

THE SOUTHERN BAPTIST

AND

General Intelligence

WILLIAM HENRY BRISBANE, EDITOR.

Vol. II.]

CHARLESTON, FRIDAY, DECEMBER 25, 1835.

REFLECTORS IN BURMAH.

From the American Baptist Magazine.

Burmah.

Continued from our last.

8. Spent the day at Prome. It being Burman worship day, we went up early in the morning, to the principal pagodas, called Shway Shandaw, or Sacred Hair, from its being supposed to contain four of Gaudama's hairs. Encountered several disputants; and the head priest confessed to Ko Sanlone, that "an idol was nothing in the world,"—that it was *useless*.

This place having been largely supplied with tracts heretofore, it was our intention not to give any of the smaller kinds, but to give *books*, to such only as appeared to be *sincere inquirers*. We accordingly passed through the streets, with the books in our hands, and those who really wished for them, came out without being invited, and asked for them. We gave away 60 large books, and many more would doubtless have asked, had it not been for fear. Some, after coming and asking, became fearful, and turned back without receiving them. One man sent his wife near a quarter of a mile to bring back a book which he had taken. We also gave away 130 small tracts, chiefly extracts from Scripture. The distribution of tracts, however, even in the quiet way we were thus pursuing, was not to be tolerated; and about 3 o'clock an order was proclaimed through the streets, with beat of drum, prohibiting the people, under penalties of the law, from receiving any of "the foreigners' white books." But the agency that is at work in the midst of you, Prome and Kyaughan, is beyond your power, and the temples of your gods must become desolate and the bells that are chiming from the tops of your pagodas must be hushed; for the God of gods, and King of the whole earth approaches, to extend his blessed reign over you; and here shall the name of Jesus be echoed in songs, by your dark-featured sons, through long millennial years.

After the order was issued, we of course desisted, but many afterwards came to the boat and received books. Ko Sanlone has been preaching, nearly all day, in various parts of the city, and has found many who appear serious. Several spoke very feelingly of Mr. Judson's preaching here, and his being ordered away by the government. His doctrine they said was good, and they believed the religion to be true, but alas, they dared not now read the books, or even have them in their possession. We think, on the whole, that we have not distributed 200 tracts any where to better advantage than at Prome, and we have no doubt they will receive an attentive perusal, though perhaps it will be in some secret corner, or at the dead of night. God grant his blessing to rest upon them.

RANGOON.

EXTRACTS OF A LETTER FROM MR. HOLLES, DATED DATED MARCH 21, 1835.

Since I mentioned that Ko Sanlone had been imprisoned and abused for preaching the Gospel, you will doubtless wish to know how his religion supported him in the hour of trial. I can truly say that I have never seen the *Christian* more perfectly exhibited, than in the character and conduct of this man. He has come to see me since his release. He says that he was very happy during all his imprisonment: that though his feet and neck were hurt with irons, he did not think of his pain, nor was he afraid to be in the hands of his persecutors, since he remembered that the blessed Saviour had said to his disciples, that without the notice of their Heavenly Father not a hair should fall from their heads. The rulers, that they might terrify such as were disposed to examine the Christian religion, and obtain money for his release, had proclaimed abroad every where, that it was their intention to kill Ko Sanlone, so that when Moug Shwa Thah passed along the streets, the general inquiry was, "When is that Christian to be executed?" Like primitive disciples, he was condemned and imprisoned by the wicked, and like them he also prayed and sang praises to God, and the prisoners heard him. He says, when he considered what a God he had to serve, he could not fear man, and therefore he exhorted all to repent and believe in the Lord Jesus Christ. After Ko Sanlone's imprisonment, we soon found that if I had any personal concern with the officers, in trying to effect his release, a large sum of money would be demanded, and his imprisonment probably be much protracted. I therefore employed Mr. McCalear, who had been my interpreter, and who was, doubtless, the best person that it was possible for me to employ for that business, since he was highly esteemed by the Burmans, and also manifested a great interest in our welfare. We can have nothing to do with the officers here, without incurring expense, either in presents or otherwise. A great number of petty officers must have a small fee, and the others a few presents, so that we were obliged to give, in amount, nearly sixty rupees. This we supposed was the whole amount of expenses incurred in this affair, as we had advised his wife to do nothing, and especially to make no presents, knowing that the rulers would keep their prisoners any length of time, however unjustly, if thereby they could obtain a single rupee. When Ko Sanlone was released, I sent Moug Shwa Thah that I might ascertain all that had been expended, and to my astonishment I learned that his wife had given in presents, an amount nearly equal to 200 rupees in addition to the above 60. This no doubt she did with good intentions, but under the influence of misguided feelings. When Ko Sanlone came to see me, he said he was very happy when in prison, but now he had much trouble

when he thought that there was so much expense incurred on his account. He did not know that it was so till he was released. Now he had no money, and no property but his children, and he did not know but he must sell them. He was once in good circumstances as to worldly possessions, and has sacrificed all for Christ. Perhaps what I have said with regard to his wife, may not give a correct impression, as I stated that the expenses which she incurred were for presents. They may not all appear to be strictly such, as I found in the list of expenses sent me, items like the following—"paid to two secretaries, each 20 rupees." These and other smaller items, if not considered as presents were, at least to some extent, gratuitous, although she probably did not so regard them.—I believe that every professed disciple that the rulers could find in Rangoon, has been fined. Fifteen rupees is the lowest fine I have heard of. Some of the disciples ran away to the jungle, and have not since been seen. All Rangoon were afraid to come near our house. We have not yet been able to employ a teacher. We have with us three Karen lads and a Burman, who were British subjects, having come from Maulmein. These I can employ as I please, and the people dare not meddle with them. There are two Burman subjects, to whom Mrs. H. was giving English instruction, who have not forsaken us. Eight Rangoon Karens were taken, imprisoned, fined and sent home to the jungle. They were fined from 10 to 100 rupees. Some of these came for the purpose of receiving religious instruction; others were children, and lived with us as scholars. Two of these Karen lads have remained with us, and we hope are daily receiving instruction, which will be to them a rich treasure, not to be extorted from them by their oppressive rulers.—We have just heard from the Karens in the jungle. The recent fear of precaution has extended its influence to them. A ruler of one of the Karen villages, (a Karen,) told his Burman lords, as they were endeavoring to establish their own religion by the cruel hand of oppression, that if they wished to kill all the Karens, they might kill them, but they were resolved that they would no longer worship Nam. We also learn, that the amount of fines paid by the Karens is about 6000 rupees. One of these had been fined 60 rupees once previously, during the present year, for worshipping the true God.

Since I commenced writing this letter, Ko Salone has called on me. He says that when in prison, the Seet Keh pressed him hard to renounce his religion, and worship Godama, telling him repeatedly that he would kill him if he would not promise to do so. When he refused compliance, the Seet Keh, with very angry tones, would repeat his threats, telling him that he was a fool for refusing to make such a promise, since that he would procure his release, and then he could do as he pleased. Ko Salone told him, that though it were to save his life, he could not utter a falsehood; that he could not worship a being as God, which he did not believe to be such, and therefore he could not promise to do so.

Yesterday, Moug En, a Maulmein Christian who has been with br. Kincaid during the past year, arrived here from Ava. He is willing to stay with me a while, and as I need a teacher and he has been some accustomed to teaching, I have thought it best that he should tarry, at least till I could obtain the minds of the brethren on the subject. Since he is a British subject, he says he should not fear to preach and

give tracts here, should I advise him to do so. The Burmans begin to call on us a little their orders to the contrary notwithstanding.—I do not expect br. Webb's return short of eight or ten weeks. We are making a little progress in the Karen language, and hope to be in the jungle the next dry season. We are enjoying good health and rejoice, that through the mercy of our God we are permitted to labor in this field as your missionaries.

P. S. Ko Salone has informed us, that while the rulers had promised us that they would release him, they were announcing to his wife, their intentions to kill him, and that her presents would be at least the only means whereby he could be released. I mention this, so that her motives for doing as she did, may more fully appear.

EXTRACT OF A LETTER FROM THE SAME TO MR. WHELOCK.

In the N. Y. Baptist Register there is a letter of the same date as the above, and detailing essentially the same occurrences, with the addition of the following interesting incident, illustrating the

Usefulness of Tracts.

The Karen village nearest this place is probably 15 or 20 miles distant, or, as they say, about a day's journey. A few days since three of them came to us, trembling under the weight of years, to inquire what they must do to be saved. They had come five days' journey—had never seen a Christian or a Christian book, in all their long lives—but had been directed to us by some Burmans, who happened on some business to go where they lived, and told them that they had seen some books (tracts) that professed to tell about an eternal God, who made all things, and the way to obtain eternal happiness. They told them, also, that the men who gave these tracts lived at Rangoon and were teachers. This excited the attention of the neighborhood. Thought they, this is vastly important, yet we shall not be benefited unless we know more about it. Upon this, these three aged men resolved to come to Rangoon, and inquire for themselves, and for the information of others. Let those who learn such facts, judge whether truth, sent abroad through the medium of tracts, is calculated to benefit the perishing in Burmah.

From Zions Advocate.

Nunneries at Montreal.

The Statements below are from the Protestant Vindicator of Wednesday last. It may be presumed that the editors of that paper would not make such statements if they were not susceptible of proof. They declare that they publish no statements respecting the Priests and Nunneries in Canada, which they are not prepared to prove by the most certain testimony; and that "no man dares to deny the truth of them, or if he does they tell him beforehand, he denies what all competent persons in Montreal know to be the fact.

Hotel Dieu Nunnery, Montreal. Some time since a well which had been long not used, was reopened. After removing several feet of stones in depth, which had been thrown into the well, a large quantity of human bones of infants and adult persons was discovered!

Ursuline Nunnery, Montreal. When the workmen dug out the cellar of what are now called "Try's Buildings," which occupy a part of the ground formally belonging to the Ursulines, and which adjoin

their premises, they found a large number of corpses, without either coffins or coverings!

"The following is an account of a Popish ceremonial at Montreal:—The procession was very long, probably a mile. First came a standard, borne by three Monks, on one side which was a picture of Christ, and on the other that of Virgin Mary. These were at the head of the procession, in the middle of the street. Behind were the Apostles dressed in black with a white robe over their shoulders. The incense-bearers frequently bowed to the Prelate, who personated Christ. The ground was strewed with flowers. Now came the Bishop, "*Jean Jacques Lartigue!*" Before by two men, was borne a false sun, as emblematical of the rays which encircled the Saviour's brow!!! he followed close behind. Over his head was raised a canopy, much resembling the top of a stage-coach with four legs, supported by four men. Then followed the band, belonging to the garrison, the Popish lawyers in the citizens, and Irish and French in a huge crowd. Many were knocked down and otherwise bruised for not taking off their hats. After which all the priests went to the Hotel Dieu Nunnery!"

Foreign Missions.

At the monthly concert in Charles street, Rev. Dr. Bolles, Corresponding Secretary of the Board of Missions, remarked, that within a fortnight there had been two arrivals from India; that they had heard from every station under the direction of the Board, except two among the Indians, and the mission of in France; and that, at no former period had the various stations on the whole appeared more promising. Recent intelligence informed him of the baptism of twenty-five Karens at one time. Tidings had also come from one of the Indian stations, of the baptism of five aborigines at the same time.

The Secretary further stated that a new station in India had been resolved upon, about four hundred miles north of Ava, in Assam, among the Shans, a people numbering something like eighteen millions, and speaking a language bearing a strong resemblance to the Burman and the Siamese. This province lies on the borders of Burmah and of China, and belongs to the British possessions. Two families have been designated to this station. They take with them a press, with the means of putting it in operation. Very interesting intelligence may be expected in the forthcoming number of the Magazine.

Watchman.

From the Register and Observer.

The Shipwreck of Sin.

See you bark, all her sails are set: a stout breeze bears her over a sun-bright sea. Her sides gleam like a rainbow: now the foam flies before her prow, and the long streamer plays like a wanton in the wind.

It is the ship *Sin*, and her numerous crew are rejoicing each in his own unhallowed sin-thought. Folly is at the helm.

Lo in the west where the sky embraces the ocean, arises a little cloud—"no bigger than a man's hand."—Look again! It enlarges. It extends itself eastward, and southward, westward, and northward.

It covers the Heavens—It shuts out the day; and night, darkness like Egypt, hangs over the flood;

Hark there comes a sound like the wail of the dis-

tant combat! How fast it approaches! more and more horrible it sounds!—and look—far away before you—see that mighty wave like a ragged mountain of snow. It comes tumbling—rolling—and roaring on.

Now the wind is here; it smites the ship, the sails are shivered, the masts are down! Now on the summit and now at the foot of the wave dashes the ship. See the crew! how they tear their hair! Listen to their shrieks!

The Pilot, where is he! Folly went down at the first plunge. Every wave sweeps the deck.

Flash after flash succeeds as if the masses of darkness were sundered; and that thunder stroke! It has stunned the wind—and all is still: now it rises again—now vexes the waves, and now it is still.

Now through the storm-pauses, more terrible than thunder-sound, comes up the wail of Sin's despairing crew! How they shriek! "A spar!" "A plank!" "Oh save!" now the deep chiding of the waves,—hungering and thirsting—brow their cry of heart agony!

But hark! Did ye not hear it! Through this element-dim there comes a sweet, silver voice heard in spite of the tempest. A boat glides along and mercy-hands are held out. "Save yourselves, miserable crew!" Alas they dare not quit their faithless ship: A few make the leap; they are safe. The rest fear.

Did you not hear that strange sound! 'Tis the snapping of bolts,—the crushing of planks,—the sundering of the last timbers of Sin. 'Tis over, and only planks and bodies cover the deep. I cannot look again. My heart grows sick.

Once more turn your eye upon the sea. The wind is hushed; the storm has retired to his secret cavern: but the vexed ocean is still chiding with his waves. The clouds are sundered, and the sun smiles down. No ship appears, only far away at the East, with the Rainbow of peace over their heads, soft glides away that angel-boat and her crew.

T. P.

Pernicious Influences.

If there is any curse hanging like an incubus over the youth of our country, it is the spirit of imitating the fashionable follies of the day. Multitudes on multitudes—promising, intellectual, moral—the pride of their associates and the hope of their parents—are ruined, utterly and irretrievably, as they sink, step by step, beneath the pernicious habits and blighting examples, of the thoughtless, gay, flippant and wicked devotees of fashion and the votary of folly—

To whose means

There's more of depth than to their brain.

From the foolish belief that they are rendering themselves objects of fashionable attraction, and winning the smiles of the patron of the town—they follow an *ignis fatuus* that inevitably bewilders them into the morasses of vice and quagmires of debauchery. See the youth—fresh from his native bowers and verdant fields—with his rosy cheeks and athletic frame; his manners simple, unostentatious, polite, and his habits pure as the genial air, from the blooming borders wherein he gambolled from early boyhood. See him—an example of health, happiness and purity. He enters the pend-up city—peeps in upon the fashionable rounds—gazes upon the numerous and bewitching amusements; and anon partakes of its indulgences and drinks of its follies. It's a new scene and he breathes a new atmosphere. His brain is oppressed, dizzied, bewildered:

He sees—He wonders—and adores.

I had a friend—a free hearted, chivalrous youth. He left the thatched cottage and green fields for the smoky atmosphere and clustered streets of the city. He was a youth of no common mind—kind, benevolent, upright, and would maturely draw around him those who might love him for his virtues. He was the pride of an indulgent and generous father, who soon after went down to his final rest. He left a large property for three children. Edward was soon of age and came into possession of his share. It was large and generous and made him wealthy. With it he went into trade, and for a little while was prosperous; wonderfully prosperous. But the demon was upon him—he neglected his business—left it to others—followed his pleasure, and became a fashionable buck—behind none in the liberality of means or the prodigality of time. He went from home often—and finally closed the business and went for good—I met him in the great metropolis.—But the impression made upon my mind I well remember—but cannot describe.

It was some years onward when I was again in the same metropolis. With a worthy friend I wandered abroad. We stretched down the thoroughfare, where

All tongues and kindred met,

till the dust of evening closed upon us, and we found we had drooped unwittingly into a narrow avenue, leading into an adverse direction. We wandered on—indistinctly guided by the faint glimmerings of the scattered lights—and as we turned almost at an acute angle, into an intercepting lane, we stumbled over the body of a human being stretched upon the narrow side way, on which we stood. Humanity prompted—and we took him to a neighboring dwelling. It was the bloated and unsightly figure of poor Edward, in the last agonies of death. *He had been a drunkard and a gambler.—Boston Courier.*

Baptism of twenty-two Cherokees.

Mr. E. Jones of the Valley Town Mission in a letter to Dr. Bollen, dated Sept. 8, 1835, states that he found, that during his absence on his visit to the Convention last spring, & afterward to the anniversaries in New York, one native preacher baptized seven and another nine. Mr. J. has baptized one since his return. These with five baptized in April, make twenty-two Cherokees baptized at that station the present season.

A church has also been established at Amohoc, about 70 miles from the former station! They have at this place a hewn log meeting-house, 35 ft. by 25. Mr. Jones and two native brethren attended the organization of the church.

The Rev. ALONZO KING, author of the Memoir of Boardman, and pastor of the Baptist church in Westborough, departed this life, on the 20th ult.

The Rev. WM. C. DANA, late of Newburyport, Mass., and a student of the Theological Seminary, in Columbia in this State, has accepted the call extended to him by the Members of the Third Presbyterian Church and Congregation, in Archdale-street and has entered upon the duties of his sacred office.

REV. GEO. B. CHEEVER, on Friday, Dec. 4, was sentenced to 30 days imprisonment in the common jail, to give bonds in the sum of \$1000 for keeping the peace two years, and to pay costs of prosecution, about \$130, for a libel on Dea. John Stone, distiller, of Salem, Mass.

GENERAL INTELLIGENCE.

From the Correspondent of the Mercury.

WASHINGTON, Dec. 14.

Mr. Niles, the new Senator from Connecticut in the place of Mr. Smith, (deceased only a few days ago) has arrived, and I suppose will take his seat tomorrow. I never heard of greater political despatch, than this appointment. The news of Mr. Smith's death has barely had time to reach Hartford and return, when behold, here is the Senator himself, the bearer of the first intelligence of his own election. He was appointed by the Governor.

Mr. Kendall presents a flattering report of the condition of the Post Office Department, and by the force of figures makes it appear out of debt.

Mr. Cambreleng is Chairman of Ways and Means; Mason, of Foreign Relations; and Beardsley, of the Judiciary.

SENATE, Dec. 15th.

The motion made by Mr. BENTON on Thursday last to admit the Senators from Michigan, was then taken up for consideration. Mr. CLAY opposed it in a few remarks, after which Mr. BENTON replied, and was replied to in turn by Mr. CLAYTON. There were a few remarks made by Mr. KING, of Alabama. Without stopping at this moment to give you any idea of the debate, I will merely state, that the inference is strong, that a majority of the Senate will be opposed to the admission of the Senators, until the principal questions as to the admission of Michigan herself shall be settled.

The Senate proceeded according to order, to ballot for the second standing committees. In the first instance the Senate balloted for the chairman of each committee, and after the whole of the Chairmen had been elected, to fill the committees. The committee are as follow: I placed after the name of each Chairman the number of votes by which he was elected.

Foreign Relations—Messrs. Clay 23, King, of Geo., Talmadge, Mangum, Porter.

Finance—Messrs. Webster 25, Wright, Cuthbert, Mangum, Tyler.

Commerce—Messrs. Davis 22, Goldsborough, Tomlinson, McKean, Linn.

Manufacturers—Messrs. Knight 22, Ruggles, Morris, Prentiss, Hendricks.

These were all the Committees filled. The other Chairmen appointed are as follows:

Agriculture—Mr. Brown 25.

Military affairs—Mr. Benton, 29.

Militia Affairs—Mr. Robinson, 23.

Naval affairs—Mr. Southard, 25.

Public Lands—Mr. Ewing, 24.

Private Land Claims—Mr. Black, 25.

Indian Affairs—Mr. White, 36.

Claims—Mr. Naudsain, 21.

Judiciary—Mr. Clayton, 21.

Post Office and Post Roads—Mr. Grundy, 25.

Roads and Canals—Mr. Hendricks, 39.

Pensions—Mr. Tomlinson, 24.

District of Columbia—Mr. Tyler, 23.

Revolutionary Claims—Mr. Moore, 21.

Contingent Expenses—Mr. McKean, 23.

Engrossed Bills—Mr. Shepley, 21.

The Senate adjourned after filling four of the Committees.

There were 43 members present at the beginning of

the ballotings. Some went away afterwards, which accounts for the diminished vote in some cases.

Mr. FAIRFIELD of Me., presented a Memorial signed by 172 females, praying for the *Abolition of Slavery in the District of Columbia*, and moved its reference to the Committee on the district of Columbia.

Mr. CRAMER, of N. Y. moved that it lay on the Table, which was agreed to.

Mr. FAIRFIELD promising that he was not responsible for the doctrines of the petitioners, presented a similar petition, signed by 172 of his constituents, and moved that it be laid on the table.

Mr. MASON, of Va., said, as it was desirable to obtain an expression of interest from the House on this subject he would call for the yeas and nays, and they were ordered.

Mr. SLADE moved that the memorial be printed.

Mr. Mason called for the yeas and nays on that motion and they were ordered.

Mr. BOON called for the reading of the Memorial, and it was read.

The question being taken on the motion to lay on Table, it was decided in the Affirmative—yeas 180, nays 31.

Mr. SLADE made some remarks in support of his motion to print, insisting that as the petitioners addressed the House on an important subject, and in a respectful manner, they were entitled to a hearing.—He also commenced some observations on the expediency of complying with the prayer of the Petitioners, but was interrupted by the Speaker, who declared it to be out of order to go into the merits of the question on a motion to print.

Mr. VANDERPOEL moved to lay the motion to print, on the table, in order to prevent a discussion, which, he said, might consume the whole day; and on this motion he demanded the yeas and nays, and they were ordered.

The question being taken, it was decided affirmatively.—Yeas, 168, Nays 60.

So the Abolition question is got rid of for the present.

FROM COLUMBIA.

We are indebted to the politeness of a gentleman arrived last evening, from Columbia, for the following information:

A. P. Butler and B. J. Earle, two of the Circuit Judges, resigned their offices, and were re-elected—consequently they receive the new salary of \$3000.

William Harper and David Johnson, were elected Chancellors.

J. B. O'Neale, Circuit Judge.

W. R. Hill, re-elected State Reporter.

Major Hart, was re-elected Keeper of the State House and Librarian of the Legislative Library.

Col. Elmore has arrived from Raleigh, and reports that a Bill for the incorporation of the Charleston and Cincinnati Rail Road Company, identically the same as that proposed by our Legislature, will be adopted by the Legislature of North Carolina. But it is not supposed that any appropriation of money will be made by them to aid the enterprise.

The amount appropriated by this State for a preparatory survey between the points of the proposed Road, is \$10,000. On the last day of the session this sum being deemed inadequate, a Resolution was passed authorizing the Governor to apply any part of the Constituent Fund towards this object.

Both branches of the Legislature adjourned at 9 o'clock on Saturday Evening last.

The following is a correct and complete list of the Acts passed by the Legislature.

1. An Act to vest in Ann Tharson Talvande, the right of the State in certain Real Estate in Charleston.

2. An Act to authorize the City Council of Charleston to shut up certain Streets near the Market in Charleston, and for other purposes.

3. An Act to incorporate the Town of Hamburg.

4. An Act to cause Survey for a Rail Road between Cincinnati and Charleston.

5. An Act to incorporate Cokesbury School at Cokesbury, in Abbeville District.

6. An Act to Incorporate the Charleston and Philadelphia Steam Packet Company.

7. An Act to Incorporate a Bank in the Town of Camden.

8. An Act to alter and amend the fourteenth section of an Act entitled an Act to provide for the more effectual performance of Patrol duty, passed the 18th December, 1819.

9. An Act further to provide for the Military organization of the State.

10. An Act to raise Supplies for the year one thousand eight hundred and thirty-six.

11. An Act to establish certain Roads, Bridges and Ferries in this State.

12. An Act more effectually to prevent Slaves and free Persons of Color from migrating into this State, and for other purposes.

13. An Act to Incorporate the American and Germany Trading Insurance Company.

14. An Act concerning Free Schools.

15. An Act to consolidate the First Company of the Charleston Ancient Battallion Artillery into one Company, and to Incorporate the same, and for other purposes.

16. An Act to amend the Pension Law of this State.

17. An Act to make appropriations for the year 1836.

18. An Act to authorize the formation of the Barnwell Rail Road Company.

19. An Act to Incorporate a Bank in the Town of Hamburg.

20. An Act to amend the Law in relation to granting Licenses to retail Spirituous Liquors, and for other purposes.

21. An Act to amend the Charter of the Edgefield Rail Road Company.

22. An Act to Incorporate the Cincinnati and Charleston Rail Road Company.

23. An Act to Incorporate the Charleston and Liverpool Line Company.

24. An Act to amend an Act concerning Hawkers and Pedlars, passed December 17, 1831.

25. An Act to alter and amend the Judiciary System of the State.

26. An Act to vest in the Wardens of Wambar Church, in St. James Parish, Santee, the right of the State in certain property.—*Mercury*

Judge Harper.

On Wednesday the 10th inst. delivered the anniversary oration of the "Society for the Advancement of Learning." It was none of the flimsy loose declamation so common; but the solid, classic and chaste

production of a great and well cultivated mind. It did equal honor to the Society and to its author. It needs however, no eulogy from us; it will be published, when what we have said, will be fully sustained by the literary public.

Mr. Pettigru was, at the close of the meeting, elected next anniversary orator. *Herald.*

Deaf and Dumb.

A resolution from the committee on Education and Free Schools, on the subject of educating the Deaf and Dumb, has been agreed to in the House of Representatives, appropriating \$1,450 in addition to the expenditure of \$1,450 in the balance now in the hands of the commissioners, for the education of 26 mutes for the year 1835.

Loss of the Steamer Cherokee.

The Savannah *Georgian* of the 21st inst. says:—"We understand that the steamer Cherokee, for Charleston; in going down the river on Saturday last, struck on an oyster bed and filled with water."

[A Gentleman, from Savannah who had taken passage in *Cherokee*, arrived here last evening in the Steam Packet *Edison*, states, that the *Cherokee* will sink in the river, he was breaking up when he left her.]—*Weekly.*

Creek Indians.

The Milledgeville (Ga.) *Federal Union* of the 18th says:—"We regret to state, that the Colonel of militia, to whom the Governor issued orders for the protection of the people of Stewart county, against the depredation of the Creek Indians, has failed to execute his orders and has resigned. The Indians are assembled for hostile purposes, in considerable force, on the Alabama side of the Chattahoochie, the number of their warriors varying, according to different statements, from four hundred to thirteen hundred. The difficulty has now assumed a very serious character, and must be met with promptitude and energy."

CHARLESTON, S. C.

FRIDAY, DECEMBER 25, 1835.

This Anniversary reminds us of what God has graciously done for a fallen world. He has given his son, his only begotten son to redeem us from the curse of the law. In the fulness of time Jesus made his advent, and angels sang the chorus of Glory to God in the highest, good will towards men. They published from the heavenly heights the glad tidings of salvation. The shepherds leave their flocks and haste away to Bethlehem. They find the divine infant not indeed arrayed in purple and rocked in a gorgeous cradle, but in swaddling bands and in an humble manger. God Incarnate, a babe lying upon a straw! The God who made the "sky air earth and heaven, which we behold, the moon's resplendent globe and starry pole," without a pillow upon which to lay his head! But the pious shepherds recognize through all his poverty their Lord and Saviour, and adore him as the chiefest among thousands and altogether lovely. Blessed Jesus! to thy name be praise and honor and glory for ever and ever. Amen.

With this number closes the first year of the Southern Baptist. Whether we shall be enabled to continue through another year must depend under providence upon our friends. If

they exert themselves in procuring subscribers for us, the paper goes on, otherwise it must soon cease. The testimony even of those who have ordered discontinuance is that it is a valuable periodical. Of this others are to judge, not ourselves; but we know it is important to the Baptist Denomination that they should have a paper in this State. We hope each of our brethren may find it necessary from any peculiar circumstances to order a discontinuance of his paper, will first endeavour to procure a new subscriber for us, so that we may not feel so sensibly the loss of his own name. A brother who has sent his remittance for another year, says "The Baptist is sought and read with avidity by non-subscribers at the Post Office or when circulated, but alas! they are too stingy to pay for it!"—We hope they will not be quite so "stingy" another year. Our Prices Current may inform them of the best time to sell their Cotton or lay in their supplies, and thus save them three dollars to pay for the paper.

The Christian Watchman says:—"We believe slavery to be an infraction of those immutable laws which the creator has caused to subsist between his intelligent creatures; and consequently that whosoever upholds slavery in sentiment or by his practice, sins against God."

"According to thy faith so be it unto thee." The Editor of the Watchman doubtless wears Cotton clothing. Cotton is the product of slave labor, and if we could not make sale of our cotton, slavery would of necessity cease. Mr. Thresher therefore upholds slavery "by his practice and consequently sins against God." We hope he will take the beam out of his own eye.

We were in hopes the Christian Editors at the North would withdraw from the controversy on slavery as soon as they had discovered the unhappy tendency of such a discussion. But in this we have been sadly disappointed. Notwithstanding the earnest appeals of their Southern Brethren they have not only continued to write on this subject, but they seem to have resolved upon more vigorous exertion to effect the Abolition of slavery. Editors who were at first among the moderate, are now getting as violent and offensive in their language as those who openly avow themselves to be Abolitionists. Indeed such is the language now held by the most widely circulated religious Papers at the North, that we shall be compelled to cease our exchanges with several that in other respects are highly valuable to us. Surely our Northern brethren have forgotten that they profess a religion which demands of them a respect for the feelings of their fellow Christians. They now do not treat us with common courtesy. Knowing our opinions candidly and conscientiously expressed on the subject of slavery, they nevertheless still persevere in making such representations as exhibit Southern Christians in the most criminal attitude. We can hardly open a religious paper from the North, without meeting with something calculated to wound the feelings of every Southerner. The Boston Recorder speaks of us, as regardless of the morals of our slaves, yes, it would represent us as believing that negroes have no souls. The Christian Watchman prays God to enable Dr. Channing's great mind to devise some plan of union for delivering our country from the curse of slavery. The Christian Secretary makes an unfair attack upon Mr. Crawford for expressing himself before our Baptist State Convention in opposition to the Abolitionists; and the New York Baptist Register has given a column and a half in ridicule of Gov. McDuffie's Message to our Legislature. Yet these papers profess not to hold abolition doctrines, Oh, no! they are anti-abolition, if we take their word for it! But the

