bonds of love; if worthy, we pray an admittance into your honorable body."

(Rev. J. Wheeler and D. Shuler, first delegates.)

Mount Carmel.—"Preaching has been in this neighborhood for nearly twenty years (more or less), both by the Methodist denomination and Baptist, but with little or no success, until the present year. Through the instrumentality of the missionaries employed by the Orangeburg Missionary Board, we have had a revival among us. In August and September last, there were six persons baptized, and it was thought to be to the glory of God to have a church constituted at this place. As there were other members who lived at a considerable distance from the seat of their worship, and desired to be constituted into a separate church, and believing it to be for the glory of God and comfort of his children to be united together in bonds of love, we were constituted into a separate church, October the 18th, A. D. 1835: And if worthy, we pray an admittance into your honorable body."

(J. S. Antley and Conrad Kemmerlin, first delegates.)

MINUTES OF THE GENERAL COMMITTEE.

For the Charleston Baptist Association Fund, Nov. 2d 1835.

1. The following delegates appeared and took their seats, viz. B. Manly, N. Graham, J. Wilder, W. G. Barron, B. Gerald, A. Cuttino, J. Dunn, A. W. Mahony, J. E. Dargan, J. Nicholls.

2. Elected B. Manly, *President*, and J. E. Dargan, *Secretary*.

3. Read and accepted the Treasurers account: A. C. Smith was continued Treasurer without re-election.

4. Agreed that as Brother Hartwell has not received the money forwarded to him by the Treasurer, on account of his expenses to the Triennial meeting of Convention, the Treasurer be directed to pay him \$25, on the same account.

5. The collection taken up after charity sermon on Sunday, after deducting the sums specially appropriated, was equally divided between the Education, the Foreign, and the Domestic Missionary Funds.

6. The following sums were received viz.

Collected at the Monthly Concert of	
Prayer in Sumterville,	\$11.50
Woodville Female Society,	6.75
Bethel Missionary Society, Bethel Church,	43.50
	\$61.75

7. The President read a document from Brother Wood Furman, giving some particulars relating to the early history of the General Committee. *Resolved*

that Brother Furman, be requested to embody the most important of them to be appended to the minutes of the General Committee.

8. W. Riley, and W. E. Bailey were appointed assistants to the special Committee.

9. W. Riley, and B. Manly appointed Auditors of the Treasurers accounts.

10. The subject of a permanent endowment of a Theological Professorship in the Furman Institution, was brought up by the President, and the proceedings of the Convention on that subject at its late extra Session, were read to the Committee. The request of the Convention to pledge the yearly interest of all our funds, being a new matter, not considered by the Churches, the Committee did not feel disposed to act definitively on the subject at present; but *unanimously resolved*, that they highly approve of the plan of the Convention, for endowing a Theological Professorship. That it be submitted to the Churches whether they will not fall in with it, so far as to pledge the yearly interest of all the present available funds of the General Committee, for this purpose, to be finally decided at the next meeting of the General Committee. And to answer the contingency of the appointment of a Professor the next year, that this Committee authorize the special Committee, to pay the sum of two hundred and fifty (\$250) dollars, towards the Salary of a Theological Professor, should one be appointed the ensuing year by the Convention or by its Board.

11. *Resolved*, that to carry out the plan of the Convention, to endow as soon as possible a second Professorship, an effort be made immediately, to obtain donations or bonds bearing interest; and that all the members of this Committee be requested to use their utmost exertions to obtain what may be given, after our adjournment, among the friends of religion and learning, within the sphere of their influence.

12. *Resolved*, that as the attorney who has heretofore acted for this Committee, is understood to be about removing from the State, the Special Committee be requested to employ J. B. Miller Esquire, or in case of his declining to act, some other competent attorney, to adjust the claims of the Committee, in order that all our funds may be made available as soon as possible.

13. Committed all unfinished business to the Special Committee. Adjourned.

REFUGES IN ILLIGENCE.

From the American Baptist.

For the Valley of the Mississippi. THE \$5000 PLAN.

It has given us pleasure to observe that the liberality of the friends of the Baptist General Tract Society, has placed on her subscription, rather more than 200 subscribers, of \$5 per Annum for five years. Of course the subscriptions for the first year are due, as the \$5000 are subscribed.

From the American Baptist.

New Jersey State Convention.

The annual meeting of this body, was held in the Meeting house of the Baptist church in New Brunswick, on the 4th inst: The introductory sermon was preached by brother J. C. Harrison, from John, xiv. 6. "No man cometh unto the father but by me."

* * * * *

After the sermon, President, Rev. Daniel Dodge, took the chair; the Secretary Rev. M. J. Rhee took his seat, and the body was organized, by the reception of the delegates. In the evening the Secretary read the report of the Board, which was an interesting document.

The whole amount contributed to the funds of the convention was about, \$1,040: for the Burman Mission, through the convention \$150, and, on the subscription for the A. B. H. Mission Society, \$540 78 were paid, and about \$2000 remain to be paid, in a limited period. Thus, it appears that the Convention raised for missionary purposes during the year, which terminated at this session, \$1,932 78.

A resolution was unanimously passed to raise during the year \$1000 for the A. B. Home Mission Society.

Trial of Rev. Albert Barnes.

The Synod of Philadelphia have reversed the decision of the Second Presbytery of Philadelphia, which acquitted the Rev. Mr. Barnes from the charge of *heresy*, preferred against him by Dr. Jinkin;—thereby declaring the Rev. Albert Barnes guilty of *heresy*.—*Watchman*.

Dr. Wilson vs. Dr. Beecher.

It is known to our readers, that Dr Beecher has been accused of heresy by the Rev. Dr. Wilson—that under this charge he had his trial before the Presbytery of Cincinnati, in June last, that he was acquitted by the Presbytery, and that Dr. W. appealed to the Synod of Cincinnati. The case came up before the Synod on the 27th ult. and was disposed of in the following manner, as reported in the Cincinnati Journal on the 29th ult.

CASE OF DR. BEECHER.—Tuesday afternoon, the appeal of J. L. Wilson, D. D., in the case of Lyman Beecher, D. D., was called up. The reading of the minutes occupied the time until recess. After recess, for tea, Dr. Wilson commenced his speech, and continued, until adjournment. He also occupied all of Wednesday, until about 7 P. M., when Dr. Beecher began his reply. Dr. Beecher closed his defence the next day, at 3 P. M. Dr. Wilson responded, and then the case was submitted without argument from the presbytery. Some time was occupied by the members in giving their opinions. The following minute was finally adopted by a large majority:

Resolved, That the appeal of Dr. Wilson be sustained.

1st. Because the Synod see nothing in the conduct of Dr. Wilson, in preferring and prosecuting the charges against Dr. Beecher, which ought to infer censure.

2d. Because, although the charges of slander and hypocrisy are not proved; and although synod see nothing in his views as explained by himself, to justify any suspicion of unsoundness in the faith; yet on the subject of the depraved nature of man, and of total depravity, and the work of the Holy Spirit in effectual calling, and the subject of ability, they are of opinion that Dr. Beecher has indulged a disposition to philosophize, instead of exhibiting in simplicity and plainness the doctrines as taught in the scriptures, and has employed terms and phrases, and modes of illustration, calculated to convey ideas inconsistent with the word of God and our Confession of Faith, and that he ought to be, and hereby is, admonished to be more guarded in future.

When the decision was made and announced, Dr. Beecher said, that the discourse chiefly objected to was written in Connecticut some years ago, before the present controversy had arisen in the church, and with reference to a local exigency, and that both the presbyterian church, and that he penned it with reference to the aspect of the Arminian and Unitarian controversy, as it existed in New England at the time, and that generally, the language of the sermons was familiar to that part of the church, and not liable to be misunderstood; and so far as he knew, the sermons were never misunderstood or complained of, but generally approved. That had the same subjects been discussed at the West, they would doubtless have been written with reference to their being understood and adapted to the exigencies of the church at the West, and at the present time. And that in his official instructions in preparing young men for the ministry, nothing lay nearer his heart, before the advice of the synod, than to eradicate the offensive technicals of any school or party, and secure the preaching of the gospel in this day of strife, in language that does not offend and cannot be easily misunderstood; and that the energy of this purpose would now be doubled in the execution of a work in which he hoped he might have the prayers and earn the confidence of his ministerial brethren, and the officers and members of the churches.

The parties being called in, Dr. Beecher declared his ready acquiescence in the decision of the synod, and his determination conformably to their administration; whereupon it was resolved—

1st. That the Synod express their entire satisfaction with the aforementioned acquiescence and determination of Dr. Beecher, and are happy in believing that nothing insuperable remains to prevent his usefulness, or impair confidence in him, as a minister of the gospel in the presbyterian church.

2d. That Dr. Beecher be, and he is hereby requested, to have published at as early a day as possible, in pamphlet form, a concise statement of the argument and design of his sermon on native depravity, and of his views of total depravity, original sin, and regeneration, agreeable to his declaration and explanation made before synod.

Dr. Wilson gave notice to appeal to the General Assembly, but said, in certain contingencies, he should not prosecute it.—*Watchman*.

From the N. Y. Evening Star.

Disease of the Windpipe among Clergymen.

This alarming disease, sometimes improper called "Bronchitis," has, it well known, become exceedingly common among the clerical profession in our country. As many as twenty clergymen during the past summer were in the space of a few days noticed at Saratoga, laboring under it. What makes it a subject of greater interest, is that in this climate, if it has progressed to a certain point beyond the incipient stage, it is almost always fatal. The Rev. Mr. Rutledge, of Charleston, S. C. was cut off by it a few years since in the prime of his life, leaving a large and interesting family behind. The Rev. Mr. Taylor the eloquent pastor of Grace Church, also like Mr. Rutledge, a southern man, and therefore more predisposed to pulmonary inflammation, has recently left here for Europe, with symptoms, which it is feared, indicated an attack of this dreadful malady. We believe it was scientifically described by Dr. Hugh McLean of New York, in the American Med. and Phil.

Register. He properly called it *Laryngeal Thetis* or consumption, attacking the upper part of the windpipe, in the immediate neighborhood of the cartilages and muscles employed in speech. It has, also, besides its characteristic symptom of hoarseness and loss of speech, those of ordinary consumption—the same hectic flush, exacerbations of fever, night sweats, expectoration, &c. though all are infinitely more rapid when the disease has fairly formed. Constant expectoration of a muco-purulent matter, sometimes streaked with blood—great difficulty of breathing—finally, painful respiration, accompanied with struggling for breath and rattling of mucus in the windpipe and lungs, haggard, emaciated countenance and distress of mind, though with perfect consciousness to the last, follow each other in rapid succession and soon close the scene.

Dr. McLean might have called it also *Trachitic Phthisis*, the windpipe proper, before it branches into the lungs, is often if not always involved, as may be seen by examining after death, the ulcerations and inflamed patches on the mucous membrane immediately at the bifurcation of the Bronchæ. The whole of the body and substance of the lungs also, may finally become implicated by the inflammation extended into all the ramifications of the air vessels. But more, frequently perhaps the disease is confined to one spot, that of the windpipe, and rapidly wastes away the patient by incessant mucous expectorations, hoarseness and irritation.

A Clergyman in the Pennsylvania, newspaper, at Pennsylvania, has, in a long article, enumerated the supposed causes, many of which are well founded.—He imputes its frequent occurrence among Clergymen to their incessant labor in speaking, the loudness and length of their sermons, the early life at which they commence their labors, confinement in the close air of theological seminaries and badly constructed churches, their being called upon to perform so much more extra duty at benevolent societies, and at funerals in the open air, &c. than formerly, the throwing of the head back in prayer, anthracite coal, &c. The last we doubt. Our capricious, humid and cold climate is enough without any other. There is but one word in our opinion, to say of the remedy, and that is a hot climate in the West Indies or elsewhere in the tropic as soon as the victim can fly there. Medicaments, we think, totally useless, and delay, or procrastination, is fatal. A residence in hot latitudes immediately revolutionizes the circulation of the fluids, throws them on the skin and restores all the functions.

Lying.

A writer in the Literary Gazette, in noticing "Mrs. Opie's Illustrations of Lying," has the following remarks, which we recommend to the attention of parents. [*Wesleyan Journal*.]

"There is one class of lies, which we are a little surprised did not attract Mrs. Opie's attention; *lies told by parents to their children*. We believe that the slight regard in which strict truth is held by mankind, is principally owing to the lies which are told to children by their parents during the first few years of their lives. Then is the time that permanent impressions may be as well made as at former period. It is then, probably, that what is called the natural propensity of a child is unfolded. Many persons who have a great abhorrence of lying, and whip their children if they detect them in it, yet make no scruple

of telling and acting the most atrocious falsehood.—There are few parents who do not do this in a greater or less degree, though doubtless without dreaming they are guilty of criminal deception. With many the whole business of managing their children is a piece of mere artifice and trick. They are cheated in their food, cheated in their dress. Lies are told them to get them to do any thing which is disagreeable. If the child has to take physic, the mother tells him she has something good for him to drink; if recusant, she says she will send for the doctor to cut off his ears, or pull his teeth, or that she will go away and leave him and a thousand things of the same kind, each of which may deceive once, and answer the present purpose; but will invariably fail afterwards. Parents are too apt to endeavor to pacify their children by making promises they never intend to perform. If they wish, for instance, to take away some eatable which they fear will be injurious, they reconcile them by the promise of a ride, a walk, or something else that will please them, but without any intention of gratifying them. This is lying, downright lying. People think nothing of breaking their promises to children, if the performance be not perfectly convenient. But they are the last persons to whom promises should be broken, because they cannot comprehend the reason, if there be one, why they are not kept. Such promises should be scrupulously redeemed, though at a great inconvenience, for the child's moral habit is of infinitely more consequence than any such inconvenience can be to a parent.

"We have only noticed a few of the cases of lying to children, but enough to illustrate the frequency of it. And yet, after having pursued such a course of deception for the two or three first years of life, if the parent then finds the child trying to deceive him, and will tell him a downright lie, he wonders how he should have learned to do so, for he has always taught him to speak the truth; without reflecting that he has been lying to him from his very birth. So he attributes that habit to an innate disposition and tendency for falsehood, which he has himself been fostering and nourishing from the first.—Children soon learn to know when they are deceived, and how to deceive others. They are not deceived, many times in the same way; and the most comfortable method in the end, as well as that most conformable to the precepts of morality and religion, is never to deviate, in the slightest degree, from strict truth in our intercourse with them."

Reason and Revelation.

I propose in my present letter, to proceed by your permission to the examination of the doctrine of Universalism. But there is a previous question between us and the Universalists, which must be first settled; and that is in matters of religion, which must be our guide, Reason or Revelation? When we assert the doctrine of future and everlasting punishment, as taught in the Bible, the Universalist exclaims, "it is unreasonable and therefore I cannot believe it." Now this objection serves to show the true ground upon which his doctrine rests. He may condescend to call in the aid of Scripture occasionally, but when this fails him, then Reason is resorted to as the *msin* dependence. And herein, let me say, is a striking likeness between Universalism and Deism. Deists are willing to acknowledge the Bible as true, so far as it seems reasonable, but whenever it differs from Reason it must be rejected. Whers-

fore, Universalism and Deism must either be the same or of the same family. However this may be, let us proceed to the examination of the question, that lies between us. I wish to premise, in the first place, that I do not contend that Reason is useless and to be laid aside altogether, in matters of religion; for then Revelation itself would be useless. Reason is acknowledged to be one of the noblest gifts of God to man and when directed by the Spirit and enlightened by the Word of God, is of great utility in matters of religion.

———Philosophy baptized
In the pure fountain of eternal love,
Has eyes indeed; and viewing all she sees,
As meant to indicate a God to man,
Gives him praise and forfits not her own."

I have no dispute with the Universalists, therefore, as to the utility and great importance of Reason; but as to which must take precedence in directing our religious opinions, Reason or Revelation. The Universalists says, *I am not required to believe what I do not understand.* This in one sense is true, but in the use attempted to be made of it, is perfect sophistry. I must understand the meaning of any proposition, (that is the sense contained in the terms) before I can believe, otherwise how should I know what it is I am called upon to believe! But at the same time, the thing itself, when so understood and believed, may be incomprehensible, because it may be beyond the range of intellect, limited as is ours. It is an absurdity to say, we will not believe any thing, but what we can understand. We understand not the nature of our own existence, how mind operates on matter or how the will moves the limbs of the body; neither do we understand the mystery of connection between the mind and the body, so as to form one person yet these are things we must believe. We know not how it is that plants growing out of the same soil, have different appearances and qualities; some beautiful, others unsightly, some having white flowers, others red or blue—some medicinal or culinary, others poisonous; and yet these are things we must believe or renounce our Reason and our Senses. I do not contend, then, that Reason should be laid aside, but that it should be exercised in its own proper sphere. There are necessities which man's limited reason can never fathom. Hence the necessity of a Revelation. When we lay aside this and attempt to follow reason, we enter upon a shoreless, fathomless Ocean, without a Pilot, to float at random or be driven by tempestuous winds, until dashed upon the Rock of Infidelity, or swallowed up in the whirlpool of Scepticism. The following reasons may serve to convince us, that Reason alone is not sufficient as a guide, in the formation of religious opinions. 1. Reason is limited in its range. Before correct conclusions can be formed, on any subject, it must be viewed, in all its parts and relations. But religion has reference not only to the past and present, but the unknown future; not only to one race of beings, but to all others, which have ever existed or may exist; now it is clearly impossible for the mind of man to view, at once, the whole plan of the Divine Government, and how could it form a correct opinion of the different parts of that plan! For instance, a skillful mechanic constructs a vast piece of machinery, consisting of many wheels and various appertences, but all necessary, to its proper operation. Parts of the machinery, that are not too large to be viewed, at one glance, may be understood, as to their operation and design; but oth-

er parts are beyond the view, and the whole cannot be seen, at one and the same time, as well as all the parts viewed separately and in their relation to each other; and hence to comprehend the whole, is an impossibility to any, but the mechanic himself who constructed it. What would be thought of an individual, who, though no mechanic, should undertake, from a partial or limited view, to pronounce upon the whole or any part of this machinery as entirely useless or improper! Such to us is God's plan of Government; we can see it only in part, and upon the propriety of many of the measures relating to it, we are incompetent to reason safely, because the subject is too vast for our comprehension; and when He was kindly, for our benefit, revealed some of these measures, shall we presume to say they are unreasonable and improper, or inconsistent with the character of Deity, because we cannot understand them! What presumption! 2. Reason is not only limited in its range, but liable to be misguided in its operations, by the influence of passion and prejudice. Our constitutional temperament has much to do with our opinions. Our inclinations give a perverted view to almost every object we contemplate, or about which, we attempted to reason. The object that appears naturally agreeable, we are tempted to think it right to pursue, however criminal the pursuit may be. We dislike the law that interferes with our favorite pursuits and are apt to think it wrong. The refractory child is apt to think that a hard law, that punishes its disobedience, men are but children of larger growth, in this respect. If Reason be thus limited to its range and liable to be biased in its exercise by passion and prejudice, it is not a safe guide, in matters of religion, when opposed to Revelation. Its proper place, is, to aid us in determining whether the Bible be a Revelation from God, and then, in the proper understanding of the sense of that Revelation. Having done this, it has done its office. Its proper place then is not to cavil, but submit. When we attempt to reason about the propriety or impropriety of what is clearly revealed, or to comprehend what is above. Thus Satan, by reasoning with our mother Eve about the propriety of God's command, to abstain from the fruit of the tree of knowledge of good and evil, created doubts in her mind, as to the certainty of the punishment that would follow and induce her to eat. Let us beware, from this fatal instance, how we undertake to reason in opposition to the plain declarations of the Bible. Many things revealed in the Book of God are mysterious and incomprehensible to beings of our limited capacity, and others, even contradictory to our natural opinions; shall we reject these, or modify them to suit our notions? Would it not be far more modest and becoming in such finite creatures as we are, to submit our judgment to that of an allwise and infinite Being, whose "thoughts are not our thoughts, and whose ways are not our ways!" A father undertakes to impart instruction to his child. Curiosity being excited, the child goes on asking questions, until he gets into matters too deep for his understanding. His father perceiving this says to him, "My son, I cannot explain this thing to you now, so that you can understand it; all that I can say, is that it is so; you must therefore receive it on my word, and wait until you get to be a man, and then you may understand it." Thus it is with the Revelation. Stop at what point it will, some parts cannot be understood now, because they serve as connecting links, between the present and future world and can be explained only by a knowledge of both.

These we must receive on Divine testimony, and wait till our faculties shall be enlarged and perfected in a future state, in order to comprehend them, if ever they are to be comprehended. These serve too to try us and discover to us, how much confidence we can repose, in what God says. Suppose the atstripling just referred to, should say to his father, "Father, what you say is very strange, it differs from all my notions, I cannot understand it, and therefore I do not believe the truth of what you tell me." Would not this be considered proud conceit, nay insufferable arrogance, in that boy, who had never known his father to deceive him or tell him a falsehood! What then shall we say of that disposition in man, which leads him to dispute with God, the truth of what he has clearly revealed, merely because, it does not accord with his notions, or cannot be reduced to a level with his capacity! Oh! this is that pride of heart that expelled Satan and his associates from the abodes of bliss, brought wretchedness and misery upon our world, and still drives many of our race off, into the paths of infidelity, under the fair and boasted name of Reason. I have thus endeavored to show the insufficiency of Reason to guide us in matters of religion, because I believe here is the secret and insidious principle that is at work, to prevent conviction from rushing upon the mind, when arguments are drawn from the Bible too powerful to be resisted; when deprived from all his other armor, in which he trusted, the Universalists wield their weapon, called Reason, (whose real name however is *sophistry*) which he has learned, by constant exercise to manage to advantage against his opponent, perhaps not unaided either, by that distinguished personage, who himself used it, in his assault, on our mother Eve, and has since taught its use to many.—*Hodges on Universalism.*

Burman Translation.

From the following extract which we take from the New York Baptist Register, it would appear that the Board of the American Bible Society, have not finally decided the question as regards sanctioning the Burmese version. We presume that the Committee to whom the subject was referred and recommended to the Board the adoption of a resolution expressive of their disapproval, and declining to make further appropriations for its circulation. We are fully of the opinion that the decision of the Board will be adverse to the Burman translation. The Editor of the Register, now on a visit to New York, remarks:

"On Tuesday afternoon last the subject of aiding Baptists in the circulation of the Bible, translated by their missionaries in heathen lands, came up before the Board of the American Bible Society. A great assembly were present in the Society's house. Dr. Macauley went extensively into discussion of the meaning of the disputed word, and was supported by Dr. Minor. Brother Cone replied with his usual readiness and ability, showing that that was not the place and time to discuss the meaning of the word; at a proper time he would not shrink from such discussion. It is indeed singular that any discussion as to the meaning of this word should for a moment be tolerated in a society of this kind, which virtually carries on its lintels and door-posts the inscription, "No sacrifice of tenets by the members of the Union." It would seem from what has transpired, that this great Society is to be made the arena to decide as to the orthodoxy of Baptist sentiments. On the adjournment of the meeting, the subject was recommitted

to the same committee, to report again at the next meeting of the Board in about a fortnight. The public feeling is becoming greatly excited; and if this matter should shortly swallow up all others I should not be surprised."—*Religious Herald.*

Children must be led to God, not driven.

A mother, sitting at her work in her parlor, overheard her child, whom an older sister was dressing in an adjoining bed-room, say repeatedly, as if in answer to his sister, "No, I don't want to say my prayers; I don't want to say my prayers."

"How many church members, in good standing," thought the mother to herself, "often say the same thing in heart, though they conceal eyes from themselves, the feeling."

"Mother," said the child, appearing in a minute or two, at the parlor door, the tone and look implied that it was only his morning salutation.

"Good morning, my child."

"I am going out to get my breakfast."

"Stop a minute; I want you to come here, and see me first."

The mother laid down her work in the next chair, as the boy ran towards her. She took him up. He kneeled in her lap, and laid his face down upon her shoulder, his cheek against her ear. The mother rocked her chair slowly backwards and forwards.

"Are you pretty well, this morning?" said she in a kind, gentle tone.

"Yes, mother; I am very well."

"I am glad you are well. I am very well too; and when I waked up this morning, and found that I was well, I thanked God for taking care of me."

"Did you?" said the boy, in a low tone—half a whisper. He paused after it—conscience was at work.

"Did you ever feel my pulse?" asked his mother, after a minute of silence, at the same time taking the boy down, and setting him in her lap, and placing his fingers on her wrist.

"No, but I have felt mine."

"Well, don't you feel mine now!—how it goes, beating."

"Y-e-s!" said the child.

"If it should stop beating I should die."

"Should you?"

"Yes, and I can't keep it beating."

"Who can?"

"God."

A silent pause.

"You have a pulse too, which beats in your bosom here, and in your arms, and all over you, and I cannot keep it beating, nor can you. Nobody can but God. If he should not take care of you, who could!"

"I don't know,"—said the child with a look of anxiety; and another pause ensued.

"So when I waked up this morning, I thought I would ask God to take care of me. I hope he will take care of me, and all of us."

"Did you ask him to take care of me?"

"No."

"Why not?"

"Because I thought you would ask him yourself, God likes to have us all ask for ourselves."

A long pause ensued. The deeply thoughtful and almost anxious expression of countenance, showed that the heart was reached,

"Don't you think you had better ask him for yourself?"

"Yes," said the boy readily.

He kneeled again in his mother's lap, and uttered in his own simple and broken language, a prayer for the protection and blessing of heaven.

Suppose another case. Another mother overhearing the same words, calls her child into the room. The boys comes.

"Did not I hear you say you did not want to say your prayers?"

The boy is silent.

"Yes he did," says his sister behind him.

"Well, that is very naughty. You ought always to say your prayers. Go right back now, and say them like a good boy, and never let me hear of your refusing again."

The boy goes back, pouting, and utters the words of prayer, while his heart is full of mortified pride, vexation and ill will.—*Religious Mag.*

From the Amer. Bap. Magazine.

India within the Ganges.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Mission to the Mahrattas.

Bombay.—Three missionaries, one superintendent of native schools, one printer and their wives, and one superintendent of female schools.

Ahmednugger.—Two missionaries, one superintendent of native schools, and their wives, one native assistant and one itinerant missionary. On their way to the mission, one printer and their wives. About 15,337,000 pages have been printed in the Mahratta language. A part of the printing is now performed on the lithographic press. A type and stereotype foundry is also connected with the establishment.

The schools are nearly in the same state as last year, when the number of scholars was 1295 males and 299 females. An asylum, or charity school, was open at Bombay in the summer of 1834, for the reception of native orphan girls, and of other poor female children.

Mission in Southern India.

Madura—about 120 miles west of Jaffna, and about 75 from the sea shore. Two missionaries and their wives. Three native assistants. A school for boys and another for girls had been opened, each with a few pupils, and it is the intention of the missionaries to commence boarding-schools for both sexes as soon as possible. Of the twelve scholars in the boys' school, five were of the Brahminic cast.

WESTERN FOREIGN MISSIONARY SOCIETY.

Indiana—the most remote of the English stations in India on the north west near the river Satlej. Population, about 25,000. One missionary. On their way two missionaries and their wives, and one female assistant. Arrangements are making to send out a second reinforcement consisting probably of 12 or 13 persons.

A Future State

REVEALED IN THE OLD TESTAMENT.

On insufficient grounds, and without staying to consider actual facts, some divines have affirmed what infidels* have eagerly caught at, and are still

* This seems to have been the case with Lord Byron. From a perusal of Warburton's Divine Legation, rather than from an examination of the sacred books themselves, he was led to assert, that "there is no allusion to a future state in any of the

repeating for the hundredth time, namely, that the Old Testament gives no intimation of a future state of existence, and that the Jews, before our Saviour's time, had no knowledge of the immortality of the soul. It is somewhat remarkable that these same persons are accustomed to speak of a future state as known and believed among the heathen; thus representing the Jews, God's favored people, and possessing a revelation from him, as more profoundly ignorant of the immortality of the soul than even their heathen neighbors, "among whom they shone as lights in the world, holding forth the word of life." It is passing strange that any one who reads the bible should adopt such notions. What, then, is meant by Abraham's "looking for a city which hath foundations, whose builder and maker is God"? What, by "Moses esteeming the reproach of Christ greater riches than the treasures of Egypt; and having respect unto the recompense of reward"? What, by all the prophets and martyrs "confessing that they were strangers and pilgrims on earth, and declaring that they desired a better country, that is, a heavenly"? What does Isaiah mean when he says, "why dead men shall live, together with my dead body shall they arise"?—and Ezekiel when he saw in the vision of the dry bones the future resurrection of mankind?—And, not to insist upon many other passages, what explanation shall be given of Daniel's account of the future judgment; "and many that sleep in the dust of the earth shall wake, some to everlasting life, and some to shame and everlasting contempt!" And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever!"—*South. Churchman.*

The Traffic.

In other years, the trade and traffic in ardent spirit, the making and importing, was entered upon without one compunction of conscience. It was uncondemned—it was uncondemned—it was never thought to be an inhuman thing. Men of all grades and ranks freely entered upon it, as they would upon the sale and manufacture of dry goods. The voice of the public was unheard against it; conscience was uninformed; the understanding was unenlightened; reason had not used her arguments; and the judgment had not been satisfied. But it is not so now; another era has come; another period in the revolutions of the world has arisen upon us, and we are flooded with light; every portion of society is filled with information; and the man who has sold and trafficked in ardent spirit, or drunk it moderately with a good conscience, *can do so no longer.* Whoever sells alcohol, knows as well as I do, that he is ruining the peace, the health, and happiness of every one of his customers; he does not sell honorably; his mind is now enlightened, and if he continues, let him bethink himself how he is to answer the question, at the great and dreadful day of account— "Have you sought to do good, and not evil, all the days of your life. Devise to me a way, how you may more effectually destroy and ruin the souls and bodies of men, than by selling them ardent spirit! Devise to me a method of doing a greater injury to society, than by selling intoxicating drinks. The wit of man cannot find it out.

books of Moses; nor, indeed, in the Old Testament." It may be doubtful whether such men as Warburton are the more criminal for putting weapons into the hands of such men as Byron, or the latter for using them.

CHARLESTON, S. C.

FRIDAY AFTERNOON, NOVEMBER 28, 1835.

Meeting of the State Convention.

The Committee of the Baptist Church, Charleston, respectfully informs the Delegates and others about to attend the approaching meeting, that they will be met at the Rail Road Depository; at the S. W. corner of King and Market Streets, and the book store of W. Riley, No 110 Church Street, in order to be distributed to their respective places of lodging. Those who come, will please repair to either of the above places, as may be most convenient.

General Association of Indiana.

The fourth annual session of the General Association of Indiana, was held at Lawrenceburg, commencing Oct. 20th 1835. From the Treasurer's report, it appeared that the receipts of the Association during the year had been, including a balance of \$92 from last year, \$210.33; and the expenditures, \$45.50. The meeting was attended by Dr. Guing, Secretary of the Home Mission Society. A spirit of practical religion, and of revival, we understand, seemed to pervade all the exercises.

Georgia Association.

We have received a copy of the Minutes of the Georgia Association, held in Augusta, Ga. on the 9th, 10th, 11th and 12th of October, 1835. This respectable body seem to be augmenting their means for advancing the cause of the gospel. They passed resolutions favorable to the establishment of a Baptist College at Washington, Wilkes county, as soon as \$150,000 shall have been subscribed for the purpose. The whole amount sent up by the churches for various purposes was \$2,209.40.

Resolutions were adopted, approbatory of the Baptist Home Mission Society; and expressive of confidence in their agent, Rev. Luther Crawford. We cannot, however, perceive the consistency of the Association, in recommending to brother Crawford to decline a further prosecution of his agency, from the fear of increasing the excitement on the subject of Abolition, since the Association "are assured his views are such as would be approved by all friends of the South."

On the subject of Abolition, the Association passed the following resolutions:

1. "Resolved, That we understand the scriptures fully to recognize the relation of christian master and christian servant, without the shadow of censure on the existence of such a relation; but that they give full directions how such party should fulfil the duties of such a relation."

2. "Resolved, That we consider all attempts, under the cloak of religion, to disturb the quiet existence of such a relation, to be fanatical, and unauthorized by the holy scriptures; and that, in a civil point of view, the authors of such conduct are officious intermeddlers with the lawful rights of others, and guilty of a degree of criminality worthy of the serious attention of the civil authorities."

3. "Resolved, That we believe that the course adopted by me of our brethren of the South, in relation to this subject, is well calculated to break off all intercourse, both of a civil and religious nature, between the North and the South, which event we look to with a deep regret, and which unhappy result we believe can be averted only by the timely and efficient interference of the northern people themselves."

The number baptized in the churches of this Association during the past year, 478; whole number of communicants, 6,957.

The next session of the Association will be held at Baird's M. H., Oglethorpe county, to commence on Friday before the second sabbath in October, 1836.

Reedy River Association.

We have received a copy of the Minutes of the Reedy River

Baptist Association, which convened at Bethabara Church, Laurens District, S. C., September 18th, 1835. Joseph Rabb-Moderator. Thomas Rae, Clerk.

The Head of Enoree Church forwarded for Hurman Missions, \$16.621, and this was the only Church that forwarded any thing for benevolent purposes. The Newbury and Hush River churches of this Association, send contributions direct to the State Convention, and are constituents of that body.

Samuel Thompson, Richard Johnson, R. Hendrins and Jesse Dunsen, are published as impostors, claiming to be Baptist preachers.

Number baptized among the twenty-seven churches of this Association during the past year, 88. Total number of communicants, 2518.

In this Association are 16 Ordained Ministers, and 8 Licentiates.

The next meeting will be held at the head of Enoree Church, on Friday before the third Sabbath in September, 1836.

To the Clerks of Associations.

57 In order to complete a table exhibiting the state of all the Associations in South-Carolina, we would be glad to receive the latest minutes of the Bethel, Broad River, Cape Fear, Mariah, Welch Neck and Tyger River Associations. We wish also to learn, when the Tugaloo Association was constituted.

As the Minutes are not always a correct exhibit of the Ordained and Licensed Ministers within the bounds of an Association, we would thank the Clerks of all the South-Carolina Associations to forward to us a correct list of the Ministers, Ordained and Licentiates, with their christian names and post-offices. As we do not know who are the Clerks of the Broad River, Cape Fear, Mariah, Welch Neck and Tyger River Associations, will any other brother take the trouble to procure for us the desired information respecting those bodies?

The Covenant of Redemption—the true ground of encouragement for Christian's to labor for the salvation of the Heathen.—This is the title of a Missionary Sermon by Rev. Adiel Sherwood, delivered at the late session of the Georgia Association. It is a good discourse, but not in brother, Sherwood's usual energetic style of composition.

Bishop England says the 'Catholic Miscellany' will not be published after the close of the present volume, in consequence of want of adequate patronage. We confess this does not look much like an overflowing treasury, with which to charge the political institutions of the country. He also says that the numbers lost to the Catholic "Church in themselves and in their descendants in the last half century, has been incalculably greater than those who have reunited themselves thereto." We sincerely hope this is a fact, and that it will continue to be the case. But what does Bishop England mean when he says, "I have no doubt of the existence of a conspiracy, of which it is intended that we should be the first victims, but not the last"? We should like to have this explained.

The Bishop sets a good example to his opponents. His writings are characterized by a gentlemanly and respectful manner towards other denominations; and until he is imitated in this respect, Protestants cannot exert a religious influence over the Catholics. We believe the Catholics are deeply sunk in error; but we are, as yet, far from crediting the charge made against them, of an organized conspiracy against the political institutions of the United States. Let us seek every plan to convert their souls; but let us not bear the sword against them, or exercise, under any circumstances, a spirit of intolerance.

From a remark in Bishop England's Address before the Con-

vention, we are induced to ask the 'Miscellany,' if it be necessary, when a Roman Catholic Priest dies, to "pray for the repose of his soul"? We should think a *good christian* safe after death.

We neglected to mention, at the proper time, that Gen. James Hamilton was elected President of the Charleston Bank, which commenced business on the 18th inst. The building formerly owned by the United States Branch Bank, at the corner of State and Broad streets, has been sold to the Charleston Bank, and the winding up of the business of the former is assumed by the latter, so that no inconvenience may result to the commercial interests of the city.

SUMMARY.

Deaths during the last week in this city 6—Whites 2, Blacks 4. There is to be a Catholic Church at Aiken. The lot has been given for the purpose by the Directors of the Rail Road Company.

A spirited meeting has been held at Greenville C. H., and resolutions in favor of the Cincinnati and Charleston Rail Road adopted.

Hint.—By a calculation made a few weeks since, we learn that the amount of hats now manufactured in the United States in one year exceeds sixteen million of dollars. There are, it is estimated, upwards of twenty five thousand persons employed in the business, the expense of whose labor is about seven millions of dollars.

Audubon, the Ornithologist, is now at Edinborough, superintending the publication of the 3d and 4th volumes of his splendid work. He says, in a letter to a friend in Boston—

"I intend to return to the United States early next Spring, for the purpose of procuring subscriptions and of performing a journey to the 'far West,' to enable me the better so finish my work, as I would have it finished, that is, as nearly perfect as my poor abilities will do. I am preparing, arranging and retouching the drawings of which the 4th and last volume of my work on Ornithology will be composed. To guard against accidents to myself in my future travels, I shall also prepare the matter for this volume, so that in case of death, my sons and my wife will be enabled to finish the publication."

By the brig Salem, Capt. HARVEY, from Aux Cayes, we learn that by a late resolution of the Haytian Government, nothing but Spanish Milled Dollars and Doubloons are to be received in payment for duties. Mexican Doubloons are valued at \$15, and the Dollar at 90 cents.

The Stockholders of the Charleston Canal and Rail Road Company, on Monday last, determined on commencing immediately the construction of a Rail Road from Branchville to Columbia.

White and Brown Tribes on the Negro Coast of Africa.—The Edinborough Reviewer of BOTLEK's voyage, points out the error of the common opinion that all the natives of the eastern coast of Africa are negroes.

"Eastern Africa, considered in its ethnographical coloring, is dotted, in a most extraordinary manner, with black, white, and brown,"—"a motley grouping of different races in juxtaposition."—"The majority are a dusky brown." "The handsome tribes of the interior are by the Arabs and natives of the coast, all loosely designated *white people*," a fact bearing out the assertion of early Portuguese travellers, that there are white natives in the interior of Africa. "The negro race is inferior to all the others. The brown nations are very seldom seen in slavery, as they never sell one another, and are rarely captured in war."—*Ch. Mercury.*

Old Newspaper.—The New-Hampshire Gazette, published at Portsmouth, completed the 80th year of its age, on the 10th inst. having been commenced in the year 1775, 20 years before the Revolution.

Professor Rogers has been appointed to make a Geological Survey of the State of New-York.

A New-York State Convention, for the purpose of promoting internal improvements, met at Utica, on the 11th inst.

Mr. Everett, the celebrated orator, has been elected Governor of Massachusetts, by a large majority.

The long agitated question of the boundary line between Ohio and the Michigan Territory, has terminated amicably. The commissioners appointed to run the line have made a favorable report, principally through the instrumentality of the new Governor of that Territory, the Hon. John S. Horner.

"We have received," says the 'Charleston Mercury,' "from Pinckney's Island, two potatoes, weighing thirteen and a half pounds jointly."

Union Bank.—At an election held yesterday, the following gentlemen were elected Directors of the above Institution:

Francis Lance, George H. Kelsey, Joseph A. Winthrop, Abraham Tobias, William S. Bong.

Specie.—There arrived at New-Orleans on the 4th instant in three vessels from Metamoros and Tampico, the large sum of one hundred and eleven thousand five hundred and fifteen dollars in specie.

The library of the University of "Old Harvard," contains 41,300 volumes.

The Legislature of Vermont have granted a charter for a rail road from Brattleborough on the Connecticut river to Bennington. That from Bennington to Troy is already in progress.

FOREIGN SUMMARY.

SPAIN.

NEW-YORK, Nov. 16th, 1835.

Mendizabel's accession to the Queen's Cabinet is said to be productive of favorable results to the Constitutional cause.

A victory had been obtained over the Carlists at Vallariego. Las Navis, who was marching against Madrid, had submitted to the government.

FRANCE.

NEW-YORK, Nov. 16th, 1835.

The trial of Fieschi, who attempted the King's life, is postponed till next spring.

Marshal Gerard has been appointed to the lucrative post of Chancellor of the Legation of Honor, made vacant by the death of Marshal Mortier.

Seven out of twelve of the Jury, being a sufficient number, according to the present law, to convict, had condemned M. Jaffron to three months imprisonment, and £240 fine, for saying in the Reformatore, of the House of Peers:

"One must despair of a society which allows itself to be governed by such a power."

It is said that disaffection very generally pervades the French army.

The Texians have taken the Fort of Goliad, and with it two brass cannon, 500 muskets and carbines, and 600 spears with ammunition and provisions. They were accidentally joined in this expedition by a Col. Milan of Kentucky, who had just escaped from prison in the city of Mexico, where he had been incarcerated by Santa Anna on account of his republican principles. He formerly assisted the Mexicans in gaining their independence.

General Houston is appointed Commander in chief of the Texian army.

GENERAL INTELLIGENCE.

From the Maine Farmer.

Sweet Butter.

Mr. Holmes:—Your paper has been a constant visitor at our house, since its commencement, and I have derived much very useful information from its columns. Many an hour has passed off agreeably, and very profitably too, after the children were in bed, and asleep, "and all around was low and still," in looking over the articles in it from time to time contained, on the dairy, and house-wifery. But after all the information you have been the medium of communicating, it appears by your paper, that you have just cause to complain of having eaten strong butter. If I resided in your vicinity, I should feel very much ashamed that such a cause of complaint should exist. And really I do feel ashamed for the wives of the farmers in your vicinity that they should remain so inattentive to the rules of your paper, as to still make poor butter when it is equally as easy to make good. I have butter in my house now, made last June, which is far richer in color, and pleasant in flavor, and as sweet as when taken out of the churn, and the whole process of making it I learnt from the Farmer, and will again state it for the information of your readers.

3lb. of Prembroke salt, (rock salt ground.)

2 " Salt Petre.

1 " Loaf Sugar.

Pulverize and mix them well together, and after working the milk thoroughly from the butter, incorporate 1-2 ounces of this mixture to every pound of butter. Set it in a cool place for one or two days, then work it over again until it is entirely free from buttermilk, and pack it close in stone jars or firkins as full as you wish to have it, melt some butter in a low temperature, and pour over it to the thickness of about half or quarter of an inch—on this lay a linen cloth and cover lightly. It will come out in the winter of a bright gold color, and cut smoothly; and to many palates the flavor will be more agreeable, than when it comes from the churn. On one or two firkins, instead of laying the linen cloth I made a pickle with the above kind of salt and salt petre, with which I covered them, which answered as well. The loaf sugar adds much to the agreeable flavor of the butter, but it will grow rancid if the above named salt petre is used in the proportions named without the sugar.

Selecting Seed Corn.

Pass through your corn before harvesting and select your seed from stocks that produce two or more ears, choosing the best ear. If you want earlier corn, select the ears that ripened first. By following this practice several years, your corn will become improved so that it will yield much more. So says reason, and so says experience.

Phrenology.**LECTURES OF MR. FOWLER.**

We have attended the Lectures of Mr. Fowler on the subject of Phrenology. We cannot say that they have convinced us of the truth of phrenology, as a science, for of all that we have been convinced many years; but they have satisfied us of Mr. Fowler's very accurate practical knowledge of the subject—a knowledge that could have been acquired only by a close perception joined to examination of numerous heads.

We confess that we were not prepared for so accurate a discovery of moral propensities and dispositions. We saw instances of nice discrimination on this point that surprised us; since we are morally certain that there was no previous knowledge of the person to assist the lecturer.

There have been, and are now, some serious objections made to Phrenology, as being inconsistent with some of our preconceived notions on several subjects. These Mr. Fowler attempts to answer; with what success we leave to those opposed to his views to determine. But with a sincere lover of truth, the truth is valuable for itself. He will first ascertain the truth, and then reconcile his preconceived notions with what he finds to be the truth. This is the best possible frame of mind for a philosopher or moralist; and we are or ought to be all moralists, if we are not philosophers.

A distinguished professional gentleman of this city, attended a lecture of Mr. Fowler the other night. He was a professed disbeliever, and we might say an opponent. He heard Mr. F.; saw practical examples of the truth of the science, and candidly acknowledged the almost total change in his opinion—a beautiful example of the power of truth, and the love of truth. We know nothing more honorable to man than a mind open to conviction, open to the reception of truth.—*U. S. Telegraph.*

From the Boston Mechanic.

There are many people who dislike the name of mechanic, and would, rather than put their children to an honest trade, tug hard at their business and live sparingly for the sake of giving them a college education. They think meanly of him who wears the leather apron, and is not dressed up in finery and show. Thus we believe is the reason why there are so many pettifoggers and vagabonds in the world. Many a son has been sent to college with the expectation of his parents highly excited, but, like the fable of the mountain, he only produced a mouse. We think highly of our colleges and literary institutions, and rejoice to see them prosper; but we are more pleased to see an individual's mind turned in the right current. There are hundreds of lawyers who would have made better mechanics; and have obtained a more comfortable livelihood. And we have no doubt there are many mechanics who would stand high at the bar, had they been blessed with a liberal education. But if a child have talents, they will not remain hid; and no matter what his trade or profession is, they will sooner or later burst forth. There are many distinguished individuals in the literary world—who were bred to mechanical trades. Many of the editors of our best conducted journals were mechanics, and do credit to the stations they occupy. And our mechanics, too, generally speaking are the most industrious part of the community. They are almost always busily employed. But it is apt to be otherwise with professional men. They are often dilatory, lazy. It is an effort for them to bend their minds to a difficult pursuit. They are well informed, because they spend much of their time in reading—but this is an unprofitable business, unless we have some definite object in view. In these remarks we wish it not to be understood that we think lightly of professional men generally; for we do not. We wish to address ourselves particularly to those parents who are hesitating what occupation to give their children. Are they ingenious?

fond of mechanical pursuits! Give them a trade. Do they love to study, and cannot give their attention to any thing else? Send them to college. Let your children choose themselves that trade or profession they will follow, and what they select will generally prove the most advantageous in the end. But never think a trade too humble for your son to work at—nor a profession too important for him to acquire. Let every parent pursue this course with his children, and we are confident there would be less unhappiness and misery in the world. You can never force a trade or profession upon a child; it must be natural to him. A disregard for a child's inclination in this respect has often proved his ruin, or at last unfitted him for the duties of life.

Law Anecdote.

Some time before the abolition of the Jesuits a gentleman in Paris died, and left all his estate from an only son then abroad, to that body of religious men, on condition that, on his return, the worthy fathers should give him—whatever they should choose. When the son came home, he went to the convent, and received a very small share indeed; the wise sons of Loyola choosing to keep the greater part to themselves. The young gentleman consulted his friends, and all agreed he was without remedy. At last a barrister, to whom he happened to mention his case, advised him to sue the convent, and promised to gain him his cause. The gentleman followed his advice; and the suit terminated in his favor through the management of the advocate, who grounded his plea on this reasoning:

"The testator says he, 'has left his son that share of the estate which the fathers should choose. Now 'tis plain what part they have chosen, by what they keep themselves. My client then stands on the words of the will. Let me have says he, the *part they have chosen*, and I am satisfied. It was accordingly awarded to him without hesitation.

Texas.

The subjoined extract from the address of the New York Committee of the friends of Texas, will be found interesting, as a succinct narrative of the events which led to the present contest between that province and the Central Government.

"That the people of Texas are injured and oppressed, it requires but a succinct narrative to show.

In the emancipation of Mexico from the Spanish yoke, many of the now inhabitants of Texas gave efficient aid; and on the adoption of the republican system of government they became citizens of the country. The spirit of liberty which pervaded all classes, induced the passage of laws inviting foreign emigrants and gave large bounties to induce the settlement of Texas; which then was in the occupation of hostile savages. The government entered into extensive contracts for the introduction of foreigners of all nations, and paid liberally for those enterprises. Our countrymen being more contiguous, and being at all times ready for adventure, availed themselves of this invitation, and entered the country. They encountered the Indian tribes, and had, like the first settlers of our own country, to fight their way to possession. They endured every hardship and made every sacrifice, until by toil and perseverance they have reduced Texas to civilization. Such in truth are the people of Texas. They are neither speculators nor intruders; but most of them the hardy yeomanry of America, who were

the pioneers of Kentucky, Tennessee, Mississippi, and Missouri.

These men were received with open arms, and were favorite citizens until the tide of republican feeling was checked by the efforts of a monarchical faction in Mexico; who used the army and clergy as a barrier against the progress of liberty. This faction obtained an ascendancy in 1830, and fearing the free spirit of the people of Texas, they forbid further emigration to it from the United States. But in 1833, these usurpers were driven from power by the republican party, and the door of emigration again open to our countrymen. Since this period all has been peace and prosperity in Texas, until the present invasion by General Cos. He is the relative and active instrument in the hands of Santa Anna; who, betraying the republicans that elevated him to the Presidency, has established military rule throughout Mexico. He began by demanding of the Congress a large standing army; and the refusal to grant it engendered a quarrel which was terminated by his dispersing the Congress at the point of the bayonet. His next step was to disband and disarm the militia; and finally he has dissolved the federation, and fixed upon the nation a military despotism. It was for resisting his decree disarming the militia, that the Legislature of Coahuila and Texas had to fly before a military force. The Governor of the State was made a prisoner, and military rule established in Coahuila. But Texas being a part of this State, maintained her position in favor of the laws and constitution, and is, in fact, the last hope of the liberty of Mexico.

To give a final blow to freedom, an army has been marched into Texas, requiring absolute submission to this military despotism; whose first evidence of its character was the demand on the part of the commander of a surrender of the first patriots of the country to be dealt with at his pleasure. The list was furnished, and Gen. Cos said "give them up immediately, and submit to the military rule, or I will drive you out of the country." The answer was in the language of your kindred; "we will maintain our rights so long as there is a man left; we come here as freemen, and as freemen we will live, or as freemen die." They hoisted the white flag, with the words "Constitution of 1824," inscribed on it, and under that banner they are arming for the support of the laws."

From Columbia.

Extract of a Letter, dated

TUESDAY, Nov. 24, 1835.

The House met at 11 o'clock. The Speaker read a letter from Mr. Anthony Dozier stating his willingness, but inability to attend the House as required by a Resolution of last session, to answer with Mr. Leonard Dozier, for a breach of privilege in assaulting M. M. Cohen, Esq. a member of the House of Representatives, for words spoken in debate. Mr. A. W. Dozier also appended the certificate of a Physician as to his state of health, whereupon, E. R. Laurens, Esq. moved that Mr. Anthony Dozier be discharged from arrest. M. M. Cohen, Esq. seconded the motion, which he suggested should be more full, that the further action of the House should be discontinued so far as relates to Mr. Anthony Dozier, and that he be excused from longer attendance on this House. And the House decided that Mr. Anthony Dozier should be discharged—there being no votes in the negative. The Governor's Message No. 1, was then read by his Secretary, Mr. Watts. It occupied in the reading one

hour and a half. It is very strong and long on the Abolition question, and recommends that death should be the penalty against the enemies of the human race. A uniform dress and uniform expenditure is recommended for the Students of the South Carolina College, the prospects of which are bright. The Merchants' vocat on is lauded, and measures proposed to increase its future (or manifest and maintain its present real) respectability. Annual Encampments are recommended, and rations to be provided at the expense of the State.

The Governor advises a Law to be passed requiring commanders to drill their companies 5 hours each parade, exclusive of the time for rest.

The Roads are described as in bad order, and recommended to be sold out to individuals so far as the State Road is concerned.

The Cincinnati Rail Road to Charleston is approved, and an appropriation recommended for surveys, but to go no farther this session, unless it be to grant a charter of Incorporation. A liberal sum to be subscribed as Stock hereafter, on the practicability, &c. being established.

A branch of the Bank of this State, is advised for Hamburg.

\$120,000 clear income has been made for the State this year by its Bank—the business of which is represented as very profitable.

The Chief Magistrate of the United States is said to have more despotic power than the Kings of England and France. The Message is ordered to be printed and made the order of the day for to-morrow 12 o'clock, and the breach of privilege matter for 10 o'clock to-morrow.—*Ch. Mer.*

State Legislature.

COLUMBIA, Nov. 24.

SENATE.

The Senate was chiefly occupied in receiving petitions and memorials, and referring to their respective committees.

Mr. Patterson presented the memorials of the committees appointed by the citizens of Charleston and Columbia, praying for the establishment of a rail road communication between the cities of Cincinnati and Charleston, through the States of Kentucky, Tennessee, North and South Carolina—referred to committee on Federal Relations.

HOUSE OF REPRESENTATIVES.

The Speaker read a letter from Robt. Y. Hayne, Chairman of the Rail Road Committee between Cincinnati and Charleston, accompanied by 1000 copies of their report for distribution—ordered to lie on the table.

From the Courier.

CINCINNATI AND CHARLESTON RAIL ROAD.

We are gratified to learn that letters have been received, by our Committee of Correspondence, from Col. GADSDEN, stating that from an actual examination of the gaps of the Saluda Mountain, it is the opinion of the Engineers, that the contemplated Rail Road may be made to cross that elevation, with more facility than was at first imagined. The charge of a more minute examination of the descent of Green River, to the valley of the Broad River, and thence along the latter stream to Columbia, devolves on Col. BRIBBANE; while Col. GADSDEN and Mr. HOLMES will ascertain the facilities of entering the level coun-

try of Kentucky, by scaling and descending the Cumberland Mountain. Col. GADSDEN writes thus encouragingly of the great enterprise, of which he and his Colleagues, are the zealous pioneers.

"It gives me great pleasure to confirm the opinion previously communicated of the deep and general interest felt on this subject by all classes of citizen in Tennessee and Kentucky, as well as South-Carolina—an interest which thus far has been demonstrated by the kindest attentions to your Commissioners—individuals cheerfully imparting the most valuable information, and as willing afforded their personal services to assist us in their explorations. The Governor of North Carolina was a few days since at Asheville, and addressed its citizens on this interesting subject. Indeed I may truly say, that the very mountains are in commotion. Old Buncombe is as much roused as she ever was in the days of the Revolution, and well may she be, for if this road is constructed, passing through the very centre of one of the heathiest though hitherto one of the most inaccessible regions of the South, it will work a Revolution, morally, physically and politically, as important to this section of the country as that effected in 1776."

The following letter from Judge O'NEAL to Gen. HAYNE, on the same subject, will be read with interest.

"SPRINGFIELD, NOV. 18, 1835.

"DEAR SIR—I received by the last mail, your Report on the contemplated Rail Road from Cincinnati to Charleston. In acknowledging your attention to me in sending it, I take the same occasion to express my hearty concurrence in the views which you have presented, and to assure you that it gives me sincere pleasure to have it in my power to again think and co-operate with you in a great public matter.

"For upwards of a month I have here and elsewhere given the enterprise all the aid I could, by speaking of its vast importance to us, and also of its entire practicability.

From my knowledge of the country from Columbia to Knoxville, I do not hesitate to say, that the road may be constructed with as much facility, and as little expense, as the Rail Road from Charleston to Hamburg. I hope, however, that Carolinians will not look to expense, in this matter. Cost what it may, I hope it will be laid down through the centre of the State. I have said to every one with whom I have conversed, that every man who could spare \$100, ought to lay it out in stock in this enterprise. In this way the farmers and small capitalists may be induced to unite in the work; and if this can be done, we need have no fears for the Road; it can be constructed, if necessary, by South-Carolinians alone. In addition to the opening of books for the stock by Commissioners at every Court House in the State, I would suggest that a few agents acquainted with the people, should be employed to obtain subscriptions.

"There is no scheme of internal improvement which has ever so much interested me; and none for which I should be willing to make so many sacrifices. For if it succeeds, South-Carolina will be prosperous beyond all former calculations; and the Union of the States will be as lasting as the rocks and mountains which will be passed and overcome by the contemplated Road.

"Any thing which I can do to aid the enterprise shall be most cheerfully done. Yours, truly,

JOHN B. O'NEALS.

The Hon. ROBT. Y. HAYNE, Charleston, S. C.

**ARM-CHAIR STORIES,
AND
REVERIES.**

THE DRUNKARD'S GRAVE.

"Torn immature from life's meridian joys,
A prey to Vice, Intemperance and Disease!"
HISOR PORLEUS.

It was a warm, sunny May afternoon, which broke brightly through long continued rains. Every creature seemed to hail it with delight, from the caged Canary at my neighbour's window, to the school boy, whose truant steps lingered from street to street. There was an irresistible invitation in the looks of the evening, and taking my hat and stick, I strolled forth to enjoy its "ethereal mildness," in the shady city promenade.

White houses, rows of green trees, and long strips of grassy verdure, form a very beautiful combination, after all the gain saying of whining pastorals. I looked up at the open windows filled with brilliant exotics, and then at the miniature gardens in the court-yards below—at the glittering equipages which glanced swiftly by me, the sauntering groupes of elegance and fashion; and lastly at the joyous troops of children, whose merry shouts and sportive rings announced their recent deliverance from learning's gloomy prison. And the whole effect was delightfully exhilarating.

My spirits were admirably harmonized, and no jarring feeling arose to stir the dull sediment of melancholy. 'This is a happy world after all,' thought I, 'man is a happy being.—Earth is not always a vale of tears'—My soliloquy was suddenly interrupted by some approaching object, and I looked up—It was the black hearse with its funeral train and melancholy burthen of death. I felt this tacit contradiction to the reflections which had just passed through my mind, and mentally added, "The wages of sin is death."

There was something peculiar in the procession, which attracted my attention, and I turned my steps in the same direction. The only mourner who followed the hearse was an elderly lady, leading a little girl by the hand; the rest of the procession was formed of servants. The dress of the lady and child shewed that they belonged to the higher class, and I thought it strange that they were thus alone in the train of death. For there is an aristocracy in death as well as life; the pall of the rich man is generally born by hands, emulous of the distinction, and not until he is inurned within his costly sepulchre, is he left to his "marble solitude," with none to honour or do him homage.

I followed the little procession to the gate of the church yard, and waited there, listening to the solemn murmur of distant voices committing dust to dust, and the faint sobs which came like shuddering responses to the descending clouds.

It was soon over: the lady returned leaning upon a female servant, and a carriage received her at the gate. I entered the church yard, and found the newly made grave beside one of its stately monuments. I know not what strange interest bound me to the spot, but I stood beside that little heap of yellow clay, musing on the probable fate of the unknown being, whose funeral rites had produced such a sudden revulsion in my feelings, until the silver rays of an early moon had tipped the dark willows around me, and

cast innumerable shadows from the thickly set pillars of the grave.

I was a stranger in — and the few inquiries which I made, were addressed to those who could not give me any information concerning the funeral which had so strongly interested me, and it was nearly a year afterwards that I accidentally discovered in an intimate friend, a near relative of the deceased. From him I received the following facts and letters.

It was a story so full of the sad truth of every day experience, that I thought it worthy at least of the slight record which I could give it.

Adolphus, for so I shall call the subject of this story, was the only son of one of the oldest and proudest families in F—. His ancestors from the very first settlement of the country, had been distinguished both in public and private life, holding the first place in the society in which they lived. Adolphus was their only representative, destined as it seemed to wear their "blushing honours," and greatly to enlarge them by his own personal merit. With this view he was most carefully educated, and studiously prepared for the great arena upon which he was expected to act so conspicuous a part. No exertion, no expence was spared,—and at last Adolphus returned to his native city, worthy as it appeared in every respect, to fill the place, and pursue the honourable path which had been chalked out for him. He was a youth of mild and graceful manners, gifted with an elegant and highly finished mind; and when we remember that to these advantages were added, his heritage of wealth, honour and fashion, we may judge that he took his station in society with no common eclat. He soon married, and his marriage still further enlarged his consequence, at the same time that it gave him one of the sweetest and loveliest girls in F—.

But he had not yet reached the climax of his good fortune; all these were only preparatory steps—the scaffolding by which he was to climb to still higher preferment; he offered himself as a candidate for public honours; his popular talents and convivial habits, soon opened the golden gate of favour, and he was in a few years one of the most distinguished members of the great national assembly.

But the ambition of Adolphus was insatiable and indiscriminate: not satisfied with high and honourable fame, he grasped at every petty distinction; and even restless and unhappy unless occupying the public eye, or straining the throat of popular applause, he became the declaiming orator of every public assembly, the boon companion of every convivial circle: as proud of the loud laugh which cheered his jovial songs and elegant bon mots, as of the valuable approbation which greeted the grave eloquence of his senatorial speeches.

It is easy now to perceive the ruinous tendency of such a course, and moralize on its fatal consequences; but no dissenting voice was heard then in the full chorus of adulation. If the gay carouse was followed by the reeling step and silly extravagance of partial inebriation, his friends only liked him the better, for the light folly, and the pleasant self-railery by which it was followed. And even his wife, poor thoughtless victim! even she would join in the ready laugh which greeted this temporary disguise, and mingle smiles with the playful chiding of a careless heart.

But gradually the evil increased; it was whispered

that Adolphos sought the inspiration of the bowl in private as well as public; that deep, sullen, lonely excess, had succeeded the sparkling follies of the festal board—the carelessness of his dress was noticed, and the dark flush of his cheek—and wise men shook their heads and thought *he had gone too far*.

Still Adolphos filled much the same place in society, and things seemed to go as they had done. But there was *one* place where a change was felt, though but partially seen: and this was in the secret sanctuary of his home, where screened by the very tenderness which he abused, he acted out those evils, whose consequences were but faintly traced abroad. His wife, the lightest hearted girl in F—, was fast changing into a thoughtful, anxious, care-worn woman. A wan sickly hue had succeeded the warm glow of her youthful cheek; the absent manner, constrained smile, and sudden embarrassment, all betrayed the secret corroding of grief and shame, and it was too evident that she carried in her heart's core that fatal worm, whose silent gnawings were fast wearing away the silver cord of life.

Her husband noticed the change with alternate remorse and displeasure. In his better moments the mute, mild complaint of her drooping looks and broken spirits, smote like a dagger upon his awakened feelings; and lavishing on her all the fondness of an affectionate heart, he soothed her with unbounded promises of amendment, followed by a few days of partial abstinence. But often when inflamed with intemperance, and chafed with secret shame and remors, the tacit reproach of her unhappy face would rouse the demon of wrath, and the terrified girl, trembled beneath the sudden blaze of hate and fury, from one so lately her gentlest and tenderest friend. Once too, I tremble as I write it, once as the mild sufferer, stooped to raise him from the floor on which he lay in helpless degradation—he *struck her*—O that blow—Could her mother have foreseen it, when listening to his ardent solicitations, she gave him her cherished child, whose face no "wind of heaven had visited too roughly"—Could Adolphos himself have foreseen it, when he vowed "to love, honour and comfort her," and idolized as she then was, thought such a vow a superfluous form—That cruel blow smote forever dead the last lingerings of tenderness which still remained between them—He shrunk with shame and confusion from the being he had so deeply insulted, and the faint sob which burst from her breaking heart, was the death knell of affection, she feared, she pitied, she served, but she no longer loved him.

Time went on, and Adolphos at last found it necessary to shelter his disgrace in retirement: and taking with him his wretched wife, he withdrew to a country seat, at which he had spent the first year after his marriage. The following letters will shed some light upon this portion of his story:

My dear Charles,—I certainly intended to have been in F— according to my appointment, but unfortunately the very evening on which I was to have commenced my journey, I was betrayed into offering rather too large a libation to the "rosy god," and the consequence was an oblivion of that and all my other duties for several days. To confess the truth I am not very sorry that I did not go, and I will whisper the reason in your ear. I have acquired lately, I can not tell how, a most sneaking, hang-dog spirit, which makes me ashamed to look a sober man in the face; and greater torture can scarcely be devised for me, than a walk through your genteel streets,

crowded with discreet creditable people, whose persons all rigidly maintain the *line of direction*, and whose tongues are guiltless of the noisy babblings which sometimes flow from mine. Ah me, it was not always thus!—look back a few years, Charles, and recall the time, when my passage through those very streets was a *triumph!* when "bowing popularly low," to the doings of admiring citizens, and the graceful obeisance of beauty, I passed on, like the sun in his morning glory, "rejoicing as a strong man to run a race," mounting higher and higher in public esteem, until the very zenith of my greatness, was crossed by this dark, this foul blot. And now the whole pack of obloquy barks open mouthed at my heels: yea, "the little dogs and all—see they bark at me"—the very children in the streets make mouths at me; and I go forth like Sampson shorn of his locks to *make sport* for the gaping crowd.

But it is not this my friend, that grieves, you almost goads me to distraction; it is not *this*, that drinks up the few faint beams of spirit and cheerfulness that remain, and makes me moan like wretched Cain, under a punishment greater than I can bear. It is my wife, my poor heart-broken wife—her sad, sick looks are a sword in my heart, and the thought that I am killing her, the only horror which I cannot brave: from this there is no refuge, no escape, except in that delirious exhilaration, from which all our woes have sprung.

Even now she sits before me, the unconscious subject of my observation; her heavy drooping eyes, wasted cheek, whose faded roses are already blended with "the violets of death," and listless dejection, contrasting, O how mournfully, with the bright sparkling face, which smiles upon me from the canvass above her. Such she was before the frosts of unkindness pierced her young, tender heart and chilled it forever. Such she will never be again; for it is vain, quite vain, to talk of reformation; I struggle wildly but impotently in the serpent's coil of this dragon vice, and after a few more dreaming years of delirious enjoyment, backed by bitter sufferings, I shall sink under my destroyer and die like a dog. O good indeed for me would it be, that I had never been born.

To this lively picture of the drunkard's secret shame and anguish, his impotent repinings, and mournfuls of upbraidings we will add one more letter to his mother—written apparently about the same time:

My dear Mother,—Misery excuses boldness, and standing as I do under your just displeasure, I should never have ventured to write to you, were I not urged to it by the most alarming fears concerning my poor Ellen. She is very ill, and the purpose of this letter is to entreat that you will come to her immediately.

I know that "I am not worthy that you should come under my roof," but she at least has not offended.—O no, she is the victim of that offence, which has estranged all my other friends. You always loved her, and methinks it would grieve you to have her die alone, without some friendly hand to close her dying eyes—for I am nothing, less than nothing.

I know that it will shock you, that I should write thus coldly and hardly, under such circumstances—but Mother, I am changed—I have no heart—only a dull cold void, where once were soft affections and glowing sympathies. No grief, no joy—no fear, no hope—all dim vacuity and dizzy confusion.

Yet there are moments when I awake and feel myself a wretch. Awake to gaze upon the funeral pile which I have reared of such magnificent materials; health, reason, fame, influence, and oh choicest pearl of all, domestic blessedness: all these I have lavished there; and now the triumphant conflagration is over, and I, a poor naked, half consumed wretch, shuddering amidst its ashes. O Mother, forgive me, but my heart curses the day, that you gave to the world so very a wretch as Adolphos.

P. S. How is Elizabeth! a good girl I hope, filling my place, and crowning your hoary hairs with honour. Alas, that those who prayed around "one parent knee," should be so different.

From Mrs. R. to her Daughter.

My dear Elizabeth,—I know that you will look anxiously for this letter, and yet it will only grieve and shock you, when it is received. I arrived at the Levels, about dusk, the very time that we got there, four years ago, when we went to the merry walking after poor Ellen's wedding; then the whole house blazed with lights, and we heard the noise of "music and dancing," long before we reached it. Now I came upon it in complete silence and darkness. There was no one to meet me, and following a feeble light which streamed from one of the distant apartments, I was led into the drawing room, where amidst piles of rich furniture confusedly heaped together, I found your unhappy brother stretched helplessly upon the carpet—I did not wait to hear the idiot laugh with which he greeted me, but hurrying to Ellen's apartment, I found her worse even than our fears had pictured. Convulsive sobs and hysterical agitations, shook her wasted frame almost to dissolution, and it was many hours before she was sufficiently composed, to receive any advantage from my presence.

The name of Adolphos was never breathed by either of us: and it was late the next morning before he entered her apartment, with a countenance whose habitual flush was blushed by the most violent agitation. I took his cold hand in silence, and in silence he seated himself by Ellen's bed: but dear angel that she is, she could not endure the sight of his humiliation; her little girl was playing upon the bed beside her, and lifting her in her feeble arms, she gently placed her in her Father's bosom, pressing the fair face of the infant against his inflamed and bloated countenance. It was more than he could bear, and hastily putting the child from him, he rushed from the room with a cry of anguish which still rings in my ear, nor have I seen him since.

The story goes on to relate that Ellen continued surely and rapidly declining, while the wretched Adolphos seemed urged by that very fact to still deeper excesses; so that he was seldom seen by his dying wife. At last he awoke one evening from a long deep sleep which had completely sobered him, and found her dead!

The funeral carriage which bore away from the Levels, the remains of its unhappy mistress, was followed on foot by a shrieking maniac, in whose rent and soiled garments, wildly matted locks, and visage of despair, no trace was seen of the noble youth, who four years before, had led through those very gates, his young and happy bride.

Adolphos was removed by his Mother to F——, where she herself lived. Reason gradually returned, and with it, all his wonted habits. Much his Mother bore; much, that the heedless world knew nothing of: often was her aged cheek warmed with the faint flush

of shame, when she saw him chased through the streets, the sport of hooting boys, and bugbear of terrified children. Often has she "out-watched the stars," and strained her dim eye to seek him through the gathering gloom, and then turned away sick at heart, to think that the head which had so often rested in her own bosom, was pillowed on the damp earth, or couched upon some flinty step, to be spurned away by careless menials.

A few days before the funeral with which I introduced this little sketch, two ladies were walking with a little child through the streets of F——. On suddenly turning the corner of a street, they perceived a man in torn and squalid clothing stretched upon the pavement before them; the child screamed and clung to its Mother—"Hush William," said the lady, "hush foolish boy, 'tis only a drunken man, 'tis only Adolphos R——."

Adolphos R——!" exclaimed the other lady in deep emotion, "is that Adolphos R——?"

A gleam of intelligence wandered over the bloated countenance of the wretched man as they spoke; a mingled expression of shame and woe. As they passed he slowly raised himself from the ground, and staggering to a neighbouring shop, whose awful ensign was, "Licenced to Retail Spirituous Liquors,"—he took one long, long draught, reeled a few steps, and fell to rise no more.

Oh surely, 'he that tarries long at the wine, he that seeks the mixt wine"—"good were it for that man that he had never been born."

Receipts for the Southern Baptist.

Nathaniel Sanders, paid to.....	January 1, 1837
Thomas Robertson, per Rev. J. B. Furman, paid to.....	January 1, 1836
Rev. William James, paid to.....	January 1, 1836
John Crosby, paid to.....	July 1, 1836
Joseph J. Pope, paid to.....	March 1, 1837
A. Perren, paid to.....	January 1, 1837

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-Bay, 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. 30

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burler, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.

Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

CHARLESTON PRICES CURRENT, NOVEMBER 27, 1835.

ARTICLES.		§	c.	§	c.	ARTICLES.		§	c.	§	c.		
BAGGING, Hemp, 42 in. yd.	26	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13		
Tow and Flax	18	a	22	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9	
HALE ROPE, lb.	31	a	15	Mackerel, No. 1.	7	50	a	0	PORK, Mess, bbl.	18	00	a	00
BACON, Hams.	00	a	111	No. 2.	7	00	a	0	Prime,	15	00	a	00
Shoulders and Sides.	61	a	71	No. 3.	6	00	a	0	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	50	FLOUR, Bal H.S. sup. bbl.	6	75	a	7	No. 1. do.			a	
Cargo	4	a	44	Philadelphia and Virginia, 0	0	65	a	0	PEPPER, black, lb.			a	84
Mess, Boston,	00	a	121	New-Orleans,	0	00	a	0	PIMENTO,	9	a	94	
No. 1.	00	a	11	RAIN, Corn, bush.	1	124	a		RAISINS, Malaga, bun. box. 3	50	a	3	75
No. 2.	8	a	9	Oats,	48	a	50		Muscateh,	3	50	a	
BREAD, Navy, cwt.	4	a	3	Peas,	60	a	00		Bloom,	00	0	a	00
Pilot,	4	a	7	GLASS, Window, 100lb.	41	a	9		RICE, 100lbs.	31	a	4	
Crackers,	7	a	7	GLIMPSE, keg.	5	a	6		SUGAR, Muscovado, lb.	71	a	10	
BUTTER, Goshen, prime, lb.	25	a	20	HAY, Prime Northern, 100lb.	2	00	a		Porto Rico and St. Croix,	74	a	101	
Inferior,	20	a	00	IRON, Pig,			a		Havana white,	111	a	12	
CANDLES, Spinnaceti,	32	a	31	Swedes, assorted,	4	a	41		Do. brown,	71	a	94	
Charleston made,	14	a	13	Russia, bat,	4	a	61		New-Orleans,	6	a	74	
Northern,	12	a	13	Hoop, b.	61	a	61		Loaf,	141	a	16	
CHEESE, North vn.	8	a	84	Sheet,	8	a	84		Lump,	13	a	14	
COFFEE, inf. to fair,	11	a	112	Nail Rods,	7	a	74		SALT, Liv. con. sack, 4 bu.	1	75	a	14
Good fair to prime,	13	a	131	LARD,	9	a	104		In bulk, bush.	25	a	30	
Choice,	141	a	15	LEAD, Pig and Bar, 100lb.	64	a	7		Turks Island,	31	a		
Porto Rico,	131	a	144	Sheet,	64	a	7		SOAP, Am. yellow, lb.	5	a	64	
COTTON, Uplands, inf.		a		LIME, Stone, bbl.	1	50	a		SHOT, all sizes,	71	a	8	
Ordinary to fair,		a		LUMBER, Pitch Pine, rds, M.D.	7	a	8		SEGGARS, Spanish, M.	14	a	16	
Good fair to good,	15	a		Shingles, M.	3	a	5		American,	1	85	a	1874
Prime to choice,	151	a	16	Staves, Red Oak,	14	a	15		TALLOW, American, lb.	9	a	94	
Sauces and Mains,	32	a	40	MOLASSES, Cuba, gal.	25	a	26		TOBACCO, Georgia,	31	a	4	
Sea Island, fine,	32	a	50	Now-Orleans,	30	a	32		Kentucky,	5	a	6	
CORDAGE, Tared,	9	a	10	Sugar House Treacle,	30	a			Manufactured,	8	a	13	
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 20d. lb.	61	a	0		Cavendish,	24	a	32	
DOMESTIC GOODS.				NAVY STORES.					TEAS, Bohem,	18	a	20	
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	621	a		Souchong,	30	a	40	
Blue-bd,	8	a	15	Turpentine, soft,	2	50	a		Gunpowder,	75	a	80	
Shirting, brown,	8	a	101	Do. Georgetown,	1	a	125		Hyson,	50	a	80	
Blue-bd,	101	a	17	Pitch,	1	75	a		Young Hyson,	65	a	75	
Calicoes,	9	a	15	Rosin,	1	374	a	150	TWINE, Seina,	26	a	30	
Strips, indigo blue,	81	a	11	Spirits Turpentine, gal.	45	a	50		Sewing,	26	a	30	
Checks,	7	a	16	Varnish,	1	a	25		WINES, Madeira, gal.	2	a	3	
Plaids,	81	a	11	OILS, Sp. winter strained,	1	05	a	110	Porto, L. P.	1	a	135	
Fustians,	19	a	16	Fall strained,	90	a			Malaga,	45	a	50	
Bed Tick,	13	a	20	Summer strained,			a		Claret Bordeaux, cask.	39	a	30	
DUCK, Russian, bolt.	15	a	21	Linseed,	1	a	105		Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost	Present Price	Disc. level.
United States Bank Shares	100	109	3.50
South-Carolina do.	45	64	1.75
State do.	100	125 00	3.00
Union do.	50	64	1.50
Planters & Mechanics do.	25	37 1/2	1.00
Charleston do.	80	50	0
Union Insurance do.	60	75	2.00
Fire and Marine do.	60	90	4.00
Rail-Road do.	100	125	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	60	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 84 a 0 per cent. prem.
 France, 5f. 20 a 5 274 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 per cent. discount and int.
 Charleston Bank rates of Exchange—Bills on NO. Orleans, and Mobile, 11 and int.; Western Offices 0 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, 0. do. South and West, 0 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Mexican and Columbian do. 151.
 Heavy Guineas, 46, and Sovereigns, 411 a 4 7-8

Charleston Market.

COTTON.—The sales since our last weekly report have been 4195 bales of Uplands, as follows:—295 at 161, 43 at 161, 1399 at 161, 538 at 161, 938 at 16, 46 at 151, 519 at 151 50 at 151, 123 at 151, 28 at 151, 60 at 151, and 36 at 15 cts. The market, until Wednesday last, was animated; and the principal sales that we report were made previous to that time, since which buyers are more cautious, and require strictly prime cottons, which are the only qualities in demand.

RICE—continues in fair demand, the sales of the week have been from 84 to 931.

Terms of the Southern Baptist.

There will be two volumes of the Southern Baptist in the year. The first from the 1st of January to the 1st of July, and the second from the 1st of July to the 1st of January. The last number in December will contain an Index for the two volumes.

Payments always in advance. Annual subscription, Three Dollars. The 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 in 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.