SOUTHERN BAPTIST

AND GENERAL INTELLIGENCER.

BURGES & HONOUR, PUBLISHERS.] CHARLESTON, FRIDAY, JULY 1, 1836. [Vol. 3—No. 79.

STRENGTH OF CHURCHES.

At first thought, it is natural to estimate the strength of a church by its members; but this, on a little reflection, is seen to be erroneous. A large church may be weak in many respects, from a want of talent or information in its members, or from their poverty. A church of ten members may be stronger in its ability to pay money, than another church of five hundred. The members of a church may increase its strength greatly, by cultivating the mind of its members. Perhaps some pastors ought to think of this, more than they do.

An important element of the strength of a church is its piety. Without this there is no security that either its wealth or its mental power will be applied to good purposes. Without this they would rather be applied to worldly purposes, and will be practically the strength of the world, and not of the church. Without this the efforts of the church will not be, in the best sense, *heartily* put forth, and therefore will be feeble; neither will its prayers bring down upon its efforts the blessing of God. This is too well and generally understood to need remark.

The strength of a church depends much on its unity. That union is strength, is proverbial. 'A house divided against itself is brought to desolation.' That power which individual members exert in contending against each other, is no part of the power of the church. It is rather a power which Satan wields for its ruin. It is when the members are agreed concerning that for which they ask, and by which they act in prayer; and when they are of one heart and one mind concerning the object of their efforts, that they strength-ach other's hands. A church which bears unbiased testimony in favor of any system of doctrines not contrary to godliness is stronger than a church which is disputing about doctrines. A church which is agreed in efforts to promote the conversion of sinners by any system of means not anti-scriptural, is stronger than a church which is disputing about measures.—This should be well considered by reformers. If what you propose to be an improvement be a real improvement, which, if unanimously and heartily adopted, would increase the strength of the church, yet, if urged in a wrong spirit, it may fail to be thus adopted; it may divide the church and thus make it weaker, instead of stronger. True, those who oppose it will be in the wrong, in their own responsibility, and may be to blame. And they are the more certainly to blame, because right views and measures, proposed in a right spirit, to a truly Christian church, and urged with that humility and patience which is every man's duty, will in the end be heartily adopted. They will be adopted not by the yielding of a part while unconvinced, to the wishes of the rest, perhaps of a minority, but by the body of members, because they see them to be right.

* * * * * *

The unity of a church is impossible, without mutual confidence among its members. Where the government of a church is despotic, and enforced by irresistible power, this confidence is of easy attainment. All know that whoever puts himself under the power of the despot may be depended upon to act his part for the despot in the same, whether the despot be an individual or a number of individuals, who act in concert: or if the despot's power, instead of being absolute, is partial, so only such as in all probability will not be resisted. But where the government is of a different kind, one in which all the members bear a part, mutual confidence must be founded on mutual acquaintance. The members must understand each other's character. They must have something in their brethren which gives them reason to believe that their brethren can be safely trusted. As it is a religious confidence which is necessary, they must have seen in each other evidence of the existence of christian principle. They must have such an acquaintance with each other, as may reasonably inspire mutual reliance on each other's co-operation; or that one need not fear that another will desert him, and perhaps pull down what he is endeavoring to build. Throwing into a church a great number of persons, with whom its members have no such acquaintance, adds nothing to its strength. If, at some future time they shall become acquainted, and if they shall be found to agree, and confidence springs up among them, they may then be the stronger for the addition. If on acquaintance, they shall be found to be diverse from each other in character and views, it will be weaker. And at all events, during the interval, while they know not what to think of each other, there will be something of apprehension, and distrust, and jealousy, instead of confidence; and therefore, the addition to the numbers of the church must prove a subtraction from its strength. In peculiar circumstances party spirit may inspire confidence among those who know nothing of each other, except that they have all joined the same party; but in such cases, mutual acquaintance will at length take place, and a discovery of each other's unexpected faults will produce alienation, discord and weakness in the church.

Finally, the strength of a church depends much on its reputation. By its reputation we mean, not the praises of the ungodly, but the conviction in men's minds that Christ owns it as his church, that its members are animated by his spirit, and that, in order to enjoy the favor of God and prepare for heaven, others must believe and live as they do. It is a reputation for holiness, for benevolence, for humility, for all the 'fruits of the spirit', it is the conviction that these men have renounced the hidden things of dishonesty, notwalking in craftiness, nor handling the word of God deceitfully; but by manifestations of the truth, commending themselves to every man's conscience in the sight of God; who show themselves to be his servants, by purpose, by knowledge, by long suffering, by kindness, by the word of truth, by the armor of right. That a body of Christians may so "commend themselves to every man's conscience," that shall be ashamed having no evil to say of them, the apostle entertained no doubt. However, we may hate a church which thus shows itself to be evidently a church of the living God they will not despise its influence. Where such a conviction exists throughout a community, there will be multitudes who will not dare not so wicked. Even Cain, the first murderer, thought the fear of his religious principles a heavy part of that punishment which was greater than he could bear. 'And *from thy face* shall I be hid.' Except a few of the desperately wicked, who are 'past feeling,' men dare not avow, dare not manifest in their conduct, they dare not acknowledge even to themselves that they hate such a church. The respect which it commands secures the attendance of many upon its instructions. Thus they are the light of the world and guide many to heaven. It is therefore the duty of a church, to 'walk in wisdom towards them that are without,' and avoid those things which will make such prejudices as we are mad. So conduct that unbelievers will find themselves constrained to report that 'God is in you of a truth.'

The multitude in New England, who dare to neglect public worship, shows that in this respect many of our churches are weak, that many churches, who think themselves, and are thought by others to be strong have lost their strength, to a degree of which they have no suspicion. Men do not feel as they would were the church as it ought to be, that by separating from them they separate themselves from the way and hope of salvation. A church which has thus lost the confidence of the community around, is on a precipice. Let the churches look to it.—*Bost. Recorder.*

REVIVAL IN PROVIDENCE.

To the Editor of the Christian Watchman.

DEAR BROTHER,—In the month of February, some account of the Lord's work in this city was given to the public. Since that time many have been the tokens of redeeming love amongst us. In the 2d of February, forty-four happy disciples were baptis-ed, and on the 5th of March thirty nine more. Our communion season, the first Lord's day in March, will long be remembered with gratitude to God. In the midst of a solemn and weeping multitude, the hand of fellowship was given to forty, being, with others, before welcomed to the church, sat down for the first time at the table of the Lord. Many were there almost overwhelmed under a sense of God's unbounded goodness and love. We were made to sit in a 'heavenly place in Christ Jesus.' God's mercy has continued even until now. Our baptizing seasons have been solemn, useful and joyful, our meetings frequent, crowded and interesting. Sinners have wept, prayed, repented, and then lifted up their hearts and voices in praise to God. The work has continued five months. Some sinners are still inquiring after eternal life, and a few have recently been made to rejoice in the presence of God. One hundred and fifty-four have united with our church by baptism, and a number by letter. We expect others will obey the command of Christ soon. Some have been converted among us, who belong and remain with other communitiates. But few have, as yet, united with other churches. A number of congregations have shared in the gracious work, but not as much as we expected and desired. Some have indulged hope in the grace of God will neglect duty and unite with any church at present. How many have been heirs of the Spirit, we are not liable to tell, but we hope, in the whole city, about four hundred. The truth of God has found a lodgement in the hearts of sinners from abroad, and they have returned home to weep and seek salvation through the Lord Jesus.

The still, but powerful work of the Holy Spirit, has been clearly and abundantly manifest. Bible means have been employed, but God alone has performed the blessed work. To his holy name be all the glory. "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men." The work has spread among all classes, ages and colors. In the Sunday schools, the Lord has wrought wonders. In one colored Sunday school there have been between thirty and forty, and in our other school between sixty and seventy hopeful conversions. Some whole classes have received lessons at the feet of Jesus, and became wise unto salvation. From one class of lads, six were baptized at one time. In a number of the Bible classes there were eleven conversions. The songs of praise from these young disciples, sound joyfully in the temple of God. One aged man, convicted and converted under the honored Whitfield, sixty-three years ago, came out with hoary locks and followed his Master into the baptismal waters. Among the baptized are forty-six heads of families, including eleven husbands with their wives, and about forty young men. Thus far we are led to hope that the young members will persevere in duty, and do much for the cause of God. Some have been received soon after they expressed hope in the grace of God, but before baptism, we have diligently sought, and obtained satisfactory evidence of their vital union with the Lord Jesus Christ. While under conviction for sin, some of us were often with them in the inquiry room and other places. When they expressed hope, we repeatedly heard them speak in our small meetings, and conversed with them personally. They were then examined carefully by a large committee, and when that committee were satisfied, they came by recommendation before the church. Under such circumstances we have had a good opportunity to learn the character and feelings of those who have obtained a place at the Lord's table. Still we may have in some cases erred in judgment, and we fear some will turn back and wound the cause of God.

We close by inviting our dear brethren in the Lord, to unite with us in praising God for his abundant mercy and grace, and in asking their prayers, that we, as a people, may be grateful, humble, and active.

Yours, affectionately in the Lord,
JOHN BLAIN.

From the Register.

"OUR CONVERSATION IS IN HEAVEN."

How envious the peace, the joy, the happiness, of that Christian, or Christian community, who in all ages, and all circumstances, in all places, and at all times, joy with the Apostle Paul and his brethren—"Our conversation is in heaven." Certainly, those individuals whose thoughts and affections are wholly engrossed with the present world, can never use such language; but every one who names the name of Christ, ought always to let others see and know that his conversation is in heaven.

When I view the heavy contrast in God's word, between saints and sinners, the believer and the unbeliever, it strikes me that the difference in their lives, habits, maxims and principles, ought to be as clear. We read of the children of light and the children of darkness. How plain, distinct, and striking, the figures stand: one is born from above, and is a son and heir of heaven; the other is of the earth, earthly, a child of Satan, and an heir of wrath. One brings forth all the fruits of the Spirit; the other the fruits of the flesh; and it is by their fruits the Saviour declares we are to know them. One is a voluntary servant of the god of this world; the other a voluntary servant of the King of Kings and the Lord of lords. The one has the whole of his heart and conversation occupied with this world; the other has, or ought always to have, his "conversation in heaven." If it is an undoubted fact that the principles, as well as the present and future state and conditions of the two are opposite, so widely different from each other, Why is it, I ask, that this vast difference is not more strikingly exhibited in the life of every professor of the Christian religion? The servants of the prince of darkness boldly and shamelessly display their colors, and why not the favorite of heaven do the same? Because they allow their conversation to become too earthly, and in this way rob their souls of spiritual food and rob their Master of this honor, and are stumbling-blocks in the way of sinners.

How frequently do the wicked, when conversed with upon the truths of God's word, point with the finger of scorn to the professors of religion, and say, I have known them for years, and they are quite as eager and as anxious for this world as any body else; and for my part I see no difference between them and others. Hence they conclude that religion is all hypocrisy, and their hearts are hardened in rebellion against the Most High—and all things ought not so to be;" and if Christians had their conversation in heaven, such things would not be. Disciples ought at all times to remember, that the interest, the honor, and glory of their Saviour, are intimately connected, and demand that they should be at all times spiritually-minded; and the fruits of the Spirit should be conspicuous in them as the "works of the flesh" are in the unregenerate. If Christians were daily to remember that they were strangers and pilgrims here, and that this is not their rest, and that the things which are seen are temporal, and most perish, and were daily to look into the heavenly world at the things unseen and eternal, and contemplate the joys and glories which will ever feast the soul, how would those trifles which are now too highly valued sink in their estimation, and business and all secular concerns would be entered upon with suitable thoughts and desires, and with a wise reference to the day of account; and the world would be used and not abused. These are glorious examples of our Divine Saviour, and we should in some measure be imitated, and by these and holy precepts practically exemplified in the life, conduct, and conversation of the members of his church and family. Christians should be "kind one to another, the whole of their conversation should be about the vanities and trifles of earth, (which is too frequently the case) but the attributes and perfections of Jesus, the wonders of his love, the intensity of his sufferings, the value of his blood, the goodness of his providence, and the way in which his grace had led them through the wilderness, and the unfailing and glorious crown which he will bestow upon them when he shall appear as the Lord the righteous Judge"—these are the topics that would no doubt fill their hearts, their lips, their tongues, and then their numerous doubts, fears, and seasons of darkness, so frequently complained of, would vanish like clouds before the shining sun, and they might say from a happy feeling and heartfelt rejoicing, "Our conversation is in heaven." But in order to this, we must put on and wear that old fashioned religion of our forefathers, viz: The religion of the heart. Our closets must bear witness to our fidelity in self-examination—pursuing the sacred page with devout meditation—and the fervency and importunity of our hearts ascend in private devotion to the God of all grace, for the outpouring of the Holy Spirit to enlighten, quicken, sanctify, and uphold us, in all the duties and amidst all the dangers of the mourning world. Family prayer, with all its associate duties, must be punctually attended to, and sufficient time must be allowed for the exercise of all these duties, and not crowded in a corner, hurried over, and trifled with, as too many have done, with the vain and wicked apology, "I have so much business that really I have no time to attend to them." Probably those who have insulted the King of heaven all their lives in this way, will find no time to enter heaven when death comes. No wonder leanness creeps into our souls, and holy joy and prosperity take their flight from many a sanctuary when professors seek first the world instead of the kingdom of God and his righteousness.

When, O when, will the universal church manifest greater devotion, put on her beautiful garments, arise and shine, and all prove themselves to be, by every thought, word, and action, "the salt of the earth—the light of the world—living epistles, known and read of all men," and the gainsaying world be made to see and feel that "our conversation is in heaven."

S. W.

Correspondence of the Boston Recorder.

Paris April 12, 1836.

MR. EDITOR.—In my last letter I gave you some account of the formation and objects of the Evangelical Society of Paris. In that letter I gave you some remarks on three of the general objects which it has in view, viz: the employment of Pastors Evangelists, the erection or hiring of places in which these ministers and evangelists may preach; and the establishing of schools under the instruction of pious schoolmasters. I now proceed to speak of some other objects which the Society has in view.

One of these is to promote the circulation of the Scriptures and other good books. For this purpose, it employs colleporters who traverse the country and sell Bibles, Tracts and good books in large numbers. These colleporters are not only pious men of some capacity, who not only converse with the people on the subject of religion individually, but also hold little meetings for exhortation and prayer. These men encounter all sorts of opposition, and their dangers are full of the most interesting incidents. In general they meet with success. And the truth, through their instrumentality is brought to many minds. They often encounter the Catholic priests, as may be supposed. From some of them they receive much encouragement; but generally they find them oppose their efforts. As they pursue the plan of often visiting the same fields of labor, they notice the progress which some persons make in divine knowledge.

This is a mode of doing good, the importance of which cannot be estimated too highly. The Society now employs six or seven of these laborers, who sell some thousands of copies of the Scriptures, tracts and books. In this way the truth is making its way into many places from which it would be excluded if it were not for this mode of labor. These laborers received a salary of about 600 or 700 francs a year, that is from 120 to 135 dollars. May the Lord in his infinite mercy raise up many more of such men for this work. It requires plain and humble men; men of good sense, prudence and sterling piety."

Another object of the Evangelical Society is to educate men to be colporteurs, teachers and evangelists. This is a very important branch of their labors. It is one which they have lately entered upon.

It will be readily perceived that a few month's instruction must be very valuable to a man who is about to devote himself to the work of a colporteur. A year, or so, spent under the tuition of a suitable minister of the gospel will enable him to go forth much better prepared to meet the cavils of opponents, to instruct the ignorant, and to guide the inquiring to Christ. This is precisely the kind of instruction which it is proposed to give them.

So also it is manifest that a few month's instruction of a similar nature, as well as in the branches which they will be required to teach, will be of the greatest advantage to those who are going to become teachers of schools. It is important that those men should not only be capable instructors but also spiritual guides to the youth, and to some extent, to their parents over whom they may exert a good influence.

It is also important that young men who wish to become evangelists, but who have not gone through all the studies which the laws of the country require before a candidate can enter the only theological schools of France should have a Seminary to which they may resort for the purpose of gaining that instruction which they need to qualify them for their work. There is a great work to be done in France by evangelists, who may succeed in gathering churches and becoming pastors. Of course those who are not educated according to the prescription of the government, cannot enter the established churches as pastors. But they may become pastors of dissenting or independent churches. And this will be the course which things will generally take in this country. Evangelical Christians are becoming more and more convinced of the paralyzing effect of the connection which subsists at present between the church and the state, the worst of which is, that *only about 12 of the richest men (in other words to pay the highest taxes in the country)* of the congregation, the consistory of the church, have much power in managing the affairs of the church, and so long as they generally are unconverted men, they will be very wary of much good, and often exert a most pernicious influence, and one which counteracts that of a faithful pastor. It is true, indeed, that some of these men are good men, and useful to the ministry; but the greater part, it is to be feared, are any thing else than fit to be spiritual leaders of the people and rulers in the house of the Lord. Such an institution I have described, the Society has just commenced on a small scale. It is in the country near to Orleans. A pious and capable pastor has taken charge of five or six pupils, who have already been brought together for this object. As soon as the number will justify the measure, an attempt will be made to form an establishment, with instructors who shall devote all their time to the work. This I think will soon be the case. I might also to mention that there is a school for the education of pious youth in the vicinity of Montbeliard, which there are some 10 or 12 youth of promising talents and piety, under the instruction of a suitable teacher. May it please God to raise up many such youth, and bless all these efforts which may be made to establish schools and train up young men for the work of the Lord in France.

I have now finished all that I have to say at present respecting the Evangelical Society of Paris. An occasion will soon present itself for my giving you some interesting details respecting its labors during this year.

In my last letter I stated that there are other Societies in France which are pursuing the same objects, independently of the Society in this city. This is the case. One of these Societies is at Lyons, and was formed about a year ago. Its object is to promote the distribution of the Bible, Tracts, &c. &c. I have not learned that it has yet accomplished much. There is also one at Bordeaux, which has I believe employed one or two colporteurs and evangelists. Another has lately been formed at Lisle, in the north of France. All these Societies aim at the same object, and will do good. In due time, it is probable, they will unite their efforts with the Paris Society, and form but one Association for the whole kingdom. Just so things were managed in the United States at first. There existed numerous independent Bible, Tract, and Missionary Societies; but at last they began to form larger Associations, and the smaller ones to become merged in them until the work of concentrating effort became sufficiently perfect. So it will be here.

But the most important co-worker which the Evangelical Society of Paris has had in the work of propagating the gospel throughout France, is the Evangelical Society of Geneva. That Society was formed in 1831. It has established a Theological Seminary at Geneva, at which there are five Professors, and about 25 students. It employs several pastors and evangelists in the little Canton of Geneva. But the greatest field of its labors is the adjoining portions of France Thither it has sent six or seven evangelists, who have labored with eminent success, and 21 or 22 colporteurs. The men traversed last year parts of 14 Departments, and scattered far and wide the good seed of eternal life. No Society is better situated for doing good than the Evangelical Society of Geneva. And it is in the hands of excellent men. I am sorry to say that they are exceedingly pressed at present for want of funds. It depends solely upon the little band of Evangelical Christians in Geneva, and their means are wholly inadequate to their objects. If they could receive some two or three thousand dollars soon from the friends of Christ in America, it would be a matter of great thankfulness, and this amount of aid could be most effectually applied to the work of evangelizing France.

But I must close for the present. I am &c.

From the Presbyterian.

IMPORTANCE OF SABBATH-SCHOOLS.

The great object of these schools, it should be remembered is to introduce the young to an acquaintance with religious truth. The Bible is the great book of instruction. The Bible is the text-book; its precious contents are the subject of investigation, and the pupil is taught to read, understand, analyze, and practice its blessed truths. The volume of God's love becomes the weekly study of tender minds; they are familiarly led to consider the lives of good and eminent men there recorded—to mark the interesting historical incidents which there abound—to ponder this wonderful narrative of a Saviour's life and sufferings—to treasure up the precious promises and invitation of a Saviour's love—and to receive such explanations and admonitions from the pious teacher as are suited to their understandings and most likely to impress their hearts. The truths of religion, as stated from the pulpit, can not in general, from the very circumstances of the case, be adapted to the comprehension of children; they require a more familiar and colloquial style of address, than would be tolerated from the pulpit; but this is supplied in the Sabbath-school, where the teacher and pupil are brought into immediate contact, and were expedient, such points out the mode of instruction which is best adapted to youthful capacity; and what is thus learned, soon qualifies the child to become an intelligent hearer of the preached gospel. In Sabbath Schools, too, the deficiencies of domestic instruction are often supplied. Some children are there whose parents are poor, and who, from their incessant toil to procure a subsistence, have but little opportunity to afford them instruction. Some are found there whose parents are careless, and have therefore no inclination to instill into their minds scriptural principles some are found there, who, although they receive instruction at home, yet it is not of that systematic and adequate kind which the case requires. The most intelligent and conscientious parents need not be offended at the remark, that, in a well regulated Sabbath-school religious instruction is prosecuted with peculiar advantages. Advantages from three circumstances: the first is, children are brought into contact with one another, and have all the incentives to exertion arising from example and competition; the second, is, that they are not in the same degree of improper indulgence as at home; and the third is, that in a well-regulated Sabbath-school the teachers are supposed to be not only intelligent, but practical and skillful in their duties. They become acquainted with every child; they learn how to adapt their instructions to every capacity; they have the best opportunity for familiar and pious converse with their charge; for all these duties they feel obliged to make special preparation. Teachers are not worthy of the name, who do not assiduously prepare themselves for the exercise of the Sabbath-school. Without such previous study they will soon find themselves engaged in a dull monotonous round of service, which will neither prove interesting to themselves nor edifying to their pupils.

There is another particular connected with these schools, which should not be disregarded in estimating their efficacy as a means of religious instruction; that is, their libraries. It is a happy peculiarity of our age that many well-adapted, interesting, and instructive, books, are prepared for juvenile readers. The libraries of the Sabbath-schools are stored with these—children have access to them—and, if parents do their duty at home, they will read and profit by them during the week.

Now, we say, that, in all these respects, Sabbath-schools have proved eminently advantageous in the rising generation. Since their first establishment they have been pouring their healthful streams through the world. They have made instruction accessible to thousands who would otherwise have perished in hopeless ignorance; they have prevented many youth from becoming pests to community; they have been the instruments of salvation to hundreds; they have not only become the means of saving the children, but have prepared the children to be the means of saving their parents. Where they have not had a saving influence, they have operated as a moral influence, they have scattered such precious seed, which, although long dormant, will springup and bear fruit to God; and in eternity it will doubtless be seen, that upon this institution the smiles of God has benignantly rested, and through it many sons and daughters have been brought to glory.

LACONIC SERMONS.

Oh righteous Father, the world hath not known thee. John xvii 25.

Thus the Saviour declared a truth which formed an important and interesting feature in the character of those beings whom God had created his own image, who lived when he was upon the earth. They had not known God. They not only had not known him, but they did not like to retain him in their knowledge. In proportion as we become familiar with the dispositions manifested by men in the days of Christ's appearing in the flesh, we shall perceive the propriety and the justness of the declaration we have quoted. They did not know that he desired truth in the inward parts. They were ignorant that the true worship of God was spiritual. They did not keep before their minds the requirement to break off from their sins by righteousness and their iniquities by showing mercy to the poor; and they seem not to have learned that without holiness no man shall see the Lord. They neither understood his character, his requirements, nor their relations to him. If this was the case with that people whom God had blessed with frequent revelation of his character and will, and that it was is abundantly proved by their rejection of Christ and his doctrines, what must have been the darkness of those who had been left to grope their way along through the thick obscurity of unassisted conjecture! Could they be less ignorant? And if the remains of that dark ignorance which God had delighted to manifest himself

were, because of their lack of knowledge full of hatred, envy and strife; if they were unjust, cruel and bloodthirsty, they had given themselves over to work all uncleanness with greediness, is it probable that those nations which never enjoyed the peculiar privileges of the Jews, were more pure, just and holy than they were? It is not true, that these dispositions ever have gone and ever will go hand in hand with ignorance of the divine will and character, producing their legitimate fruits to their possessors, bitterness of spirit and barrenness of soul? Can the angry, the envious, the unjust, the cruel, the blood-thirsty, or the unclean be happy? Does the earth afford a resting place for such a spirit? and, as "without holiness no man shall see the Lord," neither does heaven. If, then, consequences of such ignorance are so grave a character, if they are as lasting as eternity, can the responsibility resting upon those to whom the son has revealed a knowledge of the Father be so small that it may be safely and innocently neglected! Are they, or are they not, bound to labor diligently in the employment of those means which he has appointed for the diffusion of this knowledge among the nations sitting in darkness.

Reader, have you so learned the character and will of God? If so, do you love to contemplate the one and obey the other? And how is it with your neighbors and friends—how with the world around her! Have they, more than had "the world," in the days of the Saviour, known the Father? Have they all possessed of that wisdom "which shall give to their heads and ornament of grace," and a crown of glory!" If not, have you done all that they might be, instructed in righteousness," which duty demands you should? If not, then will you remember that God in his word requires of you that you be diligent in this service; while it it is called to-day! But it may be that you, yourself, are perishing for lack of knowledge. If so, if you are still really poor and blind, and naked, how will you appear before the Searcher of hearts in the day when he will try your souls! and with what will your spirit be clothed when it shall stand before him disembodied! W——

Christian Watchman.

WAR IN PHILADELPHIA.

We learn from an article in the last A. Baptist, that there are "wars and rumors of wars" in the city of brotherly love. Roman Catholics and Protestants, Universalists and Orthodoxists, Infidels and Christians, have been and are still doing deeds of valor and disputing the field of victory. Who distinguished themselves in the battle with the Catholics, or how the contest terminated, the account does not state. The war with the Infidels, it seems, was carried on by a man of the name of Burrell, a student of law "without talents or education," and the famous Dr. Sleigh, who is just out of a fight with the infidels of N. York. The campaign with the Universalists has not yet closed. The belligerents are a Mr. Thomas, Universalist, and a Mr. McCalla, who is said to be quite a veteran. We believe Dr. Sleigh is the same who once took a tilt with our old friend Alex. Campbell of Bethany, Brooke county, Va. As the contest is not ended it is not yet known on which side victory will declare.

These pitched battles, something after the manner of the Roman Gladiators, are offered as spectacles for the people, from each of whom an admission is demanded at the door. During the fight the spectators express their various opinions by clapping of hands, stamping of feet, hissing, hurraing, &c. &c. We suppose something like what may be witnessed at a cock fight, or a horse race.

How sober minded christians can patronize such scenes or such candidates for public applause, we are at a loss to divine. Of this we are assured—that the whole system, as described by the article before us, is as much at variance with the spirit and interests of Christianity, as it is with good morals and good sense.

Biblical Recorder.

[We hope Charleston may never be disgraced by scenes like the above, however anxious *some* people appear to be to produce them. No good can possibly be the result, and they are almost certain to produce much evil. *Yorkville ext.*—Ed. So. Bapt.]

For the Watchman.

REASONS FOR BECOMING A BAPTIST.

We are commanded to be always ready to give a reason of the hope that is in us, with meekness and fear; and I consider it a duty for all persons, whenever they change their religious views, and practices, to give *reasons* for so doing, that may be known as publicly as the individuals themselves are known, and as it is known in many places where I can never expect to give reasons orally, that my *views*, in process of time, and my practice recently, have changed, relative to some important doctrines taught in the New Testament, I wish, through the medium of your paper, as it is considerably circulated among my acquaintance to give the world the reasons for thus changing my views.

Having been blest with Christian parents, I was early instructed in the principles of religion. My parents never attempted to preposess my mind in favor of any particular denomination; but their own sins seemed to be to impress divine truth upon my heart, in such a way that God would bless it to the salvation of my soul; and although they were Congregationalists, I, till I thought my heart was renewed by divine grace, was in sentiment a Baptist. But after I began to feel it a duty and privilege to connect myself with the people of God, I had a very great desire, to join the church of which my parents were members; of course, I began to devise arguments, by which to defend the Baptist cause. And in this I was very much aided by a minister, who attempted to elucidate the principle of the Gospel in the town where I attended meeting. He told me that *baptizo* meant, among many things because learned men said it did, for he had himself never read the original language. He said it meant to plunge, wash, sprinkle, &c., and I thought, of course, if the definition of the word was indeterminate, it was immaterial in what manner the ordinance was performed; therefore I rested contended on that point. He used arguments equally powerful, to prove the validity of infant sprinkling; therefore I concluded the subject was very plain, and dismissed it from my mind.

But I fear my readers will say that I am only relating how I became a congregationalist; but, if you will bear it with me, I will now state by what means I was led to become a Baptist. Since after I had made a profession of religion, I left home to prepare for a collegiate course of education. In the course of a few years, I read the rich, beautiful and copious language, in which a greater part of the Old Testament was originally written: and I soon found that the original language did not read as I had expected, from what had been told me; and I began to doubt whether I had been rightly instructed; but I dare not have the thought of relinquishing the profession of the elders; therefore I eagerly searched for arguments, by which I could satisfy my own conscience, and maintain the principles previously imbibed. I would often ask myself, is it possible, that as many learned men should be in an error! But conscience would immediately reply that it is not the question, but, *What saith the Word?* This question I did not feel inclined to answer directly, but soon I found that it was not only necessary, but also a duty to be fully persuaded in my own mind. I therefore went to the Word, and critically examined every passage in which I could find the disputed word, and compared these passages with other words, the word sprinkle, wash, &c. occur; and I found that the inspired penmen were generally very particular in the use of language, and when they wished to convey the idea of washing the hands or feet, they used *nipto*, which was *precisely* that signification; and when to wash clothes *pluno*; and when, to wash the body *louo*; and when to sprinkle, *rantizo*; but in no such construction, could I find the word *baptizo*, used but whenever I found that word, not only in the *Bible*, but, also in the *Classics*, it *universally* signified a submersion, or burying under water, whenever reference was made to that element, and when, to any thing else, it was overwhelming in that to which allusion is made.

And, in fine, I could not find in the Greek language a stronger expression for immersion than *baptize*. From the result of such investigations I only situated, concluded that the word recognized nothing as baptism but immersion. I then consulted literary authors, and literary men, and they all agreed, that immersion was the most obvious meaning of the word; but still it might mean something else; and that it was where the feelings of the heart, and not the *external forms*, that were acceptable to God; and furthermore, that the delicacy and refreshment of this enlightened age require a more decent manner, for the performance of this sacred ordinance. But such arguments the more convinced me that the different forms of this ordinance were mere innovations of man, (and with what design is best known to the inventers,) and that in the days of the Apostles, nothing was called baptism, but immersion. Of course I was now fully persuaded as to the form; it now only remained to ascertain the subjects; I resorted to the same course of investigation, that I did to ascertain the form; and although this part of the subject did not appear quite so obvious at first, yet by setting aside *tradition*, and comparing passages of Scripture, I became fully persuaded in my own mind, that none were baptized, in the days of the Apostles, but those who were supposed to be true Believers in the Lord Jesus Christ; and that those who were baptized, were considered fit members of the church; and hence I inferred, that none but believers should be baptized at the present day. Therefore after having arrived at such conclusions, and having waited, till a change of practice could not be attributed to sinister motives, at length endeavored to fix as externals the concerned, to comply with what *I* consider the plain requisitions of the Gospel. DAVID CROSBY.

Nashua, June 15, 1836.

Should any one feel a desire to refer to passages in which the above words are used in the original, they may consult as follows:—*nipto*, 1 Tim. v. 10. Matt. vi. 17, &c.; *pluno*, Rev. vii. 14, &c.; *louo*, John xiii. 10; Acts ix. 37; xvi. 33; Heb. x 22, &c.; *rantizo*, Heb. ix. 13, 19, &c.; *Baptizo*, John i. 31; Matt. iii. 16; Acts viii. 38, &c. &c.—Ed.

CHARLESTON, S. C.

FRIDAY, JULY 1, 1836.

THE AMERICAN AND FOREIGN BIBLE SOCIETY.

The American Baptist remarks, somewhat triumphantly, that the *Biblical Recorder*, and the *Christian Watchman* are the only papers which have not appeared pleased with the formation of 'the American and Foreign Bible Society' in New York. This paper has been silent on the subject, for the same reason that leads us to regret the formation of the Society itself, viz. an unwillingness to see the Baptists agitated by a controversy among themselves, in sight of their opponents, on a subject, on which, there should be but one mind, one voice, and one action, throughout the extent of the Denomination. As it seems to be thought by some papers, that the meeting in Hartford was *hasty*, and that those of our brethren who do not join in the glorification of the meeting in New York of the 12th and 13th May, 1836, partake of the same culpable spirit, we feel it to be due to ourselves, and to the denomination at large, and especially to certain brethren who are known to have been present, and to have disapproved of the proceedings, to give a plain statement of facts.

The meeting at Hartford were entirely unanimous in the propriety of sustaining our translations, and of declining, in a dignified and respectful manner, the aid of the American Bible Society, on the terms proposed. On other points they were divided, viz. as to the propriety of *immediate* organization for the purposes of Bible translations into heathen tongues, and as to the kind of organization which the case required. A portion of the brethren in conference thought immediate organization would be hasty and undignified, at a time when the relations we should hold to the American Bible Society were as yet undefined, and the minds of many of our brethren were in a state of unpleasant excitement, from the recent discussions and proceedings in the Board of that body: they thought too, that as the translation and distribution of the Bible was the proper business of our Missionary Board in Boston, it would be time enough to provide a separate organization and location, distinct officers and *salaries*, when that Board should appear incompetent to superintend such a business, or to become the almoners of the superabundant charity of the denomination. At all events, they thought, that from the multitude of crude and conflicting propositions which deluged the conference in Hartford, from all sides, it would require the delay of a year at least, to give time for free discussion and mature reflection. That so long a period would be required to gain a little experience, and to assemble our whole people; and that at the meeting which might then be held, the denomination could solemnly take its position on this great question, under all those circumstances which would give dignity, union, and efficiency to its action. They thought, moreover, that while there was manifest danger of a division by an early, or partial and precipitate movement, all views would probably be harmonised by delay, and that all dissentients (not disagreeing as to the object, but only as to the manner of operation) would at least acquiesce in the declared will of the denomination duly convened or represented;—that in the meantime no injury to the cause could result from delay, since it was not presumed that more money would accumulate on the Board in Boston than their treasury would hold, or they could employ or account for, or that the excitement now rising on this subject, so far as it was of a hallowed nature and tendency, and proper to be encouraged, would abate by that time. Other brethren of the Hartford meeting thought that the Board in Boston was not so constituted as to take in the length and breadth of the great work to which, as a denomination, we are now called, that a great national Society should be formed, whose location should be in New York, and that immediate action was imperiously required. It is unnecessary to state more minutely the views of this portion of brethren, as those of the portion before mentioned, after a full, friendly and candid discussion, prevailed. Accordingly, it was agreed, by a very large vote, to defer acting on the particular organization we might require, for a year, a time and place for the assembling of a convention of the Baptists in the United States was appointed, a committee of five was raised to publish the design of this proposed convention, and to urge on our brethren every where to represent themselves in it, meanwhile, contributing to the object through the Treasury of the Board in Boston, by whatever means each separate community might judge most suitable to itself. It was also, we believe, generally understood, that all would heartily unite in whatever should be decided by this proposed convention. With this understanding, the conference at Hartford ended, and the brethren departed to their homes.

What were the views which led to the meeting in New-York of the 12th and 13th of May we are not here concerned to inquire. The facts, however, are, that the meeting was called by a notice of a week's standing in a N. York newspaper, was assembled in the School Room of the Oliver-st. Church, on the evening of the anniversary of the American Bible Society, and consisted of a few persons *delegated* for the purpose (on rising to ascertain their numbers, they appeared not to exceed *ten or twelve*) and a promiscuous assemblage of others, in their individual capacities, chiefly from the city and State of New-York, who were probably drawn together by a variety of motives. A portion of them considered themselves only as spectators, and not entitled to speak or vote at all. Here, after some miscellaneous discussion, a committee was finally appointed to prepare, and to present for consideration, on the next day, what was presumed to be the will of the meeting. To this committee, the only brethren from the South, who had attended the meeting at Hartford, Messrs. Ball of Virginia, and Manly of South-Carolina, were, against their wishes, added. Finding themselves in this situation, they thought it best to endeavour to arrest if possible, by kind means, a course of proceedings which they foresaw would give extensive dissatisfaction, particularly in their own section of the country;—and for this purpose they attended the meeting of the committee. It being under consideration to report a constitution for a great national Society, with the title of 'The American and Foreign Bible Society,' the Southern brethren objected to such a proceeding, and gave reasons at length.

On a motion to amend the first Article by striking out the word 'American,' and inserting the word New-York, it was stated:

"1. That that meeting was competent to form a Society for themselves and for those who sent them, but for no other persons. That very few beside those then assembled, even knew of the meeting, that most of those who were present, were present only as individuals, and that even this informal and unauthorized representation extended very little beyond the City and State of New-York. To the formation of a New-York Society, if New-York did not object, no others could; but that the people of New-York had *no right* to meet privately, and without authority, and commit their brethren of other parts to the formation of any Society whatever.

"2. That the formation of an institution at that time, for the denomination at large was an *unfairness*, in violation of a virtual pledge and compact, into which the leading individuals composing that meeting had themselves entered at Hartford, a virtual pledge, that as the whole body had not thought best to enter on an immediate organization, they themselves would not do it for a year,—and that should they now feel it to be a hard bargain, even commercial justice and integrity would require them to adhere to it; unless the other parties to the compact were present and agreeing to rescind.

"3. That the proposed measure was *unnecessary*. As to *themselves*, they could act under the flag of a New-York Society quite as efficiently as with any other designation. As to *the denomination*, they could operate either through the New-York Society, if formed, or as they had been accustomed to do, through the Board at Boston. That meeting *would* not object to the former of these alternatives, viz. to permit the Denomination to act through the N. York Society, if they should desire it. They *could* not object to the latter, because, in the first place, they had no right to limit or prescribe to their brethren; and secondly, even they themselves had thought the Board of Missions adequate to all the demands of the object until now, and would have continued to think so, but for a slight circumstance relating to the American Bible Society, which had not increased the number and wants of the Heathen, nor made it more our duty to employ our resources in giving them the Bible, nor produced any other change materially affecting the question of duty. But if otherwise, it was urged that it would be impossible for any Society then to be formed to apply to our own translations, for the first year, more money than the Board could, and that their Treasury might hold all the surplus without waste or loss during that time, as well as a new one. And finally, should the Denomination assembled desire an American Society to be located in New-York, the adoption of the N. York Society, at a future time, with a change of name would answer every purpose.

"4. That the formation of a General Society, under the circumstances, is imprudent.

As to the Board of Missions, it virtually charging them either with defective organization, or with a presumed negligence. The latter it is believed is not meant, and if it were, it would require immense power to gain confidence and insure success, for any new concern, that should begin with reflecting on our Missionary Board. If the former were intended, the alleged defect, if real, would be first detected in the Board itself, which, in this instance, had not complained—or if the defect were ever so glaring, this is not the proper body to suggest and apply the remedy,—it should be no less a body than that which formed and organized the Board.

As to the Denomination, it would seem *hasty*, although the subject had been agitated in New-York, and its vicinity for some time, information circulates slowly to the extremities of our union. The Baptists, as a body, were not aware as yet, what are the questions which would be raised relative to a general Bible organization. Many that are aware, and best informed on the subject, are still in doubt, and have expressed themselves unwilling now to act. And, every where, there is an expectation that in some way, the whole subject will be fairly met and discussed by some fit representation of the great body of our people. Yet this meeting proposes to decide all the questions, for the whole Denomination, before the brethren of the Hartford meeting had all got home, and before the only paper calling the meeting could convey the notice to more than half its own subscribers. The wise maxim that used to govern the conduct of many distinguished men was urged, '*Indoubtful things forbear!*' And brethren were exhorted to be at least as prudent as the Town Clerk of Ephesus, who, *before debate and trial*, thought that the *unlawful* assembly ought to be quiet, and do nothing rashly,' as they were liable to be called in question for that needless concourse.—Acts xix. 35—40.

The measure proposed would appear *assuming* as well as hasty. It assumes what the Denomination has not decided, and what they only can decide. 1st. That they should have a distinct Bible Society. 2d. That the seat of it ought to be in the city of New-York, and 3d. That the leading characters in this meeting are the fittest men in the nation to preside over such an Institution and direct all its operations. The Denomination perhaps ought to come to all these points, as the result of the most profound investigation; but they *might* prove more slow, than would be desirable even to the most 'hardy' among us, to receive them at the dictation of the persons interested; especially as those persons could not but seem to people at a distance to act under an unaccountable heat and excitement; a state of mind in which no prudent man can even trust himself. It was argued, that the most extended and entire confidence is necessary to the best success in a matter like this. That confidence is a thing, *at best*, of slow growth, that it is tendered very tender, and almost sickly, by the peculiar circumstances and relations of our widely extended country, as well as by the character of the Baptist Denomination,—jealous, to a proverb, of their independence and rights: and it was asked, in case we should finally need an organization in New-York, whether it will be likely to conciliate confidence toward themselves from the American people, and the Baptists in particular, to begin by undertaking their business without consulting them, by settling opinions for them which they had never considered, and by assuming and exercising rights which they had never surrendered!

5. "That the proposed measure had not the sanction even of high precedent. The American Bible Society, it is true, had been formed by a few men; yet, it was thought, with more consultation, and more general approval, than can be pleaded in this case. But the cases are dissimilar. *That body* of men were to originate a thing which had not before been attempted in this country. *This body* proposes to divert a business, already undertaken by a great denomination, organized for the purpose, from its appointed and authorized channel, into a new and unauthorized one. There is a precedent, indeed—that of the *Columbian College*; the grounds for which were purchased, the plan of building formed, and the basement story up, before the Convention assembled at which the question, *even of location*, should have been discussed and decided. But it is presumed that in that and other instances, enough has been seen of bad precedents to make it undesirable for the Baptists to repeat the experiment." Such is a brief, though partial outline of the views presented by our Southern brethren at the meeting in New York.

Our readers, perhaps, need not be told, that these considerations had no weight; they may appear to them as they did to the committee in New York, not needing so much as a reply; yet it does seem to us but fair, that those who have got the happiness to approve of the formation of the American and Foreign Bible Society, should not be "condemned and beaten unheard;" and that those who are not acquainted with the circumstances, should have an opportunity of judging for themselves. We love union and friendly co-operation, especially where it is so much needed—among the Baptists, and still more in an enterprise of such heavenly design as that which the brethren in New York have undertaken; and indeed when liberal, zealous, and good men, undertake, as in this instance, to do good, in a world of so much sin and misery, it seems ungracious to oppose them. Yet we are free to declare, that the principles contended for by our Southern brethren in the meeting at New York, are, in our opinion, as important as the whole of social order, of civil and religious liberty, and of Christian union. The society, it is true, has no power, and claims none, to coerce men into its union. Perhaps the *incipient* and cautious denunciations of individuals against those who dissent, ought not to be charged to the society. Still, we must be permitted to question the propriety of a combination, however apparently harmless, and under whatever seeming of hallowed motive, which subverts, in its origin, the fundamental principle of all society, and all honorable union. That some concessions must be made to society, for the sake of union, mutual aid, and common usefulness, is undeniable. What is necessary for this purpose, when asked, we freely yield; and what we have yielded, and given up, *that we have given up.* But *what we never have given up, no man may take from us.* On the whole, we think that the stand taken by our Southern brethren, in the meeting at New York, was considerate and proper; and we are glad to know, that when they found their efforts unavailing, they required their names to be disjoined from the proceedings, and quietly retired from the meeting.

What is to be done in the present crisis is a distinct question. The glorious object of giving the Bible to the Heathen, has claims upon all Christians, which no mistakes of friends or foes can ever invalidate or release. We trust we shall not be insensible to them; and we have no hesitation in saying, that we will work freely and cordially in that organization which the Baptists, when fairly consulted, shall assume, whatever it be. Meanwhile, we shall reserve to ourselves the privilege of using the authorized channels, the treasury of the Board in Boston, for our contributions to the object; and hope that our brethren generally will have the manliness and Christian independence to do the same.

We conclude by expressing the conviction, that should a great national society be ultimately agreed on by the denomination, common self-respect will require them to form one for themselves, without respect to what our brethren in New York have done.

EDITORIAL CORRESPONDENCE

CHERAW, S. C. JUNE 20th, 1836.

Dear Sir—On our way South we spent two days in Washington City, and for the first time had an opportunity to see Congress in session. I was there when the Messrs. Bynum and Jenifer were engaged in their affair of *honor*, as it is misnamed. It was of course the common topic among the members of Congress, and really the House appeared to take a deeper interest in that than in the concerns of the nation. I had been in the House of Representatives fully an hour before I could hear any thing of the business going on. The Clerk reads very loud, and the Speaker has a loud voice, but as almost every man was engaged in conversation, it was impossible for me in the general uproar to hear enough to ascertain what was the business before the House. Such is the inattention of members, that I presume not one half of the private bills that are passed into laws are voted on at all. The Speaker puts the question, no one hears it and no one votes, either aye or no, and then he cries out, "the ayes have it," and the bill is passed to another reading or to a law. After two days attendance, I must say I took upon the United States House of Representatives as the most disorderly and undignified body or council I ever saw in session. When the orders of the day came on there was somewhat more attention, at least enough to know something of the business before the House and to hear some few of the debates. But among the numerous orators there was not a very few who can secure attention. I was utterly amazed and disappointed in listening to the speeches made on that floor. Almost every debater, old or youthful, tries to be an orator, and the consequence is almost every one is a disgusting speaker. I think were I a member of the House, I should be always ready for adjournment, that I may be rid as soon as possible of the necessity of hearing so much unnecessary and stupid debating. You can form no idea of the character of the speaking from the speeches reported in the public papers. The reporters make a fine speech on paper to be sent to constituents, which, when delivered by the Representative on the floor, is ungrammatical, uncouth, and not fit to be heard. Such is the case generally; there are exceptions, and like angel's visits, few and far between, good speeches are sometimes made. It may be sectional partiality in me, but I think of the twenty or thirty whom I heard speak in the House of Representatives, Mr. Pinckney, Mr. Grayson, and Gen. Waddy Thompson, were decidedly the most correct and the pleasantest speakers.

Going from the House to the Senate, the contrast is so great, that I could scarcely realize to myself that they both represent the same people. The Senate is a dignified assembly, and I felt there that I was listening to the great men of the nation. I heard Mr. Webster, Mr. Calhoun, Mr. Wright, and others. All whom I heard were long winded, tedious, and uncouth, and not fit to be heard. Such is the case generally; there are exceptions, and like angel's visits, few and far between, good speeches are sometimes made. It may be sectional partiality in me, but I think of the twenty or thirty whom I heard speak in the House of Representatives, Mr. Pinckney, Mr. Grayson, and Gen. Waddy Thompson, were decidedly the most correct and the pleasantest speakers.

Going from the House to the Senate, the contrast is so great, that I could scarcely realize to myself that they both represent the same people. The Senate is a dignified assembly, and I felt there that I was listening to the great men of the nation. I heard Mr. Webster, Mr. Calhoun, Mr. Wright, and others. All whom I heard were long winded, tedious,

which is synonymous with the cause of Christ. There is not only a difference, but *ignorance* concerning the operations of our bodies (which are necessarily independent) and as long as this difference and ignorance exist there cannot be concert of action. We believe that explanations and interchange of views will conduce to the whole denomination's going as one man to the work of the Lord. How shall we accomplish *This* by sustaining a *common medium* of communication. Hitherto we have been dependent on a very inefficient means of intercourse, viz. the sending of minutes of Associations and messengers from body to body. These messengers attend irregularly, the proceedings of their bodies are not known and but *few* procure minutes. We venture to assert that nine-tenths of our denomination cannot tell even the number and names of Bapt st Associations, much less their *operations*. The Southern Baptist secures for us these advantages. We were pleased to see many Associations sending their minutes for publication in this paper, and trust that all will eventually resort to it, that we may know how stands our common cause. Can we resort to any means of intercourse as good as this paper affords? We do know that an Association from the mountains sent messengers to our last Convention to know *its views and what it was doing*. If the Baptist had been established at an earlier period and sustained, this body would have had the information at the door. But hereafter, how shall our difficulties be healed! They must be met with a spirit of christian argumentation. Where shall we meet? What place so *certain*, so fair, so *beneficial*? The paper carries on its conversations *weekly*; its columns are accessible to *all*, it contains the *wisdom* of the denomination on every point which may be discussed, it will exclude all ground of misunderstanding, will promote truth, destroy error. If there be any cart by instrument under the divine blessing by which the denomination could be brought together and its interests sustained and promoted, the Southern Baptist is the means.

The Baptist will afford conventional bodies facilities for promoting their individual interests by enabling them to bring before their respective members prominent objects for discussion. It is customary to limit the time of their conventional sessions to three or four days, there is much *common* business which must be attended to and there is not sufficient time left for the due consideration of weighty matters. Hence postponements, ill arranged plans, amendments, inefficient efforts.

Presbyterians, Episcopalians, Methodists sustain papers, it might be urged, but we have nothing to do with them. It is our duty to pour a flood of light upon our own people, to provoke them to love and good works, to rally around the banner of our Lord, and so far as we can promote his cause. We have no personal connection with the Baptist. We have given to it our affections, our services, our purse. We urge our brethren to sustain the Baptist, in doing this, they sustain themselves, they sustain the cause of Christ.

The writer of the following communication will perceive, by reference to the last number of the Southern Baptist, that our correspondent has anticipated him in correcting the error alluded to.

To the Editor of the Southern Baptist.

In a letter, signed "W. H. B." and published in your paper of June 10, is an erroneous statement, which is adapted to make a very injurious impression, and which you will doubtless take pleasure in correcting. The statement is, that Professor Shaw, in accepting a Professorship in the Newton Theological Institution, *displaces* Professor Chase." The word "displaced" is used, a few lines after, in reference to Professor Chase, and it is implied, that he has left the Institution, and may be obtained for another situation. The writer of the letter has been misinformed, and it is to be regretted, that representations, which must wound the feelings of the individuals concerned, have been thus hastily made. Professor Chase has not been displaced, but he will, I trust, continue, through life, to be a blessing and an ornament to the Institution, for the foundation and prosperity of which he has so ably and successfully laboured. He has hitherto discharged the duties of two Professorships, a part of which duty will now be assigned to Professor Sears. The plan of the Institution provides for four Professors, and the number is now complete. A.

Correspondence of the Southern Patriot.

WASHINGTON, June 22.

The House having passed by an overwhelming majority the Deposite and Distribution bill last night, with the amendment thereto proposed by Mr. Anthony, regulating and restricting the mode by which drafts were to be made by the Secretary of the Treasury on the Deposite Banks, &c. The bill having been sent to the Senate for concurrence, Mr. Calhoun, Mr. Webster, Mr. Wright Mr. Buchanan, and others, went out to confer upon the course of action to be adopted. Shortly after they returned, and Mr. Calhoun said the principles of the amendment not varying materially, although he would have preferred, for his own part, the bill as it went from the Senate, yet he would move that they concur therein.

Mr. Morris was opposed to the alteration as creating the relation of Debtor and Creditor between the States and General Government.

Mr. Webster admitted there was some ambiguity in the language of the bill, but notwithstanding, he, with a desire to produce harmony with the Branch, would vote to concur.

Mr. Buchanan took the same view, and said the time had come for them to decide, either to accept an amendment supported by a large majority of the House, or consent to leave the money in the Deposite Banks for another year. The latter was a responsibility he was not willing to assume, and would therefore take the bill as it was.

Mr. Clay thought that in some respects the amendment was rather an advantage.

After some further remarks from Mr. Clayton and Mr. White, the question was put, and the amendment being concurred in, the bill only wants the signature of the President to become law, and which said signature, notwithstanding rumours rife and many, the bill will receive forthwith!

The Veto Message on the bill fixing the commencement and duration of Congress was dismissed for some time and laid on the table. The debate was uninteresting to the generality of readers, being a question of constitutional power—one in which much argument always can be advanced on both sides.

The bill and joint resolution to annul the Banking acts of the legislature of Florida, &c. days past, were ordered to be engrossed for third reading, and the Senate then went into executive business.

In the House the bill for completing the store ship in construction at the Navy Yard, Philadelphia, was read a third time and passed.

The bill making appropriations for the completion of the Delaware Breakwater, and for the improvement of certain harbors, &c. was taken in Committee of the Whole, (Mr. Lincoln in the Chair.) On the item appropriating $200,000 for continuing the improvements in Hudson River, much debate took place, in the course of which Mr. Wise took occasion to make some remarks on the Deposite bill. He said New York would be entitled in January next to 4 or 5 millions of dollars on her share of the surplus revenue, should there be any. He wanted to know from the gentleman from Pennsylvania, (Mr. Anthony) where he got the amendment he had proposed to the 13th section of the Deposite bill.

Mr. Anthony replied, he would tell the gentleman what it if he would move for a Committee of Enquiry.

Mr. Adams presented the protest of certain Cherokee Chiefs against the Treaty lately promulgated as having been made with that nation; which was referred to the Committee of the Whole that has a bill upon that subject under consideration.

The amendments of the Senate to the bill to reorganize the Post Office were read, and referred to the Post Office Committee.

The Land Bill was laid on the table, and the bill from the Senate to increase the present military establishment of the United States was read twice and referred to the Committee on Military affairs.

From the Montgomery Advertiser.

IRWINTON, May 27th.

Dear Sir—I have the honor to acknowledge the receipt of your favor of the 22d inst. requesting me to address you on the excellency, or the true state of things at or near this place. It affords me pleasure to comply with your request. The report of the burning of this place, and the massacre of its inhabitants, save six is utterly false; no attack having been made upon it. Roanoke, on the Georgia side, about 16 miles above this place, has been burnt to ashes by the Indians, and about twelve lives destroyed. The Indian force is variously estimated, but I would judge about 60 Indians. Although this town has not been attacked, reports says it has been threatened, and no doubt is an object of attention to the marauding parties of the Creeks bent on plunder and murder.

Perhaps one reason it has escaped is the extraordinary energy and public spirit of its inhabitants. We have had a general turn out of the military force of this town, and a devoutness to hard service, but seldom displayed by men accustomed to the more easy walks of life. Impressments of provisions, horses, &c. admitted for the public service.

A few days after the alarm, volunteers arrived, and amounted in all to about five hundred; they have since been disbanded by the governor. At this time there are about two hundred drafted men. Great inconvenience is felt for the want of proper officers to see to supplies, contractors having been appointed. The same inconvenience is still felt, which we entertain no doubt will be remedied so soon as our governor can make the necessary arrangements.

About three hundred more I would say, a proper number for the defence of the town when an attack is made by the nation. Report says here that the Indians are embodying themselves, and the hostile party increasing. I shall address his excellency in obedience to your request, asking your indulgence for this very hasty statement made for the conveyance of a gentleman who would not allow of delay to give you a fair copy.

I have the honor to be,
Your ob't serv't.
JOHN L. HUNTER.

To Col. J. B. Hogan.

MOBILE, June 18.

The Montgomery mail this morning brings us the Alabama Journal of the 15th. The steam boat Lewis Cass also arrived from Wetumpka. The latter brought a report from Claiborne, received there by Letters from Gen. Moore at Irwinton, of a battle on the Chattahoochee, between two companies of Georgia troops and a party of 200 Indians. The whites were defeated with a loss of 25 men killed, the report says. The Journal confirms this report in substance, stating that an express from Gen. Moore had brought an intelligence of a battle with the same same numbers, and the same result only that instead of 25 killed, it is said that upon counting the troops, 25 were missing. No further particulars are given.

The main body of the troops have marched from the Tuskeegee in search of the Indians.

Gov. Clay is at Montgomery. The Lewis Cass brought another report from Claiborne, that the Alabama troops at Irwinton had captured 100 Indians and Negroes.

NEW-ORLEANS, June 16, 1836.

The following has been handed us for publication by the Texian Agent. We feel great pleasure in giving it to the public concurring as it does so entirely in the views expressed by ourselves in yesterday's paper.

In consequence of hostilities having ceased between the Texians and Mexican armies, we deem it fitting to state, that at the present time further emigrations to that country of any other emigrants but those intending to settle down as cultivators. The statement proceeds from a desire to guard against the inhabitants, and these already emigrated being exposed to a want of provisions, which is naturally to be expected from the ravages to which the productive districts have been exposed during the late merciless invasion.

TEXIAN AGENCY.

Texas.—The following most important extract of a letter received by a highly respectable gentleman in this city has been handed to us for publication. The statement made in the communication having been verbally verified by several persons from the place where it is dated leaves us no room to doubt of its correctness. It certainly displays, in a striking degree, the determination of the people of Texas to keep a fast hold on the old fox, Santa Anna, until they receive a proper guarantee that they shall not be again interrupted in the peaceful enjoyment of freedom. We hope they will still persevere in the some resolution.—*Bulletin.*

VELASCO, June 4.

I have but a few moments to inform you and there is little state of things here. We arrived at Galveston on the 30th May, and on the 2d June were ordered to repair to this place, where we arrived on the same evening on board the Ocean. We found the place in great confusion, in consequence of the Cabinet having sent Santa Anna on board of a vessel to send him home, for the purpose of having a treaty ratified which was made by them. The people were opposed to his going, but had not an individual commissioned to be their leader. On the morning of the 3d inst. I came forward as their leader and formed my company, equipped for service and sent to the Cabinet to have Santa Anna and his suit brought on shore. There was at first some objections, but they at last complied, and I now have him and suit in my charge. He was delivered over to me to night, and I am at this time on duty with a strong guard under my command.

Gen. Cos and four or five hundred Mexicans are still in Galveston Island as prisoners.

— H. A. HUBBEL.

MONTGOMERY, (Ala.) June 14.

We understand that the Governor has received from the War Department at Washington, a letter making a requisition upon him, for 2000 additional volunteers from Alabama, to be armed and equipped for 12 month's service, and to be ready to march to any point where their services are now, or should hereafter be required—*Ade.*

BOSTON RECORDER AND VT. CHRONICLE.

The Boston Recorder asks, in reference to the American and Foreign Bible Society, recently formed, "Does not justice require that the name of this new Society be amended, so that the word "Baptist" shall be a part of it?" To which the Vermont Chronicle replies:

"We think not. According to the principles on which the Society is organized, the denomination quite generally concurred in the use of the word *Baptist* and its cognates altogether. Instead of the Baptist as part of the name of their Society they should use the word "*immerse*"; or, as immerse is only "transferred" from the Latin, to be perfectly consistent, they should resort to the good English word *dip*, and say "American and Foreign *Dippers* Bible Society." And they call themselves no longer Baptists, but Dippers. Why should the whole denomination, and all their Societies, journals, officers and citizens be designated by a word "transferred" from the Greek, as they call it—the very word to the "transferring" of which into the translations of their missionaries, they are so zealously opposed! We agree with these proceedings about the Bible Society requires them to have the English Bible altered to suit their peculiar views. Indeed the word Baptist and its cognates should be banished from their vocabulary,—from their Bibles, from the names of their societies from the titles of their journals, from their books,—and the name of the denomination should be changed.

"We say this, only for the purpose of intimation whether the principles on which a part of the denomination in the country are acting, would lead them. We have so much confidence in the intelligence, judgment, and piety of the denomination as a body, as to be confident that a little calm consideration of the principles involved would suffice to show them the error into which the organizers of the new Bible Society have inadvertently fallen. It is matter of deep regret that any who are engaged with so much intelligence, and zeal, purity of purpose, and sincere desire for the coming of Christ's kingdom throughout the earth, should go astray as the individuals referred to seem to have done. We trust—and we see in some Baptist papers, reasons for such trust—that the good sense of the denomination will correct the error."

These words of the "Chronicle" seem to require some little notice. There is no difference of opinion in the Baptist denomination, as to the main question before them. The main question we take to be this: whether their mission—yes in heathen lands, who are employed in translating the word of God, shall be allowed an unrestrained freedom; i. e. whether they shall be allowed to translate every word—to express as fully as the various languages and dialects into which they translate, will admit, what they conceive to be the true and proper meaning of the original Scriptures. This is the main question and upon it all are agreed. The voice of every man is in the affirmative.

The American Bible Society have put a restraint on all translators who rely on their aid. The Baptist denomination are agreed in saying we cannot submit to this restraint, and have replied to the Bible Society; we prefer our liberty to the bounty you offer. Some of our brethren have, to be sure, expressed the opinion that the Bible Society acted consistently with itself, and some have expressed an opposite opinion. Some of our brethren we admit, have spoken on an English translation, but this we think can never be carried. We have ourselves made some objections to the formation of a Society a month or two in the city of New York but these were objections merely to the time, place, and manner, and not to the object itself, and these are but incidental circumstances, and do not affect the main question! An American and Foreign Bible Society will undoubtedly be formed in the spring of 1837, embracing the sympathies and the co-operation of the whole Baptist denomination in the United States. We could hope that the exclusive object of this Society may be, a circulation of the Holy Scriptures in foreign lands. We can see no inappropriateness or injustice in giving to such a Society the title of American and Foreign Bible Society.

There are several things in the above from the Chronicle of which we take no notice. They pertake, we are sorry to say, quite too much of the black-guard to deserve it.

Christian Watchman.

From Lieut. Kempstone's Journal

PERILOUS AFFAIR WITH A TURTLE.

In the small island of Ashtola, lying 12 miles from the coast of Mekran, on the north-east side of the Gulf, a party went on shore one night, for the purpose of catching turtle. We left the ship at sunset, and reached the shore about dark, then hauled the boat upon the beach: and when this was done, formed ourselves into two distinct parties, and dispersed to different parts along the beach. Having reached the place were we thought it likely that the turtle would land, we lay down, keeping a sharp look out and making as little noise as possible. The moon had risen some time, and was shedding her silvery rays on those desolate regions; the opposite coast in the distance, which is very mountainous, and the ship riding at anchor, together a most beautiful effect; the sea was calm, and every thing appeared to be sleeping in the stillness of the night, and not a whisper being heard among the party—the surf dashing against the rocks alone broke the silence of the scene. We were thus all in anxious expectation of the appearance of the turtle; and six bells had just struck on board—that is, it was eleven o'clock, P. M. when we saw the first, to our great delight coming on shore opposite us. It looked like a black rock moving slowly and steadily out of the water. We did not interrupt its progress until it had got some distance upon the beach, when a rush was made towards it, and it was immediately turned over on its back, without giving it time either to defend itself or to blind the assailants by throwing the sand with its flippers or fins, which they do with such force that it is almost dangerous to come near them. It took six stout men thus to turn the animal that we caught and the following incident will further show the immense strength of these animals. One of our men, the gunner, wandered away by himself to the farther end of the beach, where he thought to have all the sport to himself, not doubting for a moment that he would be able to turn any turtle which he found; but, on the contrary, to his surprise, not being absent long before enjoying a large one making towards the beach, he allowed it to come up some way, and then ran over to it and attempted to turn it. All his endeavours however were fruitless—and by some means he got his hand between the shell and the neck, which the animal, by drawing in its head, jammed and held there so fast that he could not get it out. The turtle began to crawl towards the sea, dragging the man with it, and he was in imminent danger of being buried off, when he began to call for assistance. We were soon alarmed at the cries, and saw some accident had happened, and immediately ran towards the place from which the sound had proceeded, where we arrived just in time to save the poor fellow from a watery grave. The turtle was close to the edge of the sea, and was carrying him off as if he were nothing—nor was it without some difficulty that we released him from his perilous situation—dragging the turtle above the high water mark and turning it over. The man got off with only a few bruises, but was much frightened—and we all had a good laugh at him for his adventure

Receipts for Southern Baptist.

The following persons have paid $3 for sul scription for the present year:

P T Hammond, J Peay, D Bythwood, Jesse Norman, T Ray, John Norman, W J Robo, R Martin, T Ray, jr., L Bug, John A Ray, W E Lanier, W B Alsobrook, Montgomery, J T Rawls, John Blake, A Hart, J M Proctor, W Merritt, A Turner, J G Landrum, A Andrews, J C Edwards, J Rawls, J Clifton, W Crawford, Sam Stallworth, J G Kelly, T T Sheppard, G Spearman, Z Mitchell, J. Mills, F Clayton, T P Lawton, B W Head, M Ardis, H Z Ardis, J T Gardner, Elijah Bradford, Gen. Griffin.

H Harlin $1 50, W G Newman $1 50, W Skelton $6, W Ingram $1 50, Elijah Smith $1 (we charge you 50 cents postage).

MARENGO, CO. ALA. MAY 27TH, 1836.

Dear Sir.—Please insert the following appointments in the Southern Baptist:

Tuesday, August 9th, at Penial, in Abbeville Dist. S. C.		
Wednesday,	10	Rocky River,
Thursday,	11	First Creek,
Friday,	12	Flat Rock,
Monday night,	15	Anderson C. H.
Tuesday,	16	Salem,
Wednesday,	17	Lebanon,
Thursday,	18	Hopewell,
Friday,	19	Neal's Creek,
Saturday,	20	Dorchester,
Sunday,	21	Big Creek,
Monday,	22	Washington,
Tuesday,	23	Sandy Grove,
Wednesday,	24	Friendship,
Thursday,	25	Barker's Creek,
Friday,	26	Little River,
Saturday,	27	Turkey Creek
Sunday,	28	Walnut Grove,
Monday,	29	Rocky Mount,
Tuesday,	30	Poplar Springs,
Wednesday,	31	Chesnut Ridge,

Those residing in the Churches, and neighborhoods of the above appointments, are requested to circulate them. The cause of Missions is the cause of God. Recommand of Jesus Christ to his Disciples, "Go ye into all the world and preach the gospel every creature," is still binding. "The kingdom and the dominion, and the greatness of the kingdom under the whole Heaven, shall be given to the people of the saints of the most High. The heathen are perishing for lack of vision. How long shall our apathy continue! When shall the whole Christian Church arise in the name of their Master, and take possession of the world? Every one should be engaged in the full discharge of his duty, and in the vigorous use of the means appointed—importunate in the cause of God that the Lord would carry on his cause and fill the earth with his glory. The Heathen nations are asking for the word of God. They are crying, "Come and bring the gospel, and blessing God for his rich mercy. Let us send them the blessed Bible, that they may be saved.

JE SE HARTWELL.

HOTEL.

THE Subscriber having taken the Hotel in this place, formerly occupied by A. B. Addison, Esq., which is now open and ready for the reception of company, and he hopes, by his unremitting attention, to merit a share of public patronage. WM. BRUNSON.

Edgefield Court House, June 30. 8

A BAPTIST CAMP MEETING

WILL commence on Thursday Evening, the 11th of August at the Liberty Grove Baptist Church, 7½ miles west of Newberry Village. Ministering brethren are earnestly invited to attend.

Also, the Churches uniting in said Camp meeting, have set apart Friday, the 5th August, as a day of fasting, humiliation and prayer to God, for his blessing to attend the said meeting. DANIEL MANGI M.

Entertainment and Utility combined.

THE attention of the community is especially invited to an interesting and valuable work just published, entitled "THE ENCYCLOPEDIA OF RELIGIOUS KNOWLEDGE." Edited by the Rev. Jonathan Newton Brown. It gives a true and impartial account of the principal Christian Denominations that have existed in the world from the birth of Christ till the present day. Also of the Jews, Mohammedans, and Heathen Nations: together with the Manners and Customs of the Easts: a description of Plants, Trees, Birds, Fishes, Reptiles, Insects, Trees, Plants and Minerals—a catalogue of the most remarkable Transactions and Events in Ecclesiastical History—Biographical Notices of the Early Martyrs, and distinguished Religious Writers and Characters of all ages, &c. &c. The whole is brought down to the present time, and embraces, in one one alphabet, the most valuable parts of Calm's and Brown's Dictionaries of the Bible, Parks's Theological Dictionary, Abbott's Scriptural Natural History, Wilks' Geography of the Bible, Jones' Biographical Dictionary of the Bible, and many others of a similar character, entirely superseding the necessity of purchasing these works. The whole is illustrated by numerous Maps and other Engravings on wood, copper and steel. It forms a compact and complete Library of Religious Knowledge, and to Ministers, Students, Heads of families, and all engaged in the Instruction of Youth, an invaluable auxiliary. The price for the two volumes, neatly bound in calf, is SIX DOLLARS, *payable* on delivery.

☞ The Citizens of Charleston are respectfully informed, that an Agent is now in the city, and will wait on them to receive subscriptions, and deliver the volume immediately.

Charleston, June 30th, 1836.

PROSPECTUS

OF THE

FIFTH VOLUME

OF THE

SOUTHERN ROSE.

THE Fifth volume of this Periodical will commence on the third September, 1836. In matter will be very considerably enlarged by the employment of finer type. The labours of the present editor are secured, to furnish the contributions of a large circle of friends, of both sexes. The work has been constantly rising in public esteem, and extending in circulation. A specimen of the fourth volume can be obtained, and the publishers will spare no pains to render the ensuing volume in every respect superior to its predecessors.

BURGES & HONOUR,
18 *Broad-st.*

TERMS—The SOUTHERN ROSE is published every other Saturday, at Two Dollars per annum, to be paid in advance. Persons procuring five new subscribers, and paying for them in advance, will be entitled to a sixth copy.

The Comprehensive Commentary,

OF 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 the Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burkitt, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a full, clear and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph. Warren, adapted to the views of the *Baptist Denomination*. For delivery to Subscribers, or for sale at this office.

Plain binding $2: Calf $3 75; Gilt Calf $4 50.

Charleston Price Current, July 1.

ARTICLES.	$ c.	$ c.
BAGGING, Hemp, 42 inch, yard	.24 a	26
Tow and Flax	.18 a	22½
BALE ROPE, lb.	.16 a	18
BACON Hams	.11 a	12
Shoulders and Sides	.9½ a	15
BEEF, New-York, bbl.	.7 a	111
Prime	.12 00 a	15 00
Cargo	.8 50 a	9 00
Mess, Boston	.6 75 a	
Northern	.14 00 a	14 50
No. 2	.10 50 a	11
BREAD, Navy, cwt.	.9 50 a	10
Pilot	.5 00 a	
Crackers	.6 a	0 00
BUTTER, Goshen, prime, lb.	.7 50 a	8
Inferior	.28 a	31
CANDLES, Spermaceti	.25 a	27
Tallow, Charleston made	.32 a	34
Northern	.13½ a	14
CHEESE, Northern	.12 a	12½
COFFEE, Inferior to fair	.10 a	12½
Good fair to prime	.12 a	12½
Choice	.13 a	14
Porto Rico	.14½ a	15
COTTON, Uplands, inferior	.14 a	141
Ordinary to fair	.14½ a	15
Good fair to good	.15½ a	16½
Prime to choice	.17 a	181
Santeo and Maine	.18½ a	19
Sea Island, fine	.33 a	35
CORDAGE, Tarred, lb.	.48 a	58
Do. Manilla, lb.	.11 a	12
DOMESTIC GOODS.	.11 a	12
Shirtings, brown, yd.		
Bleached	.8½ a	10½
Sheeting, brown	.9 a	18
Bleached	.11 a	18
Calicoes	.12 a	21
Stripes, indigo blue	.10½ a	20
Checks	.12 a	16
Plaids	.11 a	16
Fustians	.11 a	16
Bed Tick	.14 a	18
DICK, Russian, bolt	.15 a	22
American Cotton, yd.	a 21	
FISH, Herrings, box	.35 a	45
Mackerel, No. 1		
No. 2	.10 00 a	10 50
No. 3	.9 00 a	9 50
Dry Cod, cwt.	.7 00 a	9 00
FLOUR, Baltimore H. S. sup. bbl.	.7 25 a	8
Philadelphia and Virginia	.7 37½ a	7 50
Canal	.7 37½ a	7 43
GRAIN, Corn, bush.	.7 75 a	8 00
Oats	.75 a	80
Peas	.00 a	00
GLASS, Window, 100ft.	.1 20 a	1 25
GUNPOWDER, keg	.4 25 a	9
HAY, Prime Northern, 100 lb.	.1 75 a	1 87½
IRON, Pig		
Swedes, assorted	.4 a	41
Russia	.4 a	4
Hoop, L.	.4 a	
Sheet	.6½ a	64
Nail Rods	.8 a	84
LARD	.7 a	71
LEAD, Pig and Bar, 100 lb.	.16 a	17
Sheet	.7 a	71
LIME, Stone, bbl.	.9 a	
LUMBER, Pitch Pine, rafts, Mft.	.14 a	15
Shingles, M.	.2 50 a	2 50
Staves, Red Oak	.13 00 a	14 00
MOLASSES, Cuba, gal.	.38½ a	39
New-Orleans	.44 a	46
Sugar House Treacle		
NAILS, Cut, 4d. to 20d. lb.	.6½ a	
NAVY STORES.		
Tar, Wilmington, bbl.	1 87½ a	2 00
Turpentine, soft	5 00 a	0 00
Do. Georgetown		
Pitch	.0 00 a	0 00
Rosin	.3 00 a	0 00
Spirits Turpentine, gal.	.70 a	72
Varnish	.25 a	
OILS, Spirm, winter strained	1 10 a	1 15
Fall strained	1 a	1 5
Summer strained		
Linseed, gal.	1 30 a	1 35
Tanner's, bbl.	.15 a	16
OXEN, Beef, cwt.	.8 a	10
PORK, Mess, bbl.	.23 a	24
Prime	.19 a	20
Cargo	.0 00 a	0 00
Mess, Boston	.00 a	00
No. 1, do.		
PEPPER, black, lb.		
PIMENTO	.8 a	8½
RAISINS, Malaga, bunch, box	.2 87½ a	3
Bloom	.2 62½ a	2 75
RICE, 100lbs.	.2 50 a	2 75
SUGAR, Manavos, lb.	.2 87½ a	3 62½
Porto Rico and St. Croix	.9 a	14
Havana white	.9½ a	11
Do. brown	.9 a	12
New-Orleans	.10 a	10½
Loaf	.9 a	11
Lump	.16½ a	20
SALT, Liverpool coarse sack 4 bush	.13½ a	14
Ground	1 62½ a	0 00
SEEDS, Spanish, M.	.14 a	16
American	1 85 a	1 87½
TALLOW, American, lb.	.9½ a	10
TOBACCO, Georgia	.9 a	10
Kentucky	.8½ a	9
Manufactured	.8 a	12
Cavendish	.34 a	38
TEAS, Bohea	.18 a	20
Souchong	.30 a	40
Gunpowder	.75 a	80
Hyson	.50 a	80
Young Hyson	.65 a	75
TWINE, Seine	.26 a	30
Sewing	.36 a	30
WINES, Madeira, gal.	2 a	2
Teneriffe, L. P.	1 05 a	1 10
Malaga	.00 a	00
Claret, Bordeaux, case	.22 a	30
Champaign, doz.	.8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	128	3.55
South-Carolina do	45	66	1.75
State do	100	136	3.50
Union do	50	694	1.50
Planters' & Mechanics' do	25	40	
Charleston do	100	155	
Union Insurance do	50	80	1.50
Fire and Marine do	50	80	2
Rail-Road do	100	1254	4
Santee Canal do	270	245	30
State 6 per cent Stock	100		
State 5 per cent. do	100		
City 6 per cent. do	100		
City 5 per cent. do	100		

EXCHANGE.

Bill on England, 7a 7½ per cent. prem.
France, 5c. 2½ a 5 30 per dollar.
New-York, 60 days, 1 per cent. disc. and int
Boston and Eastern, 30 days, 1 per cent. disc. and int
Philadelphia, 10 days, 1 per cent. disc. and int.

Charleston Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 0 per ct. int.; North and Eastern Offices, 1 per ct. and int.; Checks on the North, 0 do. South and West 1 pr.

Spanish Doubloons, 15½.

All other Georgia Bank Bills, par.

North Carolina Money, 1 per discount.

Spanish Dollars, 15½.

Mexican and Colombian do. 15½.

Heavy Guineas, $5, and Sovereigns, $4 a 4 7-8

Charleston Market.

COTTON.—The sales since our last weekly report have been 1626 bales of Uplands, as follows: 189 bales at 20½, 75 at 19, 150 at 18½, 103 at 18, 52 at 17½, 73 at 17½, 31 at 17, 59 at 16½, 109 at 16½, 250 at 16, 49 at 15½, 294 at 15½, 147 at 15, 16 at 14½, and 44 at 14½.

Long Cottons, a few bales of Sea Island and Manos within the range of our quotations. The market continues steady, although the sales are not large.

RICE.—The sales of the Week has been about 50 barrels; this is good demand.

POETRY.

SABBATH EVENING IN THE COUNTRY.

(Suggested by a Picture.)

BY MRS. HOOGSTRAT.

I've seen upon the city's bound
The Sabbath evening close,
But thoughtless strange with varied sound
Disturb'd its blest repose;
I've mark'd it o'er the rural scene
Unfold its stainless wing serene,
While hushed to reverent sweet;
Breeze, grove, and dell, and stream combin'd
To sooth that silence of the mind
Which woos the paraclete.

I stood beside a lowly dome
Where peace and love abode,
And fragrant round that cottage-home
The breath of summer flow'd;
Fresh flowrets through the casement peer'd;
The sleeping dog no harshness fear'd,
His master's feet beside;
While he, in true contentment blest,
With every anxious thought at rest,
The gathering twilight eyed.

She, too, his friend from youth to age
The dearest and the best,
Gave to his ear that sacred page
On which their hope did rest;
The siding glass was o'er her eye,
And from her cheek the roseate die
Of brighter years did part;
But her calm brow that beauty spake
Which Time more exquisite doth make,
The beauty of the heart.

Fast by her side, with blooming face,
Her gentle daughter rose,
Nurtur'd in all the simple grace
Which pious care bestows;
Maiden! thou hear'st that word whose power
Can give thee for thy trial-hour
Strength when the heart doth bow—
Peace, tho' the stricken bosom bleeds;
Eternal life, when earth recedes;
Oh! catch its spirit now.

As a fond mother's evening kiss
Doth lull her weary child,
Kind Nature poured a smile of bliss
Around the landscape mild;
But though in love to all she spoke,
Though her soft tones in music broke,
Like balm her breezes stole;
Yet nothing sound of joy to tell
So pure, as in that lowly cell,
The Sabbath of the soul.

AN AFFECTING INCIDENT

Is thus related in the Newburyport Herald—

A discourse was delivered on Wednesday evening, in the Pleasant st. Church, before the Society for the Relief of Aged Females, by the Rev. Mr. Stevens, of Boston. Prayers were offered by the Rev. Mr. Williams, of this town. The annual report of the Society was read, and a collection taken up in aid of the funds of the society.

The discourse of Mr. Stevens was a production, glowing with warm and elevated feeling, chaste, and energetic in language, and fully sustained the reputation which had preceded him here.

In concluding his remarks, Mr. Stevens said he would relate a part of the history of a family in Philadelphia, with which he was intimately acquainted. It consisted of the parents and four children. The husband was in an employment which enabled him to maintain his family comfortably and lay by something as a provision for his old age. In the midst of usefulness he was seized with a consumption and during a protracted illness, the little estate which he had acquired was chiefly expended. After his death the mother tasked herself to support her little family. Night after night was she engaged in laboring with her needle for their support, the children sitting by her side endeavoring to comfort and encourage her. Her arduous exertions shortly brought on the same disease which had taken her husband. The support of the family was thus entirely cut off. At this crisis, the oldest boy, then not more than 7 years of age, went from door to door, begging for some employment, to keep the family from starvation! Those upon whom he thus called, were too busy to listen to the story of a child. Finally by dint of perseverance he succeeded in obtaining a situation in the Globe Cotton Mill, in Philadelphia, receiving but 75 cents per week. He succeeded in getting a younger brother into the same establishment, who was paid 50 cents per week. Their united wages—$1 25 per week—served to sustain the sick mother and the family. Things went on this way for some time—the mother was hastening to the end of her earthly career. None interested themselves in the fate of these obscure individuals. Their neighbors were a vicious, degraded people, as poor as themselves.

For a long period roasted potatoes were their only food—and the small pieces of wood which they could collect in the streets their only fuel.

Finally, a female who had been a bridesmaid to the mother, heard of her distresses and sought her out.—Her assistance and personal services were freely given—but alas! it was now too late: she could but smooth the pillow of death. The mother was laid in her grave by the side of her husband, and the children were left orphans. The kind lady remained by, disposed of what little furniture was left, and obtained situations for the remnant of this afflicted family. Their prospects began to assume a brighter hue. At their meeting at the end of a year, they could say that the past year had been more prosperous than any before. Finally an opening was made for the elder boy in the christian ministry, and that boy, said Mr. Stevens, is *the individual who now addresses you.*

We have rarely witnessed a more powerful effect than the announcement of this fact produced. It was as though an electric shock had gone through the whole audience. So entirely unprepared were the assembly for such a termination, so completely had their sympathies been given to the sufferers, whom they had supposed were at that time many miles distant, that the declaration that one, who had passed through the scenes in which their feelings had been so strongly enlisted, stood before them, was unexpected and startling in the highest degree.

ANECDOTE.

A pious parent had three sons who, notwithstanding all his admonitions and instructions, mingled with many prayers and tears, grew up to manhood in scepticism and profligacy. The father died, and, conceiving that it might perhaps produce a good impression upon the minds of his abandoned children, to let them see how a Christian dies——the friends of the family introduced them to the bed-side of the expiring father but to their unspeakable grief, the old man died under a cloud, and destitute of those strong consolations which believers usually experience in their closing scene. It was naturally enough supposed that the effects of this melancholy circumstance on the men would be to confirm them in their prejudice against religion, and strengthen them in their infidelity. It was not so, however; for, in a few days after the funeral, the younger brother entered the room in which were the other two, and observing that he had been weeping, they inquired into the cause. "I have been thinking," said he, "of the death of our father." "Ah!" they said, "a dismal death it was; what truth or reality can there be in religion, when such a man as he died in such a state of mind?" "It has not affected me in this way," said the younger brother: "we all know what a holy life our father lived, and what a gloomy death he died; now I have been thinking how dreadful our deaths must be who live such a wicked life!" The observation was like an arrow to their consciences; they began to be alarmed; they repaired to the ordinances of religion, which, in their father's life time, they had despised, and ultimately became as eminent for their piety as their exemplary parent had been.

From the Southern Agriculturist.

ON THE PRIDE OF INDIA TREE, AS AN ARTICLE FOR FENCING.

Dear Sir.—At your request, I furnish you with my observations on the Pride of India Trees, as an article of fencing, in places, where timber is scarce and of indifferent quality. I have, myself, been at some pains in cultivating this highly valuable tree; and bringing it to that state of perfection, which I have heard, it attains, in its native clime. The result of my experience is, that it may be made one of the most useful and profitable fencing and timber trees known to the southern plantation. Our country is becoming every year, more thickly settled, and as cultivation is pushed on, the last primeval forests which cover the land, must necessarily disappear before the woodman's axe. The consequence is, that in a few years we will begin to feel the want of the necessary wood and timber for our farming purposes, and see the utility of setting out plantations of the more valuable forest trees. Indeed, I am aware of the existence of this want of timber on some of our sea-islands, and fertile rice lands, and it is particularly to the planters of those sections that I address these remarks.

The best method of cultivating the Pride of India; that I have yet discovered, is the following. Run a plough in a straight furrow, and return, ploughing up another furrow to the one made, then take a hoe, and at the distance of eight feet, open a hole about one foot wide along the ridge, which fill with well rotted manure from the stable, or heap of compost, into which drop four or five berries. This should be done in March or April. Cover them lightly and attend the young plants as you would cotton, keeping down grass and weeds, and pulling up the weak and slender shoots, leaving but one of the most healthy and vigorous. Go over this twice in the course of three months, with a plough, turning over the furrow to the plants. The young trees will rapidly grow to the height of six or eight feet. During this time, you must occasionally strip off the leaves and lateral shoots, in order to train the stem to a certain length. Keep them merely straight twigs to which they will naturally tend, until the next spring, when you will direct them to grow as upright as possible, keeping down weeds and grass as in the year before. In this year they will attain the thickness of about twelve inches in circumference: and by the next spring the height of twelve or fifteen feet. The growth may, however, be improved by the use of the hoe and manuring. They may now be permitted to put out lateral limbs, suffering the most vigorous to continue, and taking off the weak ones while young, with a pruning knife. This will preserve the quality and beauty of the timber, making it fit in fifteen years for all manner of furniture.

The value of the wood cannot be too highly appreciated. It may be sawed into boards from twelve to eighteen inches wide, fit for almost any purpose, or into wainscoting of the most beautiful shades. It is a light sonorous wood, not apt to split and capable of a very high polish. It is entirely divested of any resinous matter, and thereby fitted to receive the most beautiful varnishes. It possesses powerful vermifugous qualities, and thereby fitted for all furniture of the bed chamber as no bugs or any other insect will infest it. The texture or quality, of the wood may be improved by being grown on land of a clay bottom, but will grow well on the loosest sandy loam. It should be raised from the seed in the manner I have described. If transplanted, its tap-roots will never grow, and the quality of the wood is much impaired. Besides, it will be more apt to be blown down, being supported only by latteral roots, these taking their sole pabulum from the rich loam on the surface, and giving to the wood a soft spungy texture.

As an article for fence posts, I can safely recommend it as one of the cheapest and most durable. In this latter quality, it approximates more nearly to cedar than any wood I know. It may be planted where the fence is intended to be run, and your rails may be nailed to the body of the tree. The superfluous branches will afford an excellent fire-wood.

The foliage of this tree, affords a wholesome provender for cattle. Horses, cows, hogs, sheep, &c. will eat the leaves greedily. When dried and mixed with hay, I know of no better medicine for cattle of every kind. Such are the vermifugous qualities of the entire tree, that I never fail to give it to my animals every spring. A few leaves given to horses once or twice a week, will afford them a most beautiful coat of hair. A decoction of its root administered in small doses to children every morning for nine days, will effectually destroy worms in them.

A correspondent of yours has already testified as to the excellence of Pride of India leaves and berries as a manure; and also as a preventive to bugs. To his testimony, I can safely add my own. I have tried both experiments, and have experienced the most beneficial results.

With every wish for your success, Mr. Editor, I subscribe myself.

COLBERT.

ELDER TREE.

Sir J. E. Smith has remarked that this tree is, as it were, a whole magazine of physic to rustic practitioners. It is said that if sheep that have the rot can get at the bark and young shoots of elder, they will soon cure themselves. The wine made from elder berries is too well known by families in the country to need any encomiums; it is the only wine a cottager can procure, and when well made, it is a most excellent and wholesome drink, taken warm before going to bed. It causes gentle perspiration, and is a mild opiate. If a rich syrup be made from ripe elder berries, and a few bitter almonds, when added to brandy, it has all the flavour of the best cherry brandy. The white elder berries, when ripe, make wine much resembling grape wine. The buds and the young tender shoots are greatly admired as pickle. The leaves of the elder tree are often put into the subterranean paths of moles, to drive those noxious little animals from the garden. If fruit trees, flowering shrubs, corn or other vegetables, be whipped with the green leaves of the elder branches, it is said that insects will not attach themselves to them. An infusion of these leaves in water is good to sprinkle over rose-buds, and other flowers subjects to blight, and the devastations of caterpillers.—*Leigh Hunt's London Journal.*

Cotton Thread.—Very few of the thousands of our country who are in the daily and constant habit of using the needle, are probably aware that they are indebted for the invention to that important article in the various works of domestic manufacture, cotton thread, to one of their own sex—the wife of the patriarch of American manufactures, Samuel Slater. A writer in the Woonsocket Patriot, states that in 1794, while spinning a quantity of sea island cotton, the evenness and beauty of the yarn attracted the attention of Mrs. Slater, and the question arose, whether if doubled and twisted, it would not make good sewing thread. The experiment was tried, and in order to be fully satisfied with the result, a sheet was made, one half with linen, add the other half with cotton thread, and immediately put into use. The cotton wore the best and the linen was the first that was rent. From this period, Mr. Slater commenced the manufacture of cotton thread, and it soon spread into England, France, and all other European countries, where it is generally supposed to be of English origin—though the credit of the invention belongs almost entirely to an American matron.

BURGES & HONOUR,

At the Office of the Southern Baptist,

No. 18 BROAD-STREET,

HAVE now on hand, and will always keep for sale, a large assortm nt of valuable THEOLOGICAL, MEDICAL, SCHOOL, and MISCELLANEOUS BOOKS, which they will sell at reasonable prices, for cash or good paper.

Among the above are

RELIGIOUS.

4to. and 8vo. Bibles of all qualities,
Fine Pocket Bibles, with and without clasps,
Gill's Exposition, 4to.
Henry's Commentary,
Poole's Bible and notes,
Polyglott Bible.

Some of the above elegantly bound, with fine plates.

Calvin's Sermons,
Burder's Village Sermons,
McKnight on the Epistles,
Doddridge's Family Expositor,
Cruden's and Butterworth's Concordance,
Mosheim's Ecclesiastical History,
Jones' Church History,
Buckminster's Sermons,
Symington on the Atonement,
Horne on the Psalms,
Jenkins on the Atonement,
Jay's Evening Exercises,
Sprague's Lectures on Revivals,
Wardlaw's Christian Ethics,
Wilberforce's Practical View,
Communion Sacrament's Companion,
Companion to the Altar,
Barnes' Notes,
Butler's Analogy,
Buck's Theological Dictionary,
Buck's Philosophy of Religion,
Life of Samuel Drew,
Life of Jeremy Taylor,
Memoir of Schwartz,
Memoir of Neff,
Edward's on Revivals,
Jenk's Devotions,
History of the Inquisition,
Jay's Sermons and Lectures,
Sprague's Lectures to Young People,
Abbott's Fireside Piety,
Beauty of Female Holiness,
Every Day Christian,
One Thing Needful,
Six Months in a Convent
Clarke on the Promises,
Doddridge's Rise and Progress,
Josephus' Works,
Prayer Books, in every variety of binding,
Watts' Psalms and Hymns,
Mercer's Cluster,
Village Hymns,
Dover Selection,
Barnes Pig Tree,
Young Man's Pocket Companion,
Hannah More's Sacred Dramas.
Doddridge's Selection,
Ray on the Creation,
Bible Illustrations,
Sherwood's Scripture Prints,
Young Christian,
Note Book of a Country Clergyman.

MEDICAL.

Armstrong on Fevers,
Abercrombie on the Stomach,
Bell on Teeth,
Bell's Anatomy,
Beclard's General Anatomy,
Broussais' Physiology,
Broussais' Pathology,
Boissean on Fever,
Cooper's Lecture s,
Cooper's Surgery,
Cooper's Digest,
Chapman's Therapeutics,
Dewees on Midwifery,
Dewees' Practice of Physic,
Dewees on Children,
Dunglison's Medical Dictionary,
Eclectic Dispensatory,
Good's Study of Medicine,
Gregory's Practice,
Hooper's Practical Anatomy,
Mieckles' Anatomy,
Murray's Materia Medica,
Manual of Materia Medica,
Parker's Anatomical Preparations,
Turner's Chemistry,
United States Dispensatory,
Wistar's Anatomy,

Together with a large assortment of valuable Historical and Miscellaneous works, School Books, a great variety of Juvenile Works, suitable for Sunday Schools, Libraries, and some fine editions of English and American Annuals, British and American Poets, &c. &c.

YOUNG LADIES' SEMINARY.

MR. and Mrs. W. D. KING, will open an INSTITUTION in Charleston, the 25th instant, for the reception of Young Ladies, at No. 287 King-st., over Mr. Hussey's Bookstore.

The plan of this Seminary embraces a complete, systematic, and thorough course of Literary and Scientific Instruction, which includes Music, Drawing, the Modern Languages, Mathematics, and Elocution. Young Ladies are taught to read by the system matured and practised by Mr. King, which is based on Dr. Rush's *Philosophy of the Human Voice.*" Mr. and Mrs. King have both made teaching their profession, for the last fifteen years; and, judging from the success which has hitherto attended their efforts, they have the belief that those parents and guardians, who may honor them with their confidence, will have no cause for regret.

The following Recommendation is signed by Gen. James Hamilton, Rev. Saml. Gilman, Rev. Wm. H. Barnwell, Rev. S. Gilchrist, Rev. James H. Smith, and Thomas M. Malone, Esqrs.; Right Rev. Bishop England, Wm. M'Dow, and J. J. M'Carter, Esquires.

RECOMMENDATION.

The subscribers, having examined a series of testimonials, from highly respectable individuals in Boston, Baltimore, Washington and Philadelphia, in favor of the present good standing and qualifications of Mr. and Mrs. King, as Teachers of Young Ladies, have no hesitation in recommending their proposed Institution to parents and guardians of Youth in this city, as deserving of a fair portion of patronage.

Charleston, March 19, 1836.
April 1.

Paper and Stationery.

THE Subscriber keeps constantly on hand an extensive and well selected Stock of the following articles, which he will dispose of at reasonable prices, for cash, or approved paper.

Cut and uncut white and blue laid Cap, Letter, Folio Post, Medium Printing Paper, assorted colore Letter, Folio Post, and Foolscap Note Paper, English and American dressed Quills, Ink and English Ink Powder, Ink Stands, Slates, Wafers, Sealing Wax, Black and Red Lead Pencils, and Pen Knives, a large variety of Steel Pens, from 25 cents to $1 12½ per dozen, Blank Cards, Visiting do., Pencil Cases, &c.

ALSO,

BLANK BOOKS of every description.

BURGES & HONOUR.

Jan. 1 18 Broad-street.

Impediments of Speech.

MR. KING, Professor of Elocution, has removed his Institution for the cure of Stammering, Lisping, Hesitation and Cure of Stammering, and all other impediments of Speech, to 287 King-st.

April 1, 1836. 4t.

Education.

MR. JOHN L. GAY, late of Brown University, and formerly of the Wake Forest Institute, North-Carolina, will, for the ensuing year, take charge of the Mount Enon Academy, near Coleman's Cross Roads, Edgefield District, S. C. He proposes to teach all the branches of learning necessary to fit youth for advanced classes in College, for the counting room, or for any of the active duties of life.

The section of country in which this Academy is located is considered to be one of the healthiest in the State. The academic year is divided into two sessions each, the first commencing on the first Monday in January, 1836. The terms of tuition will be $8, $12 and $16 per session, according as the higher branches of English and classical education are pursued. Good boarding on moderate terms can be had in the neighbourhood. Parents or guardians wishing to place their children or wards at this Academy, may make application to the Principal, or Dr. R. G. Mays; and persons living at a distance are referred to Rev. Wm. B. Johnson, Edgefield Court-House, or to the Hon John B. O'Neal, Newberry Court-House. Jan. 1.

PROPOSALS

For Publishing in the City of Charleston, S. C. a Paper under the patronage of the Georgia Conference of the Methodist Protestant Church, to be entitled

THE MUTUAL RIGHTS AND SOUTHERN INTELLIGENCER.

IN getting up a Paper within the limits of the Georgia Conference,* we have no intention of interfering with the circulation of the "Methodist Protestant;" nor do we believe that such will be the result should we succeed in our efforts; but when we view the peculiar condition of the Church in the Southern States, at this time, and especially, within the limits of the Georgia District, we are fully persuaded that no measure can be adopted of more importance and more first to the contrariam, than the publication of a periodical, which we believe will meet the general approbation of our brethren.

The paper shall be devoted to the circulation of religious intelligence, and the defence of the principles and economy of the Methodist Protestant Church; to foreign and domestic news, the prose current of the day; and to such other matter as may be of general interest. A portion of the paper will be devoted to Advertisements, which shall be inserted at the usual rates.

TERMS.

THE MUTUAL RIGHTS AND SOUTHERN INTELLIGENCER, shall be printed on a large medium sheet, in quarto form, once every two weeks, at $1 25 per annum, in advance; $1 50 at the expiration of six months, or $1 75 at the end of the year. Any person obtaining ten subscribers, and becoming responsible for the payment of their subscription, shall be entitled to one copy gratis. Subscribers shall be considered responsible for their subscription after they shall have received the first number, but not otherwise; and all money paid within three months from the time of subscribing shall be counted in advance. No subscription received for a less term than one year, and no subscription discontinued until all arrearages are paid, without the consent of the Publishing Committee.

The Paper shall be under the control of a Publishing Committee, annually chosen by the Conference. The profits, if any, shall be applied to the making up the deficiencies of the dif rent preachers of the Georgia Conference of the Methodist Protestant Church.

The first number shall be issued as soon as a sufficient number of subscribers can be obtained to warrant the undertaking.

Communications to be addressed, (*post paid*) to the "Publishing Committee of the Mutual Rights and Southern Intelligencer, Charleston, S. C."

Charleston, S. C. Jan. 1, 1836.

* The Conference includes all the Reformed Methodist Churches within the States of South-Carolina and Georgia, and the Territory of East Florida.

PROSPECTUS

OF

A MONTHLY MAGAZINE

ENTITLED

The Southern Literary Journal,

PUBLISHED

IN CHARLESTON, SOUTH-CAROLINA.

THIS Magazine, which is published monthly (and of which four numbers have been issued,) is of a miscellaneous character, and embraces articles on every variety of topic in the departments of Science, Literature, and the Arts. Its leading objects are, to rouse a spirit of inquiry and research among our citizens at the South—to diffuse information and intelligence on interesting and important subjects, among all classes of readers—to afford to genius and industry an opportunity to exhibit, honorably, their speculations, and the results of their labors—to stimulate literary ambition, and elevate the standard of taste and feeling.

Projected at the South, and supported chiefly by the citizens of the South, this Magazine will, at all times, sustain the institutions of the South, breathe a southern spirit, and exhibit a strictly southern character. In a country so extensive as ours—although its different and distinct parts may be bound together by the ties of one and the same great confederacy—yet, divers laws and customs—different population—inequalities of climate, producing corresponding developments of genius and character—will, and do, each in their turn, affect the intellectual character of a people, and give a peculiar tone to its literature. To this extent will the literature of the South partake of striking and original features; and to cultivate and encourage this literature, and to foster, improve and elevate it, to the utmost possible degree, will be the great and paramount aim of this journal. Descriptions of Southern scenery—sketches of Southern history—biographical notices of distinguished citizens of the South—Southern improvements in education, science and arts—fictitious narrative and poetry, deriving their chief interest from local associations and prevalent and popular habits—these are, and will continue to be, the favorite topics which the pages of this work will be devoted. Religious and political discussions, of a party character, will be inadmissible.

It may be proper to add, by way of recommendation the following resolution, unanimously adopted by the Literary and Philosophical Society of South-Carolina, convened the 27th of March, 1835, when the Magazine was first projected:

At a meeting of the Literary and Philosophical Society of South-Carolina, convened the 27th of March, 1835, the following resolution was offered by Hon. R. Y. Hayne, Esq., seconded by M. M. Cohen, Esq., and unanimously adopted:

"*Resolved*, That the Literary and Philosophical Society understand, with high gratification, that Mr. Whitaker is about commencing a MONTHLY JOURNAL, to be devoted to the advancement of SOUTHERN LITERATURE, and, with pleasure, declare their opinion of his full qualification, for such an undertaking, and comply with his request to be permitted to publish the Proceedings of the Society, and such Communications to the Society as the Curators may approve."

From the Minutes.

[Signed] JOSEPH JOHNSON,
President pro. tem.

JACOB DE LA MOTTA, *Secretary.*

To this it would be easy to append numerous highly flattering expressions of approbation, which the work has already elicited from journals in every part of the Union, but it is deemed unnecessary. Among the contributors to the four first numbers, are some of the most distinguished names known to American literature, such as Professor NOTT, Dr. COOPER, Mr. PAULDING, Mr. THATCHER, Mr. ELLET, Hon. R. Y. HAYNE, Bishop ENGLAND, W. GILMORE SIMMS, Esq., and others.

TERMS OF THE JOURNAL.—Five dollars a year, payable in *advance.*

DANIEL K. WHITAKER,
Editor and Proprietor.

Charleston, 14th Dec. 1835.

The entire edition of the three first numbers (1500 copies) being exhausted, a second edition of those numbers will be printed, if the present subscription list rather rises it. Those who wish those numbers, therefore, will please post a cross against their names.

Terms of the Southern Baptist.

In advance for a single Subscriber, per annum, . . . $2.00
Payment protracted 6 months, ... 2.50
Payment protracted 6 months, ... 3.00

☞ Any one obtaining five subscribers, and becoming responsible for the same shall have a sixth copy gratis.

Remittances may be made by mail at our risk, and a certificate from a Post Master will be a good receipt.

For Subscribers out of the State, Bills on any sound Bank within their own State, will be received in payment; but South Carolina Bills will be preferred.

☞ All communications must be post paid, to receive attention. Post Masters and Baptist Ministers, are requested to act as Agents.