

THE SOUTHERN BAPTIST

AND
General Intelligence.

WILLIAM HENRY BRISHANE, EDITOR.

Vol. II.]

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[No. 51.]

Minutes of the Savannah River Baptist Association. HELD AT COLUMBIA CHURCH, BARNWELL DISTRICT, NOVEMBER 21, 22, 23 & 24, 1835.

Churches.	Congregation.	Baptized.	Returned by Letter.	Returned.	Dismissed.	Expulsion.	Dead.	Total.	Days of Preaching.	By whom supplied.	Past-Officer.	Date of Year.
1 Fishway	1745	30	0	4	11	5	673	1115	3	C. B. Jones,	Cosawhatchee	C. B. Jones, Richard J. Davant,
2 Beach Branch	1753	0	1	0	13	2	115	124	4	W. J. Green,	Beach Branch	William J. Green, Amos Smart, Henry Smart,
3 Healing Springs	1772	0	1	0	0	2	124	124	4	D. Peoples,	Clinton	Wm. H. Brisbane, B. T. D. Lawton, T. Towel,
4 Pipe Creek	1773	0	1	0	36	2	176	176	1 & 3	Coleman,	Lamingtonville	A. Hart, N. Matheny,
5 Treadway	1773	0	2	0	0	2	176	176	1 & 3	Coleman,	Lamingtonville	Wm. H. Brisbane, B. T. D. Lawton, T. Towel,
6 Columbia	1773	23	0	0	0	0	163	163	7	H. Brooks,	Silverton	H. L. Brooker, Jesse Cherry,
7 Black Swamp	1780	21	0	0	0	0	163	163	7	H. D. Duncanson,	Barnwell	H. D. Duncanson, B. Owen, G. W. Collins,
8 Great Saltwater	1793	0	0	0	0	0	141	141	2 & 3	J. E. Robert,	Rebovill	Josiah T. Conner, J. J. Robert, Alex. J. Lawton,
9 Barnwell	1803	1	1	3	3	6	203	203	2	W. G. Bowers,	Rebovill	W. Loper, J. Conner, J. J. Robert, Alex. J. Lawton,
10 Spring Town	1803	70	1	1	6	4	111	111	2	D. Peoples,	Doraville	D. Peoples, R. H. Brown, Jennings O'Bannon,
11 Beaufort	1804	0	1	12	3	9	307	307	12	J. E. Robert,	Doraville	John W. Matheny, James Fort, Allen M. Odum,
12 Rosemary	1804	59	0	2	6	5	141	141	2	D. Peoples,	Orangeburg	Richard Felker, Joseph Hasel, Philip Givens,
13 Willow Swamp	1805	12	0	0	19	9	64	64	1	H. Z. Ards,	Four-mile Branch	D. Spry, Jas. A. Woodward, Saml. Woodward,
14 Union	1805	12	0	0	9	2	51	51	2	H. Z. Ards,	Waterborough	John Holman, Elisha Tyler, Joshua Tyler,
15 Little Saltwater	1807	2	0	1	0	1	51	51	2	Walker,	Waterborough	Henry Z. Ards, David Bush,
16 St. Helena	1809	19	0	0	3	14	778	778	1	W. A. Lawton,	Shepherd	N. W. Walker, Isaac Johns, James F. Carter,
17 May River	1811	38	0	0	14	2	20	20	Wm. A. Lawton,	Shepherd	W. A. Lawton, P. Parson Hardy, John D. Moody,	
18 Beulah	1811	3	0	0	8	4	116	116	1	Morrow,	Hickory Hill	David Rivers, Jr., Percell M. Hyde, Chas. Bowers,†
19 Prince Williams	1813	3	0	0	3	1	36	36	1	Bowers,	Robertville	Henry Gordon, Jacob P. Grimes,†
20 Sheep Bottom	1814	2	0	0	2	2	90	90	1	Nix,	Robertville	John Nix, Robert Nixon, A. Turner,†
21 Cypress Creek	1825	0	5	0	2	1	199	199	2	J. Brooker,	Barnwell	John Proctor, Robert Chitty, Isaac Still,
22 Double Point	1827	30	0	4	0	2	38	38	4	Brooker,	Barnwell	Rt. Kirkland, Charles H. Rice,
23 Philadelphia	1827	8	0	4	0	1	69	69	1	Brooker,	Barnwell	Chas. H. Colting, J. G. Brown, R. G. Lawrence,
24 Kirkland	1827	8	0	2	0	4	36	36	2	Gunn,	Beaufort's Bridge	R. Roberts,† George Coates, John N. Youmans,
25 Black Creek	1828	5	0	2	0	1	72	72	2	Loper,	Beaufort's Bridge	C. Harris, J. Harvey,
26 Mount Pleasant	1829	0	0	0	1	0	41	41	2	Loper,	Beaufort's Bridge	Jovattian Lopez, A. Breland, C. Byer,
27 Three-mile Creek	1830	7	0	0	4	0	33	33	3	Wm. Brooker,	Silverton	R. Bousfield, J. Bowers, D. Clayton,
28 Marlboro	1830	0	2	0	4	0	61	61	4	Wm. Brooker,	Four-mile Branch	William Bonpreker, James J. Wilson,
29 Bethesda	1830	1	3	0	6	0	41	41	4	Duncan,	Barnwell	William Bonpreker, James J. Wilson,
30 Steel Creek	1831	2	1	0	0	0	26	26	1	Hobson,	Orangeburg	J. Hooper, H. Owen, J. W. Drummond,
31 Jones's Branch	1831	1	3	0	0	1	40	40	1	Hobson,	Orangeburg	William Smoker,† A. Anstey,
32 Ebenezer	1832	19	0	0	0	0	30	30	1	Carve,	Cosawhatchee	S. S. Gillison,† A. P. Smith,† William Youmans,†
33 Cosawhatchee	1832	0	0	0	14	1	265	265	1	Carve,	Cosawhatchee	R. M. Ware, Abner Winstead,† M. Ards,
34 Beach Island	1832	6	0	0	3	0	93	93	3	Carve,	Cosawhatchee	H. M. Cane, Charles Still, George Ray,
35 Friendship	1832	12	0	1	0	1	30	30	2	Carve,	Cosawhatchee	J. E. Sealey, E. G. Jordon,† S. E. Webb,†
36 Hilton Head	1832	12	0	0	10	0	49	49	1	Carve,	Cosawhatchee	John Johnson,† Dennis Wood,†
37 Sardinia	1832	5	0	0	3	0	79	79	1	Carve,	Cosawhatchee	William S. Price, Jos. M. Dodd,
38 Pleasant Prospect	1833	21	0	0	0	0	42	42	2	Carve,	Cosawhatchee	William S. Price, Jos. M. Dodd,
39 Sandy Run	1834	5	0	0	1	1	43	43	4	Carve,	Cosawhatchee	Lewis Holman, Levi Lee,
40 Gent's Branch	1834	10	0	0	1	1	43	43	4	Carve,	Cosawhatchee	J. Turner,† D. Rowell,† D. Sanders,†
41 Beaver Dam	1834	0	1	0	3	0	21	21	2	Carve,	Cosawhatchee	William J. Fickling, James Grubbs,
42 Mt. Temperance	1835	0	0	0	0	0	172	172	1	Carve,	Cosawhatchee	
Increase to the Association	473	103	60	245	146	69	7424	7424	172			

27 There are twenty-six Ordained Ministers of the Gospel, and about thirteen Licentiates, including some at school, belonging to this Association.

37 Ordained Ministers in parentheses; Licensed Preachers in italics; Delegates distinguished with an obelisk, those † did not attend. Churches with a line, thus —, opposite their names, made no returns, and their numbers stand as when last heard from.

STATE OF THE CHURCHES.

Tabular View of Moneys contributed by Churches, Societies, &c.

Churches and Societies.	Total.	Min'ts	Assoc-iation Fund.	Educa-tion Fund	Wid. and Orp'n. of dec. Min.	Domest c Misions.	Am. Bap- Home Misions.	Burman Mission.	Siam Miss'n
Euhaw Church,		1.00				10.50		23.00	
Grahamville Female Mission Soc. } Do. . . . Juv. . . . do. . . . do. . . . } for Rev. A. Judson,	51.50							10.00	
Beach Branch Church,	14.40	2.00				11.40		1.00	
Healing Springs,	8.50	2.00				6.50		1.00	
Pipe Creek,		2.00	2.00			10.00			
Pipe Creek Fem. Edu. and Mission } Society, for education of Burman } females, by Bro. Simons,	61.00							50.00	
Treadaway,	16.25	1.25				5.00		10.00	
Columbia,	8.50	2.00				6.50			
Black Swamp,		2.00				24.00		41.50	
Black Swamp Fem. Mission Soc. } Black Swamp Juv. . . . do. . . . do. . . . } Black Swamp Dem. . . . do. . . . do. . . . }	139.874							50.00	13.371
Great Saltwater,	11.45	3.00	8.45						
Barnwell,	12.50	1.50				11.00			
Springtown,	5.681	3.00				2.681			
Beaufort,		7.00						54.00	
Beaufort Juvenile Society,	181.00							10.00	
Beaufort Working Society,				80.00					
Beaufort Subscribing Society,				30.00					
Rossmore,	10.431	3.00	1.431	2.00		4.00			
Willow Swamp,	4.00	1.50				2.50			
Wagon,	37.371	3.00				3.371	*26.00	5.00	
Little Saltwater,	2.00	2.00							
St. Helena,	31.00	1.00	5.00			25.00			
May River,	20.00	3.00		8.50		8.50			
Prince Williams,	11.25	3.50	4.25			3.50			
Stump Bottom,	1.25	1.25							
Cypress Creek,	1.561	1.561							
Double Ponds,	2.50	2.50							
Philadelphia,	9.621	1.00				8.621			
Kickland,	10.05	2.05				8.00			
Black Creek,	2.00	2.00							
Mount Pleasant,	6.831	1.00				5.831			
Three-mile Creek,	1.50	1.50							
Madock,	21.75	1.75			8.00	7.00		5.00	
Bethesda,	1.50	1.50							
Steel Creek,	8.121	1.50	0.50				*6.121		
Joie's Branch,	4.181	1.25				2.931			
Ebenezzer,	3.621	0.50				3.121			
Cosawhatchie,	12.00	2.00	2.00			4.00		4.00	
Beach Island,	27.75	1.25			3.00	8.00		15.50	
Friendship,	2.061	2.061							
Hilton Head,	16.25	1.00				5.25		5.00	
A Member of Hilton Head Church, } Sardis,									5.00
Pleasant Prospect,	1.00	1.00							
Sandy Run,	5.00	1.00				4.00			
Gen's Branch,	17.00	2.00				15.00			
Beaver Dam,	1.00	1.00							
Mount Temperance,	1.35	0.75				0.60			
Public Collection on Sabbath,	78.10			39.05		39.05			
	868.80	75.171	23.631	159.55	11.00	254.931	32.121	1307.371	5.00

* For the Valley of the Mississippi.

MINUTES.

1. On account of the indisposition of the brethren appointed to that duty, the Introductory Sermon was delivered by brother C. B. Jones.
2. The Association was called to order by the Moderator with singing and prayer, by brother Fuller. On motion of brother Duncan, brother Alexander-J. Lawton was requested to act as Clerk pro tem. The letters from the Churches and Societies in connexion with this body, were read and their state minuted.
3. Elected brother Darling Peoples, Moderator, and brother Alexander-J. Lawton Clerk.
4. Appointed brethren B. H. Brown, Cherry and E. Tyler, in conjunction with the Columbia Church, to arrange the preaching during the meeting.

5. The committee for arranging preaching reported, that they had appointed the brethren Harris, Brooks, Fuller and Crawford to preach on the Sabbath in the order of their names.
6. Adjourned to meet on Monday morning at 10 o'clock A. M. Prayer by brother Brooks.
Lord's day 22nd. The brethren appointed to that service preached this day to a very large congregation, and it is hoped, from the indications of feeling on the part of many, not without good effect. After the Charity Sermon by brother Brooks (of which notice had been given by the Moderator) a public collection was taken amounting to \$78 10.
8. Monday 23. Met according to adjournment, prayer by brother William Brooker. The roll was called.

9. The following preamble and resolution were submitted by brother Fuller and adopted.

Whereas the Rev. Luther Crawford is present at this Association as agent of the American Baptist Home Mission Society:

Resolved, that said brother be affectionately introduced to this body by the Moderator, and it be committed to the committee on letters, &c. to examine and forthwith report upon any communications from the said Agent of the Home Mission Society. Brother Crawford was accordingly received, and subsequently addressed the Association in reference to the objects of the Society for which he is labouring.

10. Appointed brethren Fuller, Duncan, Sealy, Brooks and Jones, a Committee to examine letters and minutes of the Churches and corresponding Associations, &c.

11. Read a letter from Mount Temperance Church on Upper Run, recently constituted, applying for admission into this body as a constituent member. The Association being satisfied with their character and principles, the Church was cordially admitted and their delegates invited to seats with us.

12. Received communications and messengers from the following bodies, to wit. From Edgeland Association minutes of 1834; from the Charleston, a letter by their messenger brother J. S. Antley; from the Georgia, a letter by their messengers brethren J. Harris and W. P. Steed; from the Hepzibah, a letter and minutes by their messenger brother Joseph Pothill; from the Edisto, a letter by their messenger brother C. Howell; from Sunbury no letter or minutes; from the Bethel, no letter or minutes.

13. Invited ministering brethren, not delegates or messengers, to seats with us, and to assist with their counsel.

14. Appointed brother I. L. Brooks to write the corresponding letter.

15. The General Committee made their report by reading their minutes. The report was accepted.

16. On motion, appointed brethren Jennings O'Bannon, J. T. Robert and Joseph Hazel a financial committee to receive the moneys sent up to the Association by the Churches, Societies, &c.

17. Appointed brethren J. Broome, B. H. Brown, Elisha Tyler, H. Smart and N. Walker, a Committee to recommend suitable persons to constitute the General Committee for the next year.

18. The committee appointed to recommend persons to constitute the General Committee for next Associational year, having retired and consulted, returned and reported the following persons, who were duly appointed, namely, H. D. Duncan, B. H. Brown, H. Smart, Jennings O'Bannon, J. Broome, C. P. Jones, B. T. D. Lawton, Alexander J. Lawton, J. T. Robert and H. Z. Ardis.

19. Appointed Union Meetings as follows: In District Number 1. at Hiltonhead on Friday before the fifth Sabbath in January; at Cypress Creek on Friday before the fifth Sabbath in May; at Coosawhatchie on Friday before the fifth Sabbath in July; and at May River on Friday before the fifth Sabbath in October—To be attended by brethren Fuller, Jones, W. A. Lawton, J. T. Robert, Nix, Sweat, E. E. Robert, Nicholes, F. Fickling and Moody. In District Number 2. at 3 Mile Creek on Friday before the fifth Sabbath in January; at Black Creek on Friday before the fifth Sabbath in May; at Philadelphia on Friday before the fifth Sabbath in July; and at Beech Branch on Friday before the fifth Sabbath in Octo-

ber—To be attended by brethren Green, Loper, Bowlers, Curry, Jos. J. Lawton and John Gue. In District Number 3. at Ebenezer on Friday before the fifth Sabbath in January; at Springtown on Friday before the fifth Sabbath in May; at Healing Springs on Friday before the fifth Sabbath in July; and at Bethesda on Friday before the fifth Sabbath in October—To be attended by brethren Holman, Cave, Walker, John and William Brooker. In District Number 4. at Mount Temperance on Friday before the fifth Sabbath in January; at Columbia on Friday before the fifth Sabbath in May; at Matlock on Friday before the fifth Sabbath in July; and at Treadaway on Friday before the fifth Sabbath in October—To be attended by the brethren Peoples, Brooks, Duncan, Broome, Ardis, Ware, Harley and Fickling.

At each of the above meetings it is requested that public collections be taken in aid of our Domestic Mission Fund.

After much discussion and an attempt to do away the above meetings on account of their being badly attended, it was *Resolved*, that the Association particularly request the Ministers of the Gospel in each Union District, and the Churches at which said meetings are held, to be punctual in their attendance at them on the first and subsequent days thereof.

20. *Resolved*, that the next Association be held with the Black Swamp Church on Saturday before the fourth Lord's day in November next.

Brother Brooks to preach the Introductory Sermon at 11 o'clock, A. M. and in case of his failure brother Duncan; brother Fuller the Charity Sermon, and in case of his failure brother Jones.

21. The committee to examine Letters, &c. made their report, which, after much discussion and amendment of that part in reference to the Home Mission Society, was adopted in the following form: to wit,

The committee to whom were committed the letters from the Churches constituting your Body, and from corresponding Associations and Churches report, that they have examined said communications and find various matters, and of no small importance, requiring the consideration of your body; and they submit, on each of the points before them, the subjoined report, regretting that the time allowed them must prevent their discussing each article more fully.

1. As to the condition of the Sardis Church. Your committee rejoice to learn their efforts to erect a house of worship, and recommend that your body continue to supply them with missionary labours on one Saturday and Lord's day in each month.

2. As to the request for dismission, from the Double Ponds Church, your committee feel regret at parting with our Brethren of that church, but recommend to your body that said request be granted.

3. Your committee find requests from three Churches that our next Association be held with them, viz. the Beaufort, the Black Swamp and the Rosemary Churches. They respectfully recommend that our next meeting be held with the Black Swamp Church.

4. As to the suggestion of the Black Creek Church respecting the form in which the minutes of your body should be printed, your committee recommend, as much dissatisfaction exists with the printing of said minutes in a periodical paper, that the pamphlet form be resumed.

5. Your committee are pleased to perceive the zeal manifested by the several Societies attached to the Churches constituting your body, in behalf of

missionary and other benevolent operations. They notice with no common feelings the contributions from the working Society of Beaufort, the Subscribing Society of Beaufort and the children's Society of Beaufort; the Black Swamp Female Society for Foreign Missions, the Black Swamp Domestic Missionary Society and the Black Swamp Juvenile Society; the Pipe Creek Female Missionary and Education Society; the Grahamville Female Missionary Society and the Grahamville Juvenile Missionary Society; and recommend that the funds thus contributed be paid over to the Treasurer to be applied agreeably to the wishes of said Societies as indicated in their respective communications.

6. Your committee find two Queries from the Beaufort Church and one from the Columbia Church respecting Divorces and second marriages among our coloured members. The first Query is whether in case of involuntary separation of such a character as to preclude all prospect of future intercourse, the parties ought to be allowed to marry again!

To this your committee recommend the following answer—that such separation among persons situated as our slaves are, is civilly a separation by death, and they believe that in the sight of God it would so be viewed. To forbid second marriages in such case would be to expose the parties not only to strange hardships and strong temptations, but to church censure, for acting in obedience to their masters, who cannot be expected to acquiesce in a regulation at variance with justice to the slaves and to the spirit of that command which regulates marriage among Christians. The slaves are not free agents, and a dissolution by death is not more entirely without their consent and beyond their control, than by such separation.

The second Query contemplates a case where a man puts away his wife for adultery on her part, or a woman puts away her husband for the like crime on his part; and inquires whether the innocent party in such case should be allowed a divorce and permission to marry again. To this Query your committee recommend the following reply.

After a careful examination of the rule in such case as explained and established by Jesus Christ, it seems that such innocent party should be allowed to be divorced and marry again. The general rule is, (and from beginning was) that a man and his wife become one flesh by marriage. Under the Jewish administration such abuses crept in that divorces and second marriages were allowed for any cause. In the 19th of Matthew, Jesus Christ has exploded these abuses and restored the law to its original and proper construction. At the 9th verse of said chapter, the Query before your body, seems to be settled beyond all controversy. The Saviour there declares that a divorce and second marriage will be adultery except in one case, and that is the case contemplated by the Queries under consideration, viz, Adultery. The verse is so plain that your committee are not aware that any one has ever doubted whether it allowed divorce. The only question now entertained is, whether the said divorce gave to the party the right of marrying again. But without entering into any argument your committee submit that divorce, such as is spoken of in the chapter of Matthew above cited, as matter of course, allows a second marriage; that the divorces among the Jews, of which Jesus Christ there speaks, always, by the express terms of the Bill of divorcement admitted such marriages—that the lan-

guage of the Saviour is express, inasmuch as he says and "shall marry again," and as he could not say that the crime of adultery would be committed except in view of another marriage;—a mere "putting away" for any cause, unless followed by marriage, not being adultery.

Your committee however, recommend to the Churches in all such cases, to cause a strict examination into the conduct of the party applying for divorce, and never to grant such requests unless it shall appear that the conduct of such applicant has been most ir-reproachable, and unless he or she be proved to be perfectly innocent of all collusion and of any acts which might have occasioned sin in the guilty party.

As to the question whether there be in the last case any difference between the white and coloured members, your committee answer, that of course there is none. With a white member, however, even after the Church should grant the permission desired and allowed by the Bible, an application would have to be made to the Legislature. With this, however, your committee are not concerned, their only province being to consider the queries as decided by the word of God and the laws and regulations of his kingdom.

7. Your committee are sorry to find a communication from the Charleston Association which represents in strong colours the evil character of a certain Individual, and states that he had been received by the Pleasant Prospect Church into membership; and now preaches to said Church. This fact, together with certain certificates sent up by the said Pleasant Prospect Church, having been considered by our committee, they recommend that a committee of three brethren be appointed to examine into all the circumstances and report to your body at its next meeting.

8. As to the American Baptist Home Mission Society, your committee have felt no little perplexity how to prepare a report which might meet the unanimous assent of your whole body. This Institution and its objects have again and again been recognized & commended by the South Carolina Baptist State and Convention, of which your body is a constituent member; and at their late meeting in Barnwell the present Agent was received and welcomed. That welcome your body has repeated during its present Session. If then for, your committee were only called upon to express the sense of your body as to the importance of this Institution, or your feelings of kindness and christian affection for our brother the Agent, no difficulty could arise. But unhappily such is the excitement lately kindled by the infatuated course of certain men at the North as to our slaves, (men who still share our prayers, notwithstanding the abuse they heap upon us, and the efforts they are making to procure the massacre of our wives and children,) such is this excitement, that your committee do not think the cause of Home Missions would be at all promoted, but rather prejudiced, by any resolution which your body might at present adopt. They therefore, recommend to your body to leave the matter entirely with the Churches who may be visited by the Agent. By him the claims and merits of the Home Mission Society can be brought before the several Churches, and they will be the best judges what contributions and what aid this great cause may justly merit. In a matter of such importance may God direct us all what is the path of duty. Without his interposition the crisis will soon com-

when all those ties—all that harmony by which we have been so long and happily united to our Northern Brethren must be broken. Let us hope that this crisis has not yet arrived. Let us pray (and here we believe we have with us the hearts, the fervent aspirations of all throughout this land, who are not blinded by fanaticism)—Let us pray, that it may forever be averted.*

22. Adjourned to meet to-morrow morning, 10 o'clock. Prayer by bro. Jones.

23. Tuesday, 24th. Met according to appointment; prayer by bro. Ardis.

24. Appointed the brethren, C. B. Jones, John Broome, and R. J. Davant, a committee to visit the Pleasant prospect church, and assist in settling the difficulties now existing among them, and Report our next session.

25. Appointed brethren C. B. Jones, B. H. Brown, and Wm. Fripp, a committee to nominate suitable persons to represent this body in the Baptist State Convention of South Carolina; it being understood that said committee, if they desire it, are to be regarded as a part of said delegation.

26. The committee appointed to recommend suitable persons to serve as Delegates to the Baptist State Convention, reported the following, who were thereupon duly appointed, namely, D. Peoples, R. Fuller, I. L. Brooks, H. D. Duncan, Jennings O'Bannon, Alexander J. Lawton, Joseph T. Robert, Richard I. Davant, Richard C. Lawrence, Henry Z. Ardis, Wm. J. Harley, C. B. Jones, B. H. Brown, and R. Bradford.

27. Appointed the following Messengers to the Associations as arranged; to wit:

Associations.	Messengers.	Time of meeting and place.
Charleston,	Allen Odum.	Saturday before 1st Sabbath in Nov. 1836, with Fishum ch. 20 miles east of Stateburg.
Georgia,	I. L. Brooks, R. Bradford.	Board's Meeting House, Oglethorpe County, Friday before 2d Sabbath in October, 1836.
Edgefield,	I. L. Brooks, B. M. Ware, R. Bradford.	Saturday before the 3d Sabbath in October, 1836.
Hopkalah,	H. Z. Ardis, R. Bradford.	Saturday before the 4th Sabbath in October, 1836.
Sunbury.	J. Loper, W. A. Lawton, J. Nix, G. W. Collins.	Friday before 2d Sabbath in November, 1836.
Bethel, Allen Odum.		Saturday before 1st Sabbath in Oct. 1836.
Edisto,	H. D. Duncan, J. B. Brown, I. L. Brooks, Wm. Brooker, J. Nix, D. Peoples.	Saturday before 1st Sabbath in October, 1836, at Aiken.

28. Resolved that the thanks of this Association be tendered to the church and community with which we have assembled, for the very kind and hospitable manner in which they have received and entertained the Delegates and visitors on this occasion.

29. Standing Resolutions.—Resolved, That the churches in this association be requested to aid the Missionary Fund, by public collections in each church at least once in each year, and by such other means as may be within their control.

Resolved, That we earnestly recommend to the churches composing this body, the formation of Bible, Tract, Sunday School, Education and Temperance Societies

Resolved, That the clerk be requested to send a

*There is a weekly paper published in the city of New York by Rev. Jonathan Going, entitled "the American Baptist and Home Mission Record," price \$2 50 per annum when paid for in advance. This paper gives an account of the operations of the Baptist Home Mission Society.—Clerk of Association.

copy of our Minutes to each of the editors of the Christian Index, the Baptist Tract Magazine, and the American Baptist Magazine; and that we recommend freely said publications to the christian public.

Resolved, That the Clerk prepare a certificate of their appointment for the Delegates to the Baptist State Convention.

Resolved, To recommend that our churches be opened for religious worship on the fourth day of July next.

Resolved, That when a minister or other member of this body, shall in the course of Providence, be present at the meeting of a sister association with which we correspond, by presenting a copy of our last minutes, containing his name, he shall be our messenger to that association.

30. After prayer, the association adjourned.

DARLING PEEPLES, Moderator.
ALEXANDER J. LAWTON, Clerk.

It may be proper to remark, that previous to adjournment the brethren A. J. Lawton, R. Fuller, and I. L. Brooks, agents of the Baptist State Convention, brought to the view of the association the appeal of the Convention, to our denomination and its friends for raising a permanent fund for the endowment of two Professorships in our Theological Institution. The measure was favorably received and warmly advocated by other brethren present; and we are happily in saying that liberal subscriptions were immediately received amounting to several thousand dollars.

Minutes of the General Committee.

ROBERTVILLE, So. Ca., 25th July, 1835.

The Committee convened at the call of the Chairman; present, Alex. J. Lawton, W. I. Greene, B. T. D. Lawton, J. T. Robert, J. J. Beck, and H. Archer.

1. Bro. A. J. Lawton was chosen Chairman pro tem., and bro. Archer Secretary pro tem. on account of bro. Robert's indisposition.

2. The Executive Committee reported, that they had engaged the services of bro. James T. Sweat as a missionary, at 20 dollars per month, and that he had rode four months, but in consequence of other engagements had declined serving them longer. Bro. Broome was still in the service of the Committee according to the engagement made with him at the last meeting of this body, but as yet had sent in no report as to his operations.

3. Resolved, That we deem it inexpedient at this time to engage the services of another missionary, and refer the matter to the Executive Committee.

The General Committee then adjourned.
ALEX. J. LAWTON, Chairman pro tem.
JOS. T. ROBERT, Secretary.

COLUMBIA CHURCH, S. C. Nov. 26, 1835.

1. The Committee met; present, A. J. Lawton, C. B. Jones, B. T. D. Lawton, and J. T. Robert.

2. Bro. Jones was called to the chair, and the proceedings of the two last meetings were read.

3. Reports were received and read from our missionaries. Bro. Sweat states that he was kindly received by the brethren, and preached to large congregations.

Bro. Broome has observed considerable want of proper discipline among some of the churches, and complains of the too common use of ardent spirits by those who profess to love our blessed Redeemer. He assisted in ordaining two ministers and constituting one church, and baptized eight persons.

4. Appointed brethren B. T. D. Lawton, C. B. Jones, and J. T. Robert a committee to audit the

Treasurer's Report, which was handed in and accepted.

Upon motion, adjourned *sine die*.

C. B. JONES, Chairman.

Jos. T. ROBERT, Secretary.

Take Notice. The Executive Committee, consisting of the brethren Jennings O'Bannon, J. T. Robert, Alex. J. Lawton, H. Smart, and B. T. D. Lawton, will meet at Beech Branch, on Saturday before the fourth Sunday in May next.

CORRESPONDING LETTER.

The Savannah River Baptist Association, to the bodies with whom she corresponds, sendeth greeting:

BELoved BRETHREN--

We hail with satisfaction the arrival of our annual period for religious correspondence, in which we delight to interchange views and feelings on subjects which belong to the interests of eternity. But we regret to have less to communicate than on former occasions, of those stately goings forth of divine grace amongst our churches, with which the hearts of God's people are mutually cheered.—It is true on some of the churches within our bounds, the Lord's refreshing streams of grace have been poured forth for the revival of his work in the hearts of the saints, and for the conversion of lost sinners. But the increase during the associational year now ended, you will perceive, comes far short of the numbers added in the years preceding. Another fact which presents itself upon the record of our proceedings, tells too forcibly upon our declination of zeal in the cause of Christ. The amount of funds for the support of those benevolent objects on which we as a religious body have been engaged, have fallen short of former years, proportionably with our increase in numbers. Does not this sad fact but too evidently prove that temporal prosperity is not the soil in which the cause of God is destined most to flourish! It was said of Jeshurun of old, that when he was prospered, he became as the disobedient beast when pampered. And we have to make the humiliating acknowledgment, the same character is exemplified among christians at this day. When our temporal interests were beclouded by the withering shades of a blasting tariff, and our incomes reduced to fearful results, our recorded acts of devotion to the cause of Christ, told well upon our piety. But now, when an unshackled commerce has spread over our country its cheering banner, and when the Lord has in the munificence of a bountiful providence filled our store-houses with those fruits to which the facilities of a free trade, have given an enhanced value, we have shown ourselves more parsimoniously sparing in throwing our contributions into the Lord's treasury.

Brethren, we trust that our communication will find you more grateful to the Father of Mercies, and hope that reflection upon our short coming will work in us repentance, and prepare us to make an exhibit in our next, of a greater proficiency in the knowledge and observance of pious obligations. It is worthy of profound reflection, that the primitive churches, amidst all their trials, and while pursued by relentless persecutors, were bodies which daily witnessed the out-poured influences of heaven. Now why did they so constantly experience manifestations of the Master's presence while we are so often mourning! It is contrasting our conduct with theirs, that the answer

to this question is found. Contrast our remissness with their devotion—our tardy and reluctant charities with their self-sacrificing, unsparring liberality. In fine our selfish, calculating, compromising spirit, with their zeal which permitted them to call nothing—not even their lives or their children, their own. Make this contrast, and we shall cease to wonder that we do not like them walk in the comforts of the Holy Ghost: our surprise will be, that God ever visits us at all.

"Then," says the sacred historian, "had the churches rest, and walking in the fear of the Lord, were edified, and multiplied." May we imitate them, and participate in the blessings they enjoyed. This is our prayer for ourselves, and this is our prayer, beloved brethren, for you.

Grace be with you all, Amen.

DARLING PEEPLES, Moderator.

ALEX. J. LAWTON, Clerk.

REPORT

Of Alexander J. Lawton, Treasurer of the Savannah River Baptist Association.

MINUTES.

To cash in hand at last session,	\$63 33
Nov. 25, 1834; By cash paid Wm. H. Brisbane for printing Minutes,	63 33

Received this session,	\$75 17½
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ASSOCIATION FUND.

To cash in hand at last session,	\$40 12½
Dec. 15, 1834; By cash paid Wm. H. Brisbane to purchase desk for Clerk of Association,	15 00
By cash paid for stationary,	50

Balance in hand,	\$24 62½
Received this session,	23 63½
	\$48 26½

DOMESTIC MISSIONARY FUND.

To balance in hand at last session	\$602 09
To interest of W. A. Lawton, on note,	5 46
Dec. 16, 1834; To cash of Wm. J. Green, public collection at Beech Branch,	62½
Jan. 12, 1835; To cash of Wm. Brooker, collection at Beulah Church,	3 37½
July 10, do. of John Broome, for Matlock Church,	8 44
Nov. 21, To interest on money loaned,	4 47
	\$624 46

Jan. 12, 1835; By cash paid Wm. Brooker, missionary, in full for six months,	\$150
Jan. 28, do. to James Sweat mission'y,	50
June 1, do. to do. in full for four months services,	30
May 7, do. to John Broome, for half of six months services,	60
July 10, do. do. for do.	60

	\$350 00
	\$274 46
Received this session,	215 63½
Half of public collection on Sabbath,	39 05
	\$29 14½

BURMAN MISSION.	
To cash in hand at last session, Dec. 16, 1834; To cash of Barnwell Female Burman Missionary Society, per Jennings O'Bannon, Aug. 28, 1835; do. of deacon G. R. of Pipe Creek church,	\$287 72½ 20 00 10 00
	<u>\$317 72½</u>
Dec. 8, 1834; By cash sent to Heman Lin- coln, Treasurer of Baptist Board of For- eign Missions, By postage	\$287 00 25
	<u>287 25</u>
Balance in hand	30 47½
Received this session, do. do. for Siam Mission,	307 37½ 5 00
	<u>\$342 84¾</u>
Of above, \$10 for Rev. A. Judson, and \$50 for ed- ucation of a Burman Female under Rev. Mr. Simons.	
CONVENTION FUND.	
To balance in hand last session, Dec. 13, 1835; By cash paid John B. Miller, Treasurer of Convention,	\$47 00 47 00
	<u>0 00</u>
Nov. 21, 1835; To cash for interest on \$1064 68 cts. one year,	\$74 52¾
SIAM MISSION.	
To balance on hand last session, Dec. 8, 1834; By cash remitted to Heman Lin- coln, Treasurer of the Board of Foreign Missions,	\$10 00 10 00
	<u>0 00</u>
PERMANENT EDUCATION FUND.	
To balance on hand last session, To interest to 20th Nov. 1835, one year,	\$1064 68 74 52¾
	<u>\$1139 20¾</u>
Nov. 26, 1835; By cash loaned out on In- terest, By cash transferred to credit of Convention Fund this day,	\$1064 68 74 52¾
	<u>1139 20¾</u>
	<u>0 00</u>
Received this session, Add fund at interest,	\$120 50 1064 68
	<u>\$1185 18</u>
Half of public collection on Sabbath,	30 05
Whole fund,	<u>\$1224 23</u>
AMERICAN BAPTIST HOME MISSION SOCIETY.	
For Valley of Mississippi, received this ses- sion,	\$32 12½
WIDOWS AND ORPHANS OF DECEASED MINISTERS.	
Received this session,	\$11 00
RECAPITULATION.	
Cash on hand, and loaned on interest:	
For Minutes,	\$75 17½
Association Fund,	48 28½
Domestic Missions,	529 14¾
Burman Mission,	342 84¾
Convention Fund,	74 52¾

Permanent Education Fund,	1224 23
American Baptist Home Mission Society,	32 12½
Widows and orphans of deceased ministers,	11 00

\$2337 31¼
ALEX. J. LAWTON, Treasurer.
Columbia Church, 23d Nov. 1835.

GENERAL INTELLIGENCER.

We avail ourselves of the following abstract of the Presi-
dent's Message, from the Charleston Mercury to present the
substance of that Document to our readers. The Message it-
self is too lengthy for our Paper.

WASHINGTON, December 8.

Accompanying this I transmit you a copy of the
President's Message. It was delivered to both Houses
this day at the usual hour. Twenty thousand copies
(15 with the Reports from the different departments,
and 5 without) have been ordered to be printed by the
House and it has been made the special order of the
day, in Committee of the Whole on the state of the
Union, for Thursday. The message is unusually long,
but it will be found in many respects important and
interesting.

As I have sent you the document itself it is unne-
cessary to furnish you with a synopsis of its contents.
A few general remarks, however, may not be unac-
ceptable to your readers. It represents the country
generally, as in a state of high and unexampled pros-
perity. No material change has taken place in the
general state of our foreign relations. The controver-
sy respecting the North Eastern Boundary still re-
mains unsettled. Negotiations have been renewed
with Portugal, and it is expected that our claims up-
on her will soon be fully satisfied. The instalments
due by the King of the Two Sicilies, have been punc-
tually paid. Spain still continues in a state of inter-
nal war, but, notwithstanding the difficulties of that
Government, the treaty of indemnification with us
has been faithfully executed. Our commercial inter-
ests with Cuba stands, as it did, under the reciprocal
restrictions, and in consequence of the disturbed state
of Spain, nothing is expected to be done this year in
the way of relaxation by the Spanish Government.
With Russia, Prussia, Austria, Sweden, Denmark,
&c., our political and commercial relations are all of
the most favorable and amicable character. A Con-
vention with Mexico, respecting the boundary line,
has been recently concluded, and will be submitted to
the Senate. The President has taken a decided stand
against interference by American citizens in the con-
test between Mexico and Texas, and has issued in-
structions for the prosecution of all who may violate
the neutrality of this country, as declared by law.
From the South American Governments, continued
assurances are received of the most friendly feeling
towards the United States. As regards the French
question, the Message contains nothing positive or
specific. It gives us a regular history of the contro-
versy over again, but recommends no decisive course
of action. The President tells us, however, that Mr.
Barton, the American Charge at Paris, has been in-
structed to renew the demand for the payment of the
instalments now due under the treaty of indemnity,
and, in the event of the continued refusal of the
French Government, to return directly to the United
States, without further explanation or delay. The
result of the demand will soon be ascertained, and, as

soon as it is, it will be made the subject of a special communication. If it succeed, all will be well. If it fail, unquestionably the present Message is only the precursor of one more warlike—of one that will call upon Congress, if not for an actual declaration of war, at least for action of a very decided and coercive kind. The condition of the Treasury was never more prosperous. The surplus now on hand is nearly twenty millions. The President is not a little dissatisfied at this great "evil" of an overflowing Treasury, and does not know exactly what to do with it. He recommends improvements in the Navy Yards, an enlargement of the Navy, and heavy appropriations for new national works. Overflowing, as the Treasury is, however, he is strongly opposed to a reduction of protective duties, or a disturbance of the Compromise, though he thinks that something may be done to lessen the evil, by large expenditures assisted by an abolition of the duties upon certain articles which do not enter into competition with any department of American industry. The receipts from the public lands have amounted to the enormous sum of eleven millions. In connection with that topic, he recommends a revision and reorganization of the General Land Office, the duties and labors of which have become not a little complicated and difficult to perform. The public debt being paid, and there being no longer a necessity for the commissioners of Loans and of the Sinking Fund, he recommends the abolition of those offices. He also considers it incumbent on Congress, for the special protection of pecuniary interests of the country, to prohibit the receipt of the Bills of the Bank of the United States in payment of the revenue. The Government, he says, still hold a large amount of Stock in that Bank, but it has received no dividend during the past year, nor does he know whether any will be received. He speaks in high terms of the effect which the deposit banks have had in producing a sound and wholesome currency—of the tendency of the gold coinage to drive out paper, and establish a constitutional medium, and give us a hard money Government—and denounces the spirit of monopoly, not only in Banks but also in Rail Road Companies, complaining of the exorbitant demands of the latter for the transportation of the mails, and calling upon Congress to regulate the terms upon which they shall be bound to carry them. The Post Office Department is represented as having done admirably well under the administration of Mr. Kendall, and is expected, before the end of the present session to be entirely free from debt. As regards the War Department, he complains of the loss of Fortification Bill of the last session—recommends liberal appropriations to place the Fortifications in proper order—urges the necessity of disciplining the Militia—and eulogizes the management and utility of the Military Academy at West Point. He then speaks of the removal of the Indians to the West of the Mississippi—after which he touches upon the subject of slavery, and the excitement of the South produced by the movements of the Northern Abolitionists. Upon this topic he holds strong, correct, and unequivocal language—denouncing the spirit and proceedings of the fanatics in unmeasured terms, expressing a strong hope of effectual interposition by the Northern States, and earnestly urging upon Congress a passage of a law prohibiting the transmission, by the public mails, of incendiary publications to the Southern States. Upon this subject he has certainly gone further than was expected, and fully as far as could well have been de-

sired; and for the spirit and feeling he has manifested upon this most delicate and important point, he deserves and will receive the approbation of the South. It assures us, at all events, that if nothing be done in favor of the South, nothing will be done against it.—The Message concludes with recommending the abolition of the intermediate agency of Electors in all future elections of President and Vice President of the United States.

After the President's Message had been disposed of a communication was received from the Senate announcing to the House the death of Mr. Smith, of Connecticut, and that the funeral had been ordered for to-morrow—whereupon a Resolution was adopted by the House to attend the funeral, and to wear the customary mourning; immediately after which, the House adjourned.

Report of the Secretary of the Treasury.

This document occupies upwards of nine columns in the Washington Globe; and enters into very detailed statements in relation to the National Finances, which appear to be founded in correct views.

The Receipts into the Treasury ascertained and estimated, during the current year 1835, are computed to be \$23,430,881 of which the actual receipts during the three first quarters of the year are ascertained to be \$21,480,881. Of the actual receipts, \$13,614,489 are from the Customs; and \$9,166,590 from the Public Lands. The balance in the Treasury on the 1st January last having been \$8,892,858, the aggregate means of the government within the year will, according to the computation of the Secretary, have amounted to \$37,323,739.

The expenditures for the year are estimated at \$18,176,141; thus leaving by computation, in the Treasury, on the 1st January next, a balance of money in hand, equal to \$19,147,498, including what has been heretofore often reported as "unavailable funds," now reduced to \$1,100,000. Upon this balance, however, are charged by law various expenditures, amounting altogether to about \$7,505,574, leaving applicable by Congress "to new and other purposes," the sum of about \$10,450,024.

The imports during the year ending September 30th, 1835, are ascertained and estimated at \$151,030,308.

They show, compared with the preceding year an increase of \$25,509,036. Those during the three past years have on an average been about \$128,556,670.

The exports during the past year are ascertained and estimated at \$149,955,338; of these \$98,531,026 were in domestic, and \$20,424,213 in foreign products. Compared with the preceding year they exhibit an increase of \$14,618,206.

The receipts into the Treasury from all sources during the year 1836, are estimated at

	\$19,750,000
Viz:	
Customs,	15,250,000
Public Lands,	4,000,000
Bank dividends, and miscellaneous receipts	500,000

To which add the balance of available funds in the Treasury on the first of January 1835, estimated at \$18,047,567, and they make together the sum of

37,797,568

The estimates of expenditures, submitted for all specified objects, both ordinary and extraordinary, for

the service of 1836, and including the contingent for the usual expenses, are

\$23,133,640
Leaving an estimated balance on the 1st of January, 1837, of about \$14,500,000. From this amount, after deducting about eight millions to pay the outstanding appropriations, to which the Treasury will then probably stand pledged, there will be left at the close of 1836, a nett balance of only from six to seven millions applicable to any other use, which Congress may now, or then, be pleased to designate, instead of about ten and a half millions, the nett balance estimated to be left so applicable at the close of 1835.

The celebrated Dr. CHANNING has published a book of 107 pages on Slavery, from which we find the following extracts in the Boston Gazette:

"The abolitionists have done wrong, I believe, nor is their wrong to be winked at, because done fanatically or with good intention; for how much mischief may be wrought with good design! They have fallen into the common error of enthusiasts, that of exaggerating their object, of feeling as if no evil existed but that which they opposed, and as if no guilt could be compared with that of upholding it. The tone of their newspapers, as far as I have seen them, has often been fierce, bitter and abusive. Their imaginations have fed on pictures of the cruelty to which the slave is exposed, till they have seemed to think that his abode was perpetually resounding with the lash, and ringing with shrieks of agony; and accordingly, the slave-holder has been held up to execration, as a monster of cruelty."

"How slavery shall be removed, is a question for the slaveholder, and one which he alone can fully answer. He alone has an intimate knowledge of the character and habits of the slaves, to which the means of emancipation should be carefully adapted. General views and principles may and should be suggested at a distance, but the mode of applying them can be understood only by those who dwell upon the spot where the evil exists. To the slaveholder belongs the duty of settling and employing the best methods of liberation, and to no other. We have no right of interference, nor do we desire it."

"They say,"

'They say' tells that which is not true at least three quarters of the time. He is about the worst authority you can produce to support the credulity of your statement. Scarcely was there ever a suspicious report put in circulation, but this Mr. *They Say* was the author of it, and he always escapes responsibility and detection, because, living just no where he can never be found.—Who said that Mr. E. the merchant, was supposed to be in a failing condition?—Why 'they say' so. On what authority do they affirm that neighbor F. has been seen in bad company!—why 'they say' so. Is it a fact that Mrs. G. is not so chaste and circumspect as she should be? Why 'they say' so. Plague on this Mr. *They say*, he is half brother to that Mr. Nobody, who always does all the mischief and lives nowhere but in the inventive brain of those who, undeserving respect themselves, are desirous to pull down others to their own level. We always suspect the truth of a report that comes from the author of '*They Say*.'—*Chr. Intel.*

Old Humphrey's short way with infidels.

"In moving among mankind, I have now and then fallen in with infidels, who have not only declared

their disbelief of the Bible, but endeavored, also to destroy the faith of others in that blessed book. The way in which they have always begun their attack is, to higggle and wriggle about some disputed point of little importance, with as much confidence as if they were on the very point of overturning the whole truth of scripture by their silly prattle. Just as soon would a poor blind mole tear up from the ground an oak of a hundred years growth, by burrowing under one of the least of its roots.

If ever you fall in with any of these unhappy beings, don't be drawn in to cavil with them about trifles, but boldly declare your opinion, leaving them to wrangle, if they like, by themselves.

Tell them that if there be any thing good, and pure, and holy, and heavenly in the world, the Bible exhorts us to practice it; and if there be any thing that is evil, and base and vile in the world, the Bible commands us to avoid it. That will be a poser.

Tell them that the Bible contains more knowledge and wisdom than all the other books that were ever printed put together; and that those who believe its promises and obey its commandments, have peace, and hope and joy in the cares of life, and the trying hour of death. That will be a poser too.

Tell them that the Bible has been believed in by the wisest and best of men from generation to generation, as the word of the living God, and that it makes known to a sinner the only way of salvation through the merits and death of a crucified Redeemer. That will be another poser.

And, then, ask them before they pull the book to pieces any more, to produce one that has done a thousandth part as much good in making men happy on earth, and in guiding them in the way to heaven, and that will be the greatest poser of all to them.

Depend upon it, this course will be better than wrangling and jangling about sticks and straws, losing your temper, and feeling yourself outwitted into the bargain by the borrowed conceits of silly coxcombs, whose hearts and whose heads are equally empty."

RELIGIOUS INTELLIGENCE.

From the American Baptist Magazine.

Burmah.

EXTRACTS FROM A JOURNAL OF MESSRS. CUTTER AND BROWN.

Departure from Maulmein.

Oct. 21—23, 1834. According to a resolution of the brethren, advising us to make a journey up the Irrawadi, (Irrawaddy) we embarked on board the schooner Susan, Oct. 24, and arrived at Rangoon on the 29th. We have taken with us about 10,000 tracts, of the usual size, besides a large quantity of books, containing about 200 pages each, among which are, 1. Luke and John, bound together; 2. The life of Christ, being a Harmony of the Four Gospels; 3. The Epistles, in one volume; 4. The Psalms; 5. The Digest. Very few books of this size have been given along this river, though the small tracts have been scattered extensively; it was therefore now thought best to distribute a rather large proportion of books, wherever we found the people really anxious to become acquainted with this religion.

We take with us two assistants from Maulmein, Moug Shway-thah and Moug Doot; and Ko Sanelone, who has been with br. Webb for the last few

months, also accompanies us as far as Yatt'haung, about half the distance to Ava.

Rangoon. Examination and Baptism of Karens.

Sabbath, Nov. 2. Worship at br. Webb's, in the native language. Very few members of the church present. They appear to be very much intimidated by precaution, and seem afraid to be known as disciples. Br. Webb's two assistants, however, are quite bold, and preach openly in the verandah to all who are disposed to stop and listen.

Nov. 8. A party of Karens arrived this evening from Mawbi, (Maube), among whom are 4 men and 10 women, who wish for baptism. The next day, Sabbath, was spent entirely in examining the candidates. Many of them, however, seemed to have come without any proper sense of the inward change of heart, which is necessary to be experienced, in order to become a Christian, and only 5 of them were received. On Tuesday morning, a little after sunrise, these five (all females) were buried, after the example of their Lord, in a small tank outside the city, and the whole company immediately set out on their return to their native wilderness. These are an interesting people, but very ignorant, and ready to believe all that is told them. They greatly need a native pastor, who should be able thoroughly to instruct them in the ways of righteousness.

Burman Festival. Distribution of Tracts.

14. To-day and the two following days is one of the three great annual festivals, and numerous boats are here from all parts of the surrounding country. Went out with br. Webb, and distributed 700 tracts. The people snatched for them eagerly, and it was with difficulty that we could distribute, owing to the multitudes that crowded around us. Saturday morning, it being the Burman Sabbath, and second day of the festival, we went up to the great Shway Dagon Pagoda, where we found the Woongee and other principal officers, engaged in witnessing an exhibition of boxing. Thousands were thronging around; to catch a view of the spectacle; some mounted on temporary stagings, while others covered the old pagodas and banyan trees, all gazing with eager interest, and cheering at every fresh onset of the combatants. The boxers did not generally appear to receive much injury, though, as we came away, we saw a man lying on the ground in great agony, from a bruised hand. It is said, however, that men are not infrequently killed in these games.

As we passed by the great pagoda on our return, we found a man standing with a dish of silver before him, which the people had presented that morning as offerings. He was beating a small gong, or metal drum, and crying, "Who wants to go to niegban for five rупes! Only five rупes, and you go to niegban!" Thus do the votaries of a miserable superstition, cheat the people out of their money and their souls besides.

Towards evening, we took a station on the principal road, where the worshippers were returning, and disposed of 1200 tracts in about two hours. Sabbath morning, the last of the festival, we took a small boat, and visited all the large boats in the river, where we distributed 600 tracts, 100 of which were large books. During these three days, about 3000 have been distributed by br. Webb and ourselves, besides what have been given away in the verandah. This is as many as it was thought expedient to give at present.

Some of them we hope and trust will be read, and prove instrumental of the salvation of souls, though many of them will no doubt be torn up and destroyed, or if perhaps hastily read, will be thrown aside, or given as toys to the children.

Prosecution of the voyage. Distribution of tracts in villages.

17. Commenced our journey up the river in a small flat-bottomed boat, at an early hour this morning, and passed several small villages before light. Towards night we passed the village of Tet-thit, (New Oar,) containing over 100 houses. Stopped at a small village called S'hengu, (Elephant crossing.) Here we were greatly annoyed by musquitos.

18. Arrived early in the morning at Panlaing Creek, where the river, which comes from the Eravadi, branches into two forks, one running south-westerly, the other southeast to Rangoon. On the three points of land thus formed, are three large villages, of which the first, or easternmost, is Kyunu, (Island Head.) Here we began the distribution of our tracts, and gave away at this place 200. Crossed over to Khat'hya, the principal village, where we spent most of the day; distributed 300 tracts, and found several who appeared to be seriously affected by the truth. The governor of the village appeared friendly, wished to hear the tracts read, and asked many questions. Went over in the small boat to Thayet-taben, (One Mango Tree,) the southern village, where we distributed 100 tracts. Started from the place a little before sundown, but the musquitos came upon us in such swarms, that the boatmen declared they could not work the boat, and we were obliged to put back for the night.

19. Passed no small villages to-day, but found several large clusters of houses, where we gave away in all, about 20 tracts.

Interest in the New Religion.

20. Arrived this morning at a village called S'hama-lauk, (Not Salt enough) Distributed on both sides of the river, 100 tracts. Ko Sanlone, and the other assistants passed up on foot, on the eastern shore, where they found 30 or 40 families of Karens. They informed them of the new religion, and told them that the Karens had now a written language, which they expressed great anxiety to become acquainted with. What shall we do, said they, in order to learn to read these writings before we die?

Stopped for the night at Yutha, (Pleasant Village,) and gave away 50 tracts.

21. Crossed over at day-break in the little boat to the other side where we gave 10 tracts. Arrived about 9 o'clock at Nghet-t'hong, (Bird Lake,) a village of near 100 houses, which we reached before the boat came up, and distributed 80 tracts. Went over to the east side, and distributed 20 more. Travelled on shore nearly all the day, and found many Karens, some of whom listened attentively, while others appeared perfectly indifferent. Found one or two men who were able to read Burman, and gave them books to read to their neighbors. One company who were harvesting their rice, having obtained a book immediately left their work, and ran home, to get one of their neighbors to read it. The Karens are scattered all over this part of the country, on both sides of the river, a little back from the shore. They have large farms, and appear to be very industrious. Gave away about 100 tracts, before we passed the village

of Yangonsanya, (Freedom from Enemies,) soon after leaving which, we entered the Erawadi, (Great River,) 50 or 60 miles west Rangoon. Passed Wehgyi, (Great Whirlpool,) where we gave 50 tracts. Stopped for the night at Thabye-gnyaung, (Eugenia-tree Creek,) where we gave 50 more. A little back from this place, we found another village of Karen farmers, containing about 40 houses.

22. Came up to Nyaung-waing, (surrounding the Banyan,) so called from a large banyan tree, in the centre of the village. Gave about 100 tracts. Here we separated into two companies, one taking part of the assistants and passing up on the east side of the river, and the other on the west, as we usually do when there are large villages on both sides. By this means we are able to visit all the villages, and at the same time to keep up with the boat. On the east side, we found several small villages, where we stopped and read from the Catechism, and Investigator, to which the people listened with deep attention. We find the best way to collect the people together, is to sit down, and begin to read, even if there is but a single person to listen.

Came up to Nyaug-khyedank, (foot of the Banyan,) which with Bhila-sangen, another large village adjoining it, contains 400 houses. Here the people listened attentively, and we gave 250 tracts. The assistants went to one or two places where there were funerals, and had an excellent opportunity for preaching, which they improved for about two hours.

On the west side, we visited Thabyu, and two or three other villages, where the greater part of the day was spent in reading and explaining the tracts. The people seemed very well disposed, and we gave in all 200 tracts. Found two women who were able to read, a circumstance which is very rare in Burmah.

Arrived opposite Danubhyu, about sundown. Crossed over in the small boat, and distributed 300 tracts. Have given away in all 850 to-day. Ko San-lone thinks he has seen nearly 200 Karen houses during the day, but has found none who were able to read Burman.

23. Ko Sanlone conducted Burman worship on board the boat. Gave away 50 or 60 tracts at the village of S'hagagyi.

24. No villages for some distance. Stopped for the night at Thaugma (Great Sandbank), where we gave twenty or thirty tracts.

25. Came up to Lethagong (Pleasant-air Shore), a village of about 400 houses, on the west bank of the river. The people were reluctant to take the tracts on our first passing through the streets, but as we returned, many came out and asked for them. Gave away upwards of 200. Have distributed 190 more at other small villages during the day.

26. Arrived about noon at Taungbo-taya (a hundred White Ant hills), where we gave about 50 tracts. Many of the people refused to take. Passed up on shore many fine fields of rice, belonging to the Karen farmers. Gave books to one or two who could read. Passed through Tha-yettaw (Mango Grove), where we distributed 50 tracts. Arrived at the large town of Henthada some time before night, and distributed tracts till dark. The people were generally very ready to receive them, and several government men, who had seen our books before, said they believed the books, and were anxious to converse. After distributing nearly 400 tracts and books, we crossed over to the large boat, on the east side, intending to come over and give a few more in the morning.

27. A strong head wind this morning, and the river quite boisterous. Ko Sanlone went over to Henthada, and distributed 100 tracts, but found the devil there, he said—several persons going through the streets, and preventing the people from receiving the books.

Came up to Thayawaw, a village of about 100 houses, where we gave 100 tracts and books. Stopped for the night at Aingdalok, containing about 60 houses, where we gave 50 tracts.

28. Passed Thekkeh-byen (Thatch-grass Field), consisting of several small clusters of houses, where we gave 30 tracts, and Ko Sanlone discoursed to the people, who listened with good attention.

29. Went over to T'hiengdaw, T'hien-tree Forest,) a village of 200 or 300 houses, at some distance from the river on the east side. The governor and principal men took books, and the people appeared well disposed. Some however, had evidently prejudiced by false stories. Ko Salone, asking a young man if he wanted a tract, was answered "Yes, I want one but I dare not take it, for the king has had four men executed for reading your books." On being asked where this affair had taken place, the poor fellow confessed his ignorance, but manifested great fear. Distributed here 200 tracts and books.

At sundown we found ourselves at some distance from any village, and the current very strong. We got aground several times, and after toiling hard till after dark, were obliged to stop for a night by the side of a sand bank, without any houses or boats near us. This region is noted for its numerous robberies, but we were preserved during the night, in safety.

30. Arrived early this morning at Monyo, (Dark Sky,) containing 150 houses. The people were very anxious to get tracts, and we found none who appeared unfriendly, tho' some of them manifested the greatest surprise, when informed that our writings were for another purpose than to assist them in obtaining niegban, (annihilation.) Gave away 120 tracts and 20 books.

Left the large boat about noon, and crossed over the sand-banks to Nghetpyawdone, (Plantain Stump,) a village of 150 or 200 houses, situated some distance east of the stream. The people were very eager for tracts, (none, we believe, having been given here before,) and they listened with a good deal of interest, declaring that they believe this religion to be true. Gave away 200 tracts, most of them, however, small, as we were not aware of the village being so large, and therefore took but few books. Returning in the small boat, we narrowly escaped being upset by a sand bank falling in.

Arrived a little before sundown at Shyengyen, (Swiftling Gold,) a village of about 50 houses on the western bank. Came up just as the men of the village were collected together to launch a new boat. After it was launched, we perceived a man taking down a pot of plantains from a sort of tent built near the place, and distributing them among the boys. Asking the reason, we were told that the pot of food, and also a vessel of water, had been put up for the Nats to feed upon, so that they might afford their assistance in giving the boat a safe and easy launch. One of the company very seriously declared to us, that he saw the pot of water shake when the Nat came down to smell the food. After the launch was over, we were attacked on all sides by disputants. Ko San-lone at length succeeded in getting a quiet lit-

the circle around him, and preached till 8 o'clock. Gave away 50 books and tracts.

Dec. 1. About noon we reached Ngapizhiek, (Pickle-fish Landing-place,) where we were unable to distribute many tracts. The men said they could not read, and made many excuses for not taking the books; but one or two privately told the real cause, which was fear of the Governor. Some, who took books, afterwards brought them back again.

The assistants started off, in the small boat, at some distance below here, and went over to the large village of Yeghen, (Sheet of Water,) where the people were very eager for tracts. A little back of Yeghen, is Mennyi-yua, (Village of Rulers,) where the assistants were well received by the principal men, and listened to with attention. They distributed 240 books and tracts, and would have given more, if their stock had not been exhausted.

2. Arrived at the old town of Kanaung, which contains numerous ancient pagodas, surrounded by aged and beautiful mango trees. The whole place, indeed, to the extent of 2 or 3 miles, is one entire orchard of mangos and tamarinds. The town contains 2 or 3 hundred houses, and we gave 200 tracts.

Most of the people refused, especially on our first passing through the streets, but as we returned the same way, they gathered courage and came out after them. Ko Sanlone engaged with several very stubborn disputants, and talked to them for an hour or more, while crowds gathered around to hear. On the whole, we hope his words had some effect, though it is evident that the principal men of the place are very much opposed to the new religion.

A little distance above this place, we found a small village of Karens, who understood Burman tolerably well. We read part of the Catechism to them, and told them the Eternal God was worshipped by many of the Karens, and that they had now a written language, and could read about this religion, in their own tongue. They were greatly surprised at this intelligence, and listened with deep attention.

Hostility of the Government to Tract Distribution. Prome.

About 4 o'clock we reached Myanang, (Speedy Victory,) which contains 5 or 600 houses. But we found the people much afraid, as was the case when tracts were distributed here last year. The governor forbade his men taking any books, and nearly all the principal men of the place refused. We gave away, however, in all, about 400 tracts and books.

3. Arrived, about 4 o'clock, at the city of Kyaughen, (Sugar Cane Plantation,) which contains over 1000 houses. Last year the people received the tracts eagerly, and upwards of 600 were distributed. But now the scene was changed, and scarcely an individual dared openly to receive a book. We went through all the principal streets however, but heard only the continual salutation, "We do not want; we do not want." We afterwards found out the reason, which was, that immediately after the distribution last year, an order was issued throughout the city, forbidding the inhabitants to receive or read the books. Notwithstanding this, however, there were some who dared to take. One of the chiefs, who had received a book from Ko Sanlone, was cautioned by his wife, "Do not take it; you know what an affair the governor's son made of it last year." "What matter," said he, "may I not find out who is my God!" Some, after having received tracts, were hollered at by their

neighbors, and gave them back in great terror. A copy of the Psalms, which one of the assistants had just given away, we found cut in pieces with an axe, and scattered over the street. Only 150 tracts were given in the whole city, but they were taken by those who did it in the face of the law, and may perhaps be read by as many sincere inquirers as a thousand distributed elsewhere.

4. Crossed over and proceeded up on the east side. Passed several small villages where we distributed 75 or 100 tracts. Came up to Tarokmyaw, (Chinaman looking up,) which contains 100 houses. Distributed 60 tracts here.

5. Arrived early this morning at S'hennyua, (Elephant village,) and distributed 75 tracts and books. A little above, is Nyaungzayé, (Banyan Writer,) a large village of 300 houses where we gave 125 tracts.

On the western side, at T'honghho, (the Lime-kilns,) the people readily received tracts, and we distributed about 100. At Pyyngyi, (Great Plank,) a large village adjoining T'honghho, and at T'halehdan, (Row of Sand-banks,) which lies still farther up, we gave 80 tracts and 20 books.

6. Came up to the village of Kyitheh, (Crows clamoring,) containing 3 or 400 houses. At first the people seemed afraid of the books; but after reading to them a while, and explaining our object, they became quite anxious for the tracts, and we gave not less than 200. Crossed over in the small boat to the Island of Thambanden, (Loading the Boat,) which we found covered with extensive and well cultivated fields of maize, tobacco, pumpkins cucumbers, onions, &c. There are perhaps 200 houses scattered over the island, but the men were mostly away, at work upon their farms, and we gave only 75 tracts. None appear to have been distributed here before, and most of the people knew not what they meant, some saying they had no money to pay for them, and others offering to worship them.

Came up on the west side of the river to Padaung (the Flower Basket,) where the people have formerly taken tracts very gladly. Gave away about 50 before entering within the precincts of the city, after which the people uniformly refused, doubtless in consequence of some order from their rulers.

On the east, we entered the city of Shyurdaung (Golden Mountain,) containing 300 or more houses. Here, as usual, some refused the tracts, but others received them gladly. Found the governor sitting in his yongdaw, or place of administering justice, with about 50 men of respectability, who received us courteously, and all accepted tracts and books. Ko Sanlone and the other assistants took different routes through the city, and preached and distributed tracts, till near sunset. Gave away, in all, upwards of 200, a large portion of which were books.

7. Sabbath. The assistants went out this morning, and distributed 200 tracts in Peyaukshiek, and one or two other considerable villages, while we went up to Mendeh (Chief's Tent,) and Nuamayan (the Cow pen,) large villages on the east side of the river, containing about 500 houses. The people were generally very anxious for the tracts, though some refused. We spent the greater portion of the day in distributing here, and returned to the boat about sunset, having given away, in all, 600, a good proportion of which were large books.

CHARLESTON, S. C.

FRIDAY, DECEMBER 18, 1835.

The indisposition of the Editor must be the apology for want of correctness in this day's paper.

The Baptist State Convention of South-Carolina commenced its session in this city on Saturday last, and adjourned last evening. Rev. Dr. William B. Johnson was elected *President*; Rev. Jonathan Davis, *V. President*; Rev. B. Manly, *Secretary*; and W. E. Bailey, Esq. *Treasurer*. The new Constitution was adopted, with a few amendments; and after much discussion, it was determined to locate both the Manual Labor Literary School and the Theological Institution in Fairfield District. It is recommended that the theological students should engage in manual labor, which their contiguity to the Literary School will enable them to do, without additional expense to the Institution. The funds raised within a few weeks past for the Theological Institution, do not fall short of \$25,000. We cannot say exactly what amount has been contributed for the Manual Labor Literary School, but it is probably at least \$10,000. The Minutes will soon be published, and the details made known to the public.

Mr. Manly after free consultation with many leading brethren from different parts of the State, has deemed it advisable to decline the Professorship to which he was invited in the South Carolina College. The affection he feels for the people of his charge, and the decided and unanimous expression of warm attachment for himself, on the part of his church, appears to be the principal if not the only objection to his acceptance of the appointment. He however, expresses a deep interest in the prosperity of the College, and says nothing would induce him to decline if he were not satisfied that the Trustees have it in their power to elect to that Professorship some religious man every way qualified for the station.

We should have been pleased had Mr. Manly accepted the appointment, but we do not so much regret his determination, since we learn that a pious and worthy man has already been elected to the chair which Mr. Manly declined. We believe that Mr. Elliott will give entire satisfaction both to the Religious and the Literary community.

The Minutes of the Savannah River Association shall be prepared, in a few days, in the form required by the Association.

The Legislature of this State was to have adjourned yesterday. The Judiciary Bill, by the last accounts, was still pending. The Hamburg and Camden Bank Charters were passed by both Houses.

Southern Agriculturist, and Register of Rural Affairs.—Mr. A. E. Miller, the proprietor of the above useful journal, has associated Mr. B. R. Carroll with him in its editorial management.

Ordinations.

On the first Lord's day in December, 1835, at the Mallock Church, Barnwell District S. C. Brother Randolph Bradford was solemnly set apart by the imposition of hands and by prayer, to the office of an Evangelist. Brother H. Z. Ardis preached the ordination sermon; Brother B. M. Ware made the prayer and brother W. Brooker delivered the charge.

On Friday 4th day of December 1835, the Rev. William P. Hill, of the Callihan's Mills Church, Edgefield Diat., was set apart to the work of an Evangelist, by prayer and the solemn imposition of hands. Rev. Samuel Carlodge made a few introductory remarks on the character and qualifications of a gospel ministry, also proposed the questions. Rev. H. Adams offered the prayer, and J. M. Chiles delivered the charge and extended the right hand of fellowship.

Brother Elijah Sullivan was ordained to the work of the ministry on the 22nd Nov. past. Ordination sermon by myself. Ordaining prayer by Elder John P. Taylor, who also presented the Bible and gave the right hand of fellowship. Done at the Sarepta Baptist Church, Pickens County, Ala.

Yours in Gospel bonds,
JOHN H. TAYLOR.

Edgefield Association.

Corrections.

I do hereby certify that I overlooked and omitted to bring to view on the minutes of the last Edgefield Association, the following collections, which are embraced in the Treasurer's report; to wit:

	Home Missions.	Foreign Mis.
Bethany Benevolent Society,.....		\$7.00
Gilgal Benevolent Society,.....		5.00
From an Individual,.....	2.50	2.50
do. do.		0.50

M. MINIS, Clerk.

ARM-CHAIR STORIES,
AND
REVERIES.

THE HARDENED HEART.

"A beam ethereal sullied and absorbed."
Young

We all remember the placid, unreflecting happiness of childhood, when our world was bounded by the dim hazy distance where the tree-tops mingle with the sky, and our simple faith believed that the white fields of Paradise were beaming upon us, far up amid the blue regions of ether.

This is the infancy of the heart, when its fresh, untainted sensibilities, entwine with each familiar object, and keenly thrill beneath the slightest touches of sorrow, or appeals of affection—when the lightest breath of the "Spirit that made it," is felt in every sensitive chord, in all the energy of its venerable authority.

We think we are scarcely hazarding much in the assertion that every heart has known this early softness—that the steeled murderer himself, revelling in his ghastly work, might often be traced back to the gentle child, shuddering over the scorched moth in the candle's flame, or weeping for the rose shattered in his too eager grasp—or the coarse blasphemer, poisoning the pure air with curses, to the reverent boy whose rosy slumbers were duly sealed with the breath of prayer.

A more affecting contemplation can scarcely be presented to the human mind, than these gradual departures from early goodness, in all their fearful progress to the final obduracy of the *harden*ed heart. Yet this is a process constantly proceeding in beings placed in the most intimate contact with us, sometimes displaying itself in the soul effervescences of passion, but more generally stealing imperceptibly on, until its gradual unnoticed operation, has transmuted the soft-

ness and sweetness of early sensibilities, into that sullen void of all feeling which aches in many a conscious breast.

Man wraps his heart in a thousand disguises impervious to human observation, within whose surrounding shadows the secret work of character proceeds. Here projects, convictions, vows are confusedly scattered, and the records of past life are laid: and here in solitary state sits Conscience, surrounded by her own thunders, which sometimes roar while the world does not know.*

This is the *inner man*, often but imperfectly scanned by the eye that turns inwards on itself, and never fully revealed to the observation of others. Hemmed in on every side by the proprieties of life, how easy it is to keep the obvious orbit of duty, without the conscious stirrings of one noble and godlike principle—and how graceful in the eyes of man, may that character appear, which turns upon God, the cold and sullen aspect of impenetrable indifference.

But the eye of Omniscience pierces through these integuments of appearances, into the dark unvisited recesses, which conceal the secret springs of action.

This is that melancholy spectacle which the King of Heaven has reserved for himself; none may share with him its gloomy secrets, not even (in full extent) the unconscious object of this piercing scrutiny. He sees the growing ruin in all its lamentable progress: sees one lingering compunction after another perish in the full tide of indulgence—records the faint relentings of to-day, which to-morrow's beckoning pleasures shall too surely efface—the earnest pause upon the brink of ruin, while as yet "the mind's balance trembles upon its"—and alas! mournful conclusion, that pitying eye beholds the last fearful acts which make forever sure "its covenant with death" and "agreement with hell."

But is He, the sole and intimate observer of this tragic scene, is He a careless and uninterested spectator! Ah no! Often do the faithful suggestions of his Spirit, startle for a while the growing torpor of sin and win back to momentary goodness, the half-willing sinner. Then He listens, the Great All-knowing God, to the earnest resolve, the confident promise, the large surrender, from that mutable being, whom a few more days shall discover, offering him the bold affronts of open hostility.

The sinner is his own destroyer! Experience impresses this truth on every conscious heart. Even that desponding wretch whose hands are folded in deep unvarying despair, who feels already the immovable chain, fast closing around him—even he will look back to some golden point in his history when the path to heaven lay fair before him, and a thousand good influences invited him to pursue it. Innumerable circumstances of familiar occurrence, are constantly illustrating this solemn truth. How often do we hear of transient convictions and occasional meltings in the most stubborn spirits—these things pass unheeded by us, but they are fraught with awful importance and mysterious meaning. It is the fearful controversy of man with his mighty maker—a most remarkable link between heaven and earth, for here the unseen God is brought before us in intimate union with his creature.

There is a melancholy interest in contemplating such passages of human history. With mournful

feeling we consider Napoleon himself under one of these occasional visitations of religious tenderness. "Last Sunday evening," he writes, "in the general silence of nature, I was walking in the grounds of Mal-Maison. The sound of the church bell of Rueil fell upon my ear, and renewed all the impressions of my youth; I was powerfully affected,—Such is power of early habit and association."†

This simple sketch unfolds a most affecting passage in the life of this remarkable man. It is true that the philosophic Emperor reviews it carelessly as a moment of sentimental tenderness, easily resolved into the power of early association; but the christian observer will not think so—he will trace this momentary softness to a more elevated source, and read in it the slow reluctant parting of a "grieved and resisted spirit."

This was probably the crisis of Napoleon's spiritual destiny; he stood at the outset of his political career,† only revolving incipient schemes of bloody and desolating conquest. Amidst this wild ferment of passion, the holy influence steals tenderly over him, and thrills his guilty bosom with long forgotten emotions—"the impressions of his youth are renewed," and he is "powerfully affected." That sound so simple in itself is accompanied with the constraining energy of a heavenly influence, and Napoleon relents. But the hour of retirement passes, and its sacred lesson fades from his mind; and when we see him next the turbaned apostate in Egypt, the haughty despot in Paris, we think mournfully of that Sabbath evening at Mal-Maison, and breathe the sorrowful lament of the Saviour of men, "If thou hadst known, even thou, at least in *this thy day*, the things that belong unto thy peace! but now they are hid from thine eyes."—Years roll over him, but we hear no more kindly relentings, no more softening in his indurated feelings; and we watch at last the delirious exit of the melancholy exile, without gathering one comfortable hope that the heavenly visitant so carelessly repulsed, ever more returned.

But this melancholy speculation will be wholly unprofitable, unless we can draw from it some practical instruction. Learn then, youthful reader, oh early learn, the deep, the vital importance of guarding this sacred delicacy of the heart. The vestal flame of feeling is tremulously sensitive; it wanes gradually away in the chill, gross atmosphere of the world, and unless renewed by some spark of celestial fire, its empty urn will remain forever cold and dark. Cherish then with anxious solicitude, the kindly charities of our nature, but above all cherish religious tenderness. God is a jealous God. Though his resisted spirit may at first only "grieve" over our insensibility, yet even his glowing charity, may at length be "quenched" by our persevering opposition. This is the heaviest curse which descends from the phials of wrath upon living man. No holy agitation succeeds, no compunctious relenting, but within his reprobate breast he bears—oh heavy burden!—the grave of his own affections! He does not hope, he does not joy, he does not mourn, he is "a man without a tear." To him life is a "leadens iteration" of the same wearisome trifles. The essence of happiness is gone, and all that remains is the flat, vapid lees of existence. This is the wo of a *hardened heart!*

* Scott's Life of Napoleon Buonaparte.

† Napoleon was First Consul at the time this circumstance occurred.

POETRY.

FOR THE SOUTHERN BAPTIST.

Jesus our King.

TUNE—"God save the King."

I.
Jesus, thy love we sing
Our grateful tributes bring
And own thee King:
We'll praise thy sacred name,
Extend thy glorious fame,
Immutably the same
Art thou, O King.

II.
Our frailty we confess,
Do thou thy subjects bless,
Most gracious King:
Our stubborn wills subdue
Create our hearts anew,
And make us wise and true
To thee our King.

III.
For heavenly strength we pray,
Lest from thy fold we stray;
Shepherd and King:
Our hearts to folly prone,
Bind firmly to thy throne,
And seal us thine alone,
Jesus our King.

IV.
When storms of trouble low'r,
In every trying hour,
Be near, O King:
And when in death's embrace
Support us by thy grave
And shew thy smiling face
Indulgent King.

V.
And in the realms of bliss,
Where perfect pleasure is,
We'll crown thee King:
We'll join the blood bought throng,
In noblest, sweetest song,
And swell the chorus long,
Praise to our King.

W. C. R.

Charleston, Dec. 8th. 1835.

FOR THE SOUTHERN BAPTIST.

"They rushed to meet the foe. Their thoughts are on the deeds of other years; and on the fame that rises from death."

OBSEAN.

What is Fame.

What is that highly valued oft sought prize,
Dear to the fool, dear also to the wise?
What is man's day-dream, and his nightly thought,
O'er mastering passion in his soul deep wrought,
Which no discouragement can even tame?
"Thy deep desire—'tis longing after fame."

This drove the conqueror's bloody car to war,
Rear'd pyramids on Egypt's plains afar;
With splendour deck'd Italia's lofty fames,
And carved her curious statues with deep pains
Tort'ring the artists' brain—to gain a name
For other times t'admire—to die with fame.

The pallid meagre student poring o'er
Volumes of modern, and of ancient lore,
With sunken cheek and eye grown dim appears—
Aged he seems although of youthful years.
What rob'd his glowing cheek of bloom; the flame
Quenched in his once bright eye? 'Twas love of fame.

This decks the fair-one in her gay array,
Like insect flutt'ring of a summer's day;
'Tis this consumes her time as oft she stays
Before her mirror's front to turn and gaze—
This her high boon—the magic of a name
Admired, entwined with beauties envied fame.

This carves the tomb-stone o'er the village swain,
Records his virtues, and calls back again
The memory of his simple tale. 'Tis this
That makes the statesman's honour bliss.
Man's object, hope, desire, and highest aim
Is blent with thee, O faithless, earth-born fame!

Arise my soul! A nobler hope be thine,
Th' alluring voice heed not! but soaring twine
Thy love round heav'nly joys that never die
Nor ever change. Arise! see, far on high,
Blazing o'er crumbling worlds, the saint's fair name
Immortal dwells in heav'n's bright book of fame.

M—

Sumter District.

Protracted Meeting.

A Protracted meeting will be held at Pickens Court House S. C. on Thursday before the third Lord's day in February next;—the Baptist Ministers are expected to attend, and all others are invited.
Dec. 12th, 1835.

Edgefield Female Academy.

The exercises of this Institution will be resumed on Monday the 4th of January next.

TERMS OF TUITION.

Spelling, Reading, Writing, Arithmetic, per qr. \$5.00
With the above, Grammar and Geography, 6.50
With the above, History, Philosophy, Natural and Moral;
Logic; Chemistry; &c. &c. 8.00
Quarterly Entrance, 0.50
Firewood in Winter, 0.50
Use of Maps and Globes, 0.50
Use of Apparatus, 0.50
Music, 15.00
Use of Piano, 3.00

The above charges are quarterly in advances.
Good Boarding can be obtained from 25 to 35 dollars per quarter.

WILLIAM B. JOHNSON, Rector.

Edgefield Court House, S. C. Dec. 9th, 1835.

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

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

Communications from persons at a distance will receive immediate reply.

Nov. 20

The Comprehensive Commentary,

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

THE SOUTHERN BAPTIST.

CHARLESTON PRICES CURRENT, DEC. 18, 1835.

ARTICLES.	\$	c.	\$	c.	ARTICLES.	\$	c.	\$	c.	ARTICLES.	\$	c.	\$	c.
BAWDING, Hemp, 4 1/2 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	
WALE ROPE, lb.	11	a	15		Mackerel, No. 1.	7	50	a	000	PORK, Mess, bbl.	18	00	a	00 00
BACON, Maine	00	a	11 1/2		No. 2.	7	00	a	000	Prime,	15	00	a	00 00
Shoekiers and Sides	6 1/2	a	7 1/2		No. 3.	6	00	a	000	Cargo,	8	50	a	00 00
BEEF, New-York, bbl.	00	a	12		Dry Cod, cwt.	2	75	a	3	Mess, Boston,	14	50	a	
Prima	8	a	8 50		FLOUR, Bal. H.S. sup. bbl.	6	75	a	700	No. 1. do.			a	
Cargo	4 1/2	a	4 1/2		Philadelphia and Virginia,	0	00	a	650	PEPPER, black, lb.			a	8 1/2
Mess, Boston,	00	a	12 1/2		New-Orleans,	0	00	a	000	PIMENTO,	9	a	9 1/2	
No. 1.	00	a	11		GRAIN, Corn, bush.	1	12 1/2	a		RAISINS, Malaga, bun. box.	3	50	a	3 75
No. 2.	8	a	9		Oats,	48	a	50		Muscatel,	3	50	a	
BREAD, Navy, cwt.	4	a	4 1/2		Peas,	60	a	00		Bloom,	00	0	a	00 00
Pils.	7	a	7 1/2		GLASS, Window, 100ft.	4 1/2	a	9		RICE, 100lbs.	3 1/2	a	4	
Crackers	4	a	4		HAY, Prime Northern, 100lb.	2	00	a		SUGAR, Muscovado, lb.	7 1/2	a	10	
BUTTER, Goshen, prime, lb.	25	a	25		IRON, Pig,			a		Porto Rico and St. Croix,	7 1/2	a	10 1/2	
Inferior,	20	a	20		Swedes, assorted,	4	a	4 1/2		Havana white,	11 1/2	a	12	
CANDLES, Spermaceti,	32	a	34		Russia, bar,	4	a	4		Do. brown,	7 1/2	a	9 1/2	
Charleston made,	14	a	14		Sheet,	8	a	8 1/2		New-Orleans,	6	a	7 1/2	
Northern,	12	a	13		Nail Rods,	7	a	7 1/2		Loaf,	14 1/2	a	16	
CHEESE, Northern,	8	a	8 1/2		LARD,	9	a	10 1/2		Lump,	13	a	14	
COFFEE, inf. to fair,	11	a	11 1/2		LEAD, Pig and Bar, 100lb.			a	6 1/2	SALT, Liv. con. sack, 4 bu.	1	75	a	
Good fair to prime,	13	a	13 1/2		Sheet,	6 1/2	a	7		In bulk, bush.	25	a	30	
Choice,	14 1/2	a	14 1/2		LIME, Stone, bbl.	1	50	a		Turks Island,	31	a	6 1/2	
Porto Rico,	13 1/2	a	14 1/2		LUMBER, Pitch Pine, rfs, Mt.	7	a	8		SOAP, Am. yellow, lb.	5	a	6 1/2	
COTTON, Uplands, inf.		a			Shingles, M.	3	a	5		SHOT, all sizes,	7 1/2	a	8	
Ordinary to fair,	14	a	14 1/2		Staves, Red Oak,	14	a	15		SEGARS, Spanish, M.	14	a	16	
Good fair to good,	15	a	15 1/2		MOLASSES, Cuba, gal.	25	a	26		American,	1	85	a	18 1/2
Prime to choice,	32	a	40		New-Orleans,	30	a	32		TALLOW, American, lb.	9	a	9 1/2	
Santee and Maine,	32	a	40		Sugar House Treacle,	30	a	30		TOBACCO, Georgia,	3 1/2	a	4	
See Island, fine,	32	a	50		NAILS, Cut, 4d. to 20d. lb.	6 1/2	a	0		Kentucky,	5	a	6	
CORDAGE, Tarred,	9	a	10		NAVY STORES.					Manufactured,	8	a	13	
Do. Manilla, cwt.	11	a	12		Tar, Wilmington, bbl.	1	6 1/2	a		Cavendish,	2 1/2	a	3 1/2	
DOMESTIC GOODS.					Turpentine, soft,	2	50	a		TEAS, Bohea,	18	a	20	
Shirtings, brown, yd.	6 1/2	a	8 1/2		Do. Georgetown,	1	a	1 25		Souchong,	30	a	40	
Bleached,	8	a	15		Pitch,	1	75	a	2	Gunpowder,	75	a	80	
Sheeting, brown,	8	a	10 1/2		Rosin,	1	37 1/2	a	150	Hyson,	50	a	80	
Bleached,	10 1/2	a	17		Spirits Turpentine, gal.	45	a	50		Young Hyson,	65	a	75	
Calicoes,	9	a	15		Varnish,	3	a	25		TWINE, Seine,	26	a	30	
Stripes, indigo blue,	8 1/2	a	11		OILS, Sp. winter strained,	1	05	a	110	Sewing,	26	a	30	
Checks,	7	a	16		Fall strained,	90	a			WINES, Madeira, gal.	2	a	3	
Plaids,	8 1/2	a	11		Summer strained,			a		Teneriffe, L. P.	1	a	1 35	
Fustians,	12	a	16		Linseed,	1	a	1 05		Malaga,	45	a	50	
Bed Tick,	13	a	20							Claret Bordeaux, cask.	29	a	30	
DUCK, Russian, bolt.	15	a	21							Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
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	76	2.00
Fire and Marine do.	60	90	4.00
Rail-Road do.	100	129	3.00
Santee Canal do.	870	200	20.00
State 6 per cent Stock	100	00	
State 5 per cent do.	100	00	
City 6 per cent do.	100	00	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 7 1/2 a 0 per cent. prem.
 France, 5f. 20 a 5 27 1/2 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 New-Orleans, and
 Mobile, 1 1/2 and int.; Western Offices 0 per cent. and int.; North
 1/2 per cent. and int.; Savannah 1/2 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, 15 1/2.
 Mexican and Colombian do. 15 1/2.
 Heavy Guineas, \$5, and Sovereigns, \$4 1/2 a 4 7/8

Charleston Market.

COTTON.—The sales since our last weekly report have been 6895 bales of Uplands, as follows:—20 at 15 1/2, 581 at 15, 77 at 14 1/2, 204 at 14 1/2, 754 at 14 1/2, 957 at 14 1/2, 1166 at 14 1/2, 1349 at 14 1/2, 228 at 14 1/2, 687 at 14, 179 at 13 1/2, 466 at 13 1/2, 8 at 13 1/2, 183 at 13, and 36 at 12 1/2. In Long Cottons, a few Mains and Santees from 35 a 36c. We have had no late European advices. For the state of our market, we must refer our readers to our Upland sales.

RICE.—This staple continues in fair demand. The sales of the week, for prime, have been from \$3.37 1/2 a \$3.56 1/2; and inferior to good, \$2.87 1/2 a \$3.25.

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 may order the paper any other time than July or January, provided they will take all the back Numbers from the commencement of the semi-annual volume.

Postage must be paid on all letters to the Editor, or attention to them must not be expected.

Baptist Ministers and Postmasters are requested to act as Agents.

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