SOUTHERN AND GENERAL.

PURITY & HONOUR, PUBLISHERS.] CHARLESTON, FRIDAY, AUGUST

STUDY OF THE SACRED SCRIPTURES.

Setting aside its claims to a divine original, the Bible, more than any other book, claims the attention of mankind. In antiquity, the beauty and variety of its imagery; the loftiness and sublimity of its composition; the multitude and almost infinite variety of subjects of which it treats, render it, as a work of genius, every way worthy of the most careful and laborious investigation of the curious and the learned. In this point of view, it exhibits a kind of nucleus around which every branch of human science may arrange itself. Philosophy, and every branch of human knowledge; the sciences of morals and of mind, all contribute to unlock its unfathomable stores of wisdom and knowledge.

In point of antiquity and beauty the scriptures stand unrivalled. "Just above," says Longinus, "is the sublime, of which the conception is vast, and it is irresistible, and the remembrance of it is never to be erased." Let this be the application to the following descriptions of the Almighty, taken from the sacred scriptures, and the most rigid scrutiny will detect nothing from them. "I saw thrones, and the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousands thousands ministered unto him, and ten thousand times ten thousand stood before him." Again: "Behold God is great, and we know him not, neither can the number of his years be searched out. For he maketh small the drops of water; they pour down rain according to the vapor thereof, which the clouds do drop and distil upon man abundantly. Also can any understand the spreadings of the clouds, or the noise of his tabernacle? "He directeth it under the whole heaven, and his lightning to the ends of the earth. After it a voice roareth; he thunderieth with the voice of his excellency; and he will not stay them when his voice is heard.—God thunderieth marvellously with his voice; great things doeth he which we cannot comprehend. For he saith to the snow, be thou upon the earth, lik wise to the small rain, and to the great rain of his strength. He sealeth up the hand of every man, that all may know his work." "Touching the Almighty we cannot find him out: he is excellent in power, and in judgment, and in plenty of justice; he will not afflict." Hast thou an arm like God? or canst thou thunder with a voice like him? Deck thyself now with majesty and excellency; and array thyself with glory and beauty. Cast abroad the rage of thy wrath; and behold every one that is proud and bring him low; and tread down the wicked in their place." Examples of this nature might be multiplied almost ind-fin-

[illegible] these may still arrange. We repeat, therefore, as a work of genius, as a [illegible] of the most finished and perfect [illegible] alone extant, the scriptures are every way worthy the attention of all, even the most critical and erudite.

But they have higher and and loftier claims.—They profess to be a revelation from Heaven. To submit the only medium of access to God, and a glorious immortality. The relations which subsist between man and his maker but manifest our flow-ign, whose excellencies they declare, the scriptures and the scriptures alone profess to teach. What excuse then can possibly be pled for the almost universal contempt which is cast upon them!

Fellow Christians! what excuse have you to plead for your indifference to this blessed volume? The hasty reading of a chapter, without regard to its connection; the cursory glance at a verse or two, is made to answer for a day, perhaps a week or month. While its sacred precepts are thus forgotten, or neglected, it is impossible to make our lives a comfortable to them or to follow the examples which they furnish for our imitation.

To understand the scriptures, and to profit by them, they must be read constantly and concretely. Close thought, and habitual reflection must impress its truths deeply on the mind, and render us familiar with them. Such a course, and such a course alone will enable us to profit by them; and in our practice to exhibit to the world their purity and excellence.

Chr. Secretary.

WHAT WE MAY EXPECT BEFORE THE LATTER DAY GLORY.

We may expect believers to be full of missionary zeal as to count no labors in this field any hardship.

We may expect devout mothers to train up their little ones with the prayerful reference to the coming reign of Christ, that they will lay their little infants down at Christ's feet, with command and pointing to the dark map of the earth say, My son, here is your work!

We may expect ministers of the gospel to urge upon all their hearers, without exception, their personal privilege of being (not simply contributors, but co-workers with God, in this blessed work-taking.

We may expect to see Christ's ministers preaching the gospel, not for this city or that city, this field or that field, but for the whole world, and not daring to forestal the judicial decisions of Providence by any vague wars or alliances, which would hinder if they desired to go to the Pacific Islands or to Africa.

We may expect to see Christian communities [illegible] Christ's kingdom, then men of the world now [illegible] and energy of mind.

We may expect to see whole Churches spoured [illegible] the spirit of the Lord of God, rising [illegible] and saying, [illegible] to the great, to go, [illegible] to the rich, to go, [illegible] to yield their substance, [illegible] to go, [illegible] to yield their life, [illegible] to go, [illegible] to yield their all, [illegible] to go, [illegible] to yield their all, [illegible] to go, [illegible] to yield their all

...essed upon them the duty of ... letters! Are there not some ... awakened and at times have felt ...om your neglect of late—have ...alo carelessness and indifference ...y for them as much as you did, and ...aking these exertions to bring them ...he kingdom which their case demands! ...you not remember that Christ does not say ...preach the gospel to them that come and hear ...you—but go every creature? Have you ever undertaken to visit from house to house in your own neighborhood and put in execution this command so far as in you lies. Do you think these questions impertinent from one who hears almost daily complaints that they are not visited by those who profess to love their souls and who teach that we must do to others as we would be done by? And will you canvass in your own mind these few simple questions, and answer them before God!—*Buffalo Spectator.*

"CONTINUALLY ADVANCING."

In a Circular Letter of a late Convention of Universalists in this State is the following sentence:

"While every other denomination mourns its waning strength, our cause is steady yet firm and undaunted step continually advances."

It would be natural to expect that a denomination of your professed Christians would be acquainted with their own statistics. We cannot, however, entertain a very exalted opinion of the extent and accuracy of the information of Universalists in this respect if the Kennebec Association, the central part of the State, is to be taken as a specimen. In that body, it seems after various labors, they obtained a report of numbers from eight societies, but could not tell whether many churches existed in connection with the societies, nor what qualifications were requisite to membership either in society or church. Other denominations usually report the numbers in their churches; and if Universalists will adopt this method, we should then have the means of making out their comparative increase.

As to what is said about other denominations mourning their waning strength," so far as this refers to Baptists, our greatest sorrow is, that there is not a deeper spirit of piety among us. We mourn that our love to God and to Christ is not more intense and pure; that there is not among us more pure and active benevolence—more heavenly-mindedness—more of the spirit of prayer—more closet, and family, and every day religion. A fierce and obstinate zeal for our peculiar doctrines, though it should be ever so successful in their propagation, would afford us little satisfaction if the spirit of humble, self-denying piety was wanting.

We have not yet seen the evidence of any very special increase of Universalism of late—but if that were the case, what would it prove? To many it would prove no more than that Universalism is a plant which thrives most luxuriantly where vital piety is most feeble.—*Zion's Advocate.*

CHARLESTON, S. C.

FRIDAY, AUGUST 5, 1836.

Errata.—In the communication signed "A Baptist," No. 1, for "living wonders," read "lying wonders:" for "calmel," read "Calmet:" for "Theologician," read "Theologian."

"LEAD US NOT INTO TEMPTATION."

The word temptation occurs in the scriptures in two senses. Sometimes it signifies the incentive to evil, and at other times, the means of trial. It occurs in the former sense in James i. 12, 13. "Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man; but every man is tempted when he is drawn away of his own lust and enticed." It occurs in the latter sense in Genesis xxii. 1. "And it came to pass that God did tempt Abraham." In this latter sense it forms no motive either for the exercise of evil or of virtue, but is only the occasion of the development of virtue or of vice. A temptation of this kind only brings into action the true disposition of its subject, whether his temper be good or evil; it does not ensnare or guide; it only proves.—When, therefore, we pray "lead us not into temptation," we do not imply that God is at all disposed to guide us into sin, or incite us to evil, but we mean, that he should not place us in a condition by which Satan and our lusts may have an advantage over us. And to pray against being led into temptation is evidence of conscious infirmity, and an humble reliance upon the strength of God, who with the temptation is able to make a way of escape for us. The daily repetition of the prayer keeps us mindful of our weakness and directs us to the Rock that is higher than we. By the exercise of this salutary influence, we are prepared to resist temptation, until finally temptation becomes less necessary for our discipline. The nearer therefore we approach a Throne of Grace with this supplication, the fewer our temptations and our trials. But so weak, so frail is man, there is none of us so habitually cognizant of our own infirmities as to be entirely exempted from the discipline of temptation; and alas! how many of us draw down upon ourselves the necessity of being often tempted that we may be proved.

Our trials, brethren, are numerous, and to attempt to state them all would be vain. We might swell the catalogue into a volume, and then leave the mass untold. Yet we may so generalize the subject as to give each one the opportunity of supplying the details as may be adapted to his own experience and circumstances. The trials to which we are exposed are physical, intellectual and moral.

Physical trials have their source in the infirmities of the human system. And these are to a great extent dependent upon the peculiar texture of the animal construction. If man were not complicated of the various organs, motory, sensorial, circulatory, digestive, &c. and of the tissues which make up these organs, such as membranes, muscles, nerves, arteries, lymphatics and nerves, the liability to distress and consequent temptation from physical causes would not be present. It is strictly in proportion to the complexity and numeral parts of the animal machine that man is more liable than any other being to physical infirmities. Certainly the oyster or the sponge, classed among the lowest orders of animal creation, are as infinitely removed from the pains to which the human system is liable, as they are contemptably distinct from the latter in their animal organization. It is therefore a forcible illustration of the exclamation of Daniel, "*I am fearfully and wonderfully made;*" that man, whilst he is most wonderful from the complex apparatuses of which he is composed, is at the same time the most in dread from liability to morbid affections, pains and diseases of all creatures. Such is the peculiar character of the animal apparatus of man, that almost every thing about him may be made the instrument of bodily pain or disease, and thence by mental sympathy, the means of temptation. He is affected by heat, by cold, by sudden changes of temperature. His dress, his manners, his amusements, his occupations may all become exciting causes of disease or pain. The mineral, animal, vegetable and gaseous substances with which he may come in contact, may communicate through the pores to the circulation, by the mouth to the stomach, or by the air tubes to the lungs, their poisonous and deleterious influences. His bones are subject to fracture, his joints to dislocation, his membranes to laceration, his muscles to paralysis or spasm, his vessels to engorgement and rupture, his bowels to disorder, his nerves to miserable excitations—his very food makes him the subject of gout, his drink a paralytic—the smallest insect annoys him, a splinter scarcely perceptible may throw him into spasms—in a word, his whole system and all its parts are ever exposed to injuries innumerable and indescribable. All these being the sources of bodily pain, are appropriate occasions of temptation or trial. By them we may form some conception of our christian character, and our faith is tried and our spiritual strength determined, as we with fortitude or resignation endure our sufferings and bless God for even our afflictions.

But the physical trials to which our natures subject us, are not limited to our liability to pain or disease, but extend to our appetites and all our external senses. We hunger and thirst and have sensual feelings, and these natural desires present us occasions for self-denial and restraint. Guided and influenced by Grace, we avoid gluttony and intemperance and luxury—Insufficiently fortified with spiritual strength, we yield under the powerful trials with which the luxuries of Providence tempt our unruly appetites and lusts. Our external senses are continually exerting their potent influences to carry on effectively the work of trial and probation. It was humbly confessed by the pious Augustine, that he was frequently led astray by the luxury of sensations. And who does not experience the trials of his faith through the media of his external senses! Our capacity for seeing, smelling, hearing, feeling, and tasting, is an incessant appeal to our christian forbearance and self denial.

We shall next consider the *mental* causes of trial or temptation.

(*To be continued.*)

Lawtonville, S. C. July 25, 1836.

Dear Sir,—I am not displeased to see the letter of your correspondent H. A. Duncan, as I should be unwilling to have it supposed that the students at Hamilton from the South had any participation in the observations I independently made in regard to that Institution. I must here too take occasion to observe that so far from having myself formed an unfavorable opinion of the Faculty at Hamilton, I entertain the highest respect for their estimable President, and the Professors with whom he is associated; and the impression made upon my mind from the slight observations a short visit allowed me, was highly favorable to the literary character of the Institution over which they preside. I look upon Hamilton Institution as in every way worthy the fostering care of the Baptist denomination; but this is no reason why I should admire the architecture of its buildings, or withhold a candid and independent account of what I saw or heard respecting the Institution. I am happy to be informed by brother Duncan, that the charge of carelessness in the use of language on the part of the Professors in conversation is wholly a mistake." But to clear myself of any suspicion of carelessness on my part in writing about matters and things, I must just state that my informant was himself a member of the Institution, and gave the carelessness of the Professors as an apology for the carelessness of the students. I am happy however to stand corrected. But whatever may be the extent of mistake in this small matter, I shall be truly rejoiced when the Baptists of South-Carolina can show a Faculty for our own Institution, so respectable as that in Hamilton.

W. H. B.

FOR THE SOUTHERN BAPTIST.

Newbury District, S. C. July 30.

Mr. Editor,—I send you the following for publication.

ORDINATIONS.

On the 23d inst. Rev. William Hitt, and Martin Bell, both of Bethabara Church, Laurens District, were set apart by Ordination to the work of the ministry. The Ordination Sermon was delivered by Rev. Daniel Mangum, from Acts 20th and 28th; prayer by Rev. Toliver Robertson, interrogatories by Rev. Jones Coleman, charges given and Bible presented by Rev. Joseph Babb, the right hand of fellowship by Rev. Hason Garrett.

FOR THE SOUTHERN BAPTIST.

Mr. Editor,—Some one has said—as cold water to a thirsty soul, so is good news from a far country. I therefore wish, through the medium of your paper, to inform the religious community, that the Lord is pouring out his spirit on one neighborhood in Newberry District. At Peterson's Meeting House, eleven and a half miles west of the village, a meeting was commenced on the 22d inst, and was continued, with very little effect, until Monday evening, when it pleased God to pour out his Spirit on the congregation. The meeting is still going on, and some have professed a hope in Christ, while many are crying for mercy, and although this meeting will close on to-morrow, the 31st, God grant that this good work may continue, till all shall come to the knowledge of the truth. O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. Yours, respectfully,

DANIEL MANGUM.

July 30th, 1836.

FOR THE SOUTHERN BAPTIST;

Mr. Editor,—The efforts of christians to promote the Redeemer's cause, must always be grateful intelligence to the pious mind.

It is with pleasure I inform you that an effort has been made in the Baptist Church of this place, to assist the Board of Foreign Missions, connected with our denomination, in sustaining the translation of the Bible in foreign languages. It was the intention of the church, at its last regular meeting, to have formed a Bible Society auxiliary to the American and Foreign Bible Society, recently organized in the city of New-York. But, for reasons which appeared in an editorial article of your paper, they deemed it prudent to form only a Missionary Society, having in view, however, the same object. The Committee appointed to take the subject into consideration and to report, did so on the 17th inst. at which time a Missionary Society was formed.

And we cannot but express the hope that the present year will not pass away without witnessing in many Baptist Churches in our State, the adoption of some systematic plan in behalf of this noble object. Without some such plan, little can be expected to be done. As a denomination we are not deficient in *means*, and as God has given us a most extensive and interesting field in heathen lands, so his providence could not more clearly mark out our *obligation* and *duty* to sustain that field. Let, then, no Baptist go down to the grave with the complaint in his mouth—"I have done nothing, or comparatively nothing, to support the cause of Missions."

J. D.

Sumterville, July 26th, 1836.

FROM FLORIDA.

Extract of a letter to the Editor of the Augusta Sentinel, mailed at Tallahassee, and dated

"HICKSTOWN, (Fla.) July 18.

"*Dear Sir:*

"We had a marauding party here two weeks ago to steal some horses and robbed some houses, but shed no blood, and got off with impunity—and so I suppose we shall have it until *winter campaigning* begins, that is unless Powell chooses to come in larger force and cut our throats, take off our negroes and lay waste our crops. On the 15th, a party of 150 Indians were found 50 miles above us, in Lowndes county, on the Alapaha, supposed to be Creeks, on their way to the Ocafinokee or to join the Seminoles, 15 of them were killed and 20 captured, 7 or 8 white wounded, the whites still in pursuit of them The day before 18 Indians were fallen in with, 15 of them were killed and 3 escaped by swimming the river; 3 whites killed, So you see we have Indians all around us.

"Yours respectfully

B. F. WHITNER."

"Col. Whitner had this letter written for you, sir, and on the night of the 19th his family, *fortunately* being on a visit at Mr. J. C. McGhee's, with the exception of one son, the Indians assailed his house and committed most awful depredations. There were two men there, the overseer, who was ill in bed, and a young man by the name of Summerale—Summerale with Col. W's little son were at supper in the back piazza, when a negro in the passage exclaimed, "the Indians!" he sprang from the table caught up a double-barrel gun, and rushed in front of the house; he saw Indians to the number of thirty, and discharged both barrels at them; the Indians returned it with a volley—he was wounded in both thighs, but not dangerously; he then made his escape round the house to the back of the garden. His determination and bravery enabled Col. W's, son, the overseer, and negroes all to make their escape. They lay all night in the high growing cotton, with the exception of one negro man, they shot him with five balls. They then rifled the house of every article, ripping open the beds, emptying out the feathers, and making sacks of the ticks to carry off their plunder—all wearing apparel gone, even the clothes wet in the wash tub. They were trailed, but have made their escape, and it is supposed will come back in increased numbers—*help must come soon*, or it will be too late for Hixtown. The females are fleeing in every direction, leaving their husbands to defend their plantations.

The Indians came to Mr. McGhee's on the night of the 1st, and stole a pair of carriage horses from his stable. We have been too long neglected.

A FEMALE.

The Indians also stole nine mules and a horse from Col. Whitner.

MASSACRE OF FANNING'S COMMAND.

The Star of last evening publishes upon the authority of a Mr. Spohn, who was one of the ill-fated band under Col. Fanning, a narrative of their capture and subsequent massacre.

We copy that portion relating to the massacre—and regret its perusal by it that the hopes heretofore entertained, that Col. Fanning himself was not among the slain, are unfounded. This narrative seems authentic, and presents a most revolting scene of cool blooded and atrocious cruelty.—*N. Y American.*

Some difficulty existing in consequence of the physicians not being able to speak the Spanish language, an interpreter was necessary, and Spohn, our informant, was selected as such, from his knowledge of the language. On Palm Sunday, being 27th of March, the prisoners were formed into line, and our informant, who was then sleeping in the church, the hospital, being about 5 o'clock in the morning, was called out and told to fall into the line; being the last; he fell in at the end. They were then marched out of the fort and ranged before the gate, when an officer stepped up and asked Spohn what he was his master, and ordered him to go back to the hospital, where he was wanted, and when on his way was stopped by another officer, who told him to order the resistants to have the wounded of the Texans brought into the yard, such as could not walk were to be carried out. Being astonished at these preparations, he asked why, when the officer said, "Carts were coming to convey them to Copano, the nearest port." The orders of the officers were obeyed, and the wounded brought into the yard, and they were all full of hope that they were to be shipped to the United States, which had been promised, but their hopes were cruelly blasted when they

heard a sudden continued roar of musketry on the outside of the fort, and observed the soldier's wives leap upon the wall and look towards the spot whence the report came from. The wounded were then conscious of what was passing, and one of them asked Spohn if he did not think that their time was come; and when they became convinced from the movements about the fort, that they were to be shot, the greater part of them sat down calmly on their blankets resolutely awaiting their miserable fate; some turned pale, but no one displayed the least fear or quivering. Spohn who was employed in helping them out, was accosted by a wounded Mexican soldier on whom he attended, and told to go and ask the commander for his life, as he might save him, as they were all to be shot. About this time Col. Fanning, who had a room in the church for his use, came out of the church for a peculiar purpose, when a Mexican captain of the battalion, called Tres Villas, with six soldiers, came up to Spohn and told him to call Col. Fanning, at the same time pointing to a certain part of the yard where he wished him to be taken; Spohn asked him if he was going to shoot him, and he coolly replied "Yes." When Spohn approached Fanning the Colonel asked what was that firing, and when he told him he also was to be shot, which made no visible impression on Col. F. who firmly walked to the place pointed out by the Mexican captain, placing his arm upon the shoulder of Spohn for support, being wounded in the right thigh, from which he was very lame. All this while, the soldiers were taking the wounded, two at a time near the gate, and setting them down on the ground and bandaging their eyes, would shoot them off with the same indifference they would a wild animal. There were three soldiers to each two, so that if after the discharge of two muskets, death should not have been dealt forth, the third soldier placed the muzzle of the musket near their head or breast, and so ended them.

When Col. Fanning reached the spot required, the west corner of the Fort, Spohn was ordered to interpret the following sentence: "That for having come with an armed band to commit depredations and revolutionize Texas, the Mexican Government were about to chastise him." As soon as the sentence was interpreted to Fanning, he asked if he could not see the commandant. The officer said he could not, and asked why he wished it. Col. Fanning then pulled forth a valuable gold watch, which he said belonged to his wife, and he wished to present it to the commandant. The captain then said he could not see the commandant, but if he would give him the watch, he would thank him; and he repeated in broken English, "thank you, me tank you." Fanning told him he might have the watch if he would have him buried after he was shot, which the captain said should be done —con todas las formalidades necessarios,"—at the same time smiling and bowing. Col. Fanning then handed him the watch, and pulled out of his right pocket a small bead purse containing doubloons, the chief of which was bent; he gave this to the officer, at the same time saying that it lead saved his life, as the ball that wounded him had lost part of its force by striking the clasp, which it bent and carried with it into the wound; with a part of a silk handkerchief which he had in his pocket, and which on drawing out drew forth with it the ball. Out of the left pocket of his overcoat, being cold weather, he had on one of India rubber, a piece of canvass containing a double handful of dollars, which he also gave to the officer. Spohn was then ordered bandage his eyes and Col. Fanning handed him his pocket-handkerchief. He proceeded to fold it, but being agitated, he did it clumsily, when the officer snatched it from his hand and folded it himself, and told Col. Fanning to sit down on a chair which was near, and stepping behind him bandaged his eyes, saying to Col. Fanning in English, "good, good," meaning if his eyes were properly bound—to which Fanning replied, "yes, yes." The captain then came in front and ordered his men to unfix their bayonets and approach Col. Fanning; he hearing them nearing him, told Spohn to tell them not to place their muskets so near as to scorch his face with the powder." The officer standing behind them, after seeing their muskets were brought within two feet of his body, drew forth his handkerchief as a signal, when they fired and poor Fanning fell dead on his right side on the chair, and from thence rolled into a dry ditch about three feet deep, close by the wall.

They then led Spohn near the gate, from which another officer took him and placed him in the room of Col. Portis, with a sentinel over him. He asked an officer if he was going to shoot him, he replied "no hijo," maliciously at the same time. In the room he found a Frenchman of the Copano Company, who told him the rest of his corps had early in the morning been placed in a garden outside the fort under guard. After he had been there a short time a soldier with his gun, came to the door telling him he was wanted at the gate. When he came to the gate he found commandant Portis surrounded by his officers, who, on seeing Spohn, seeing him before, begged Portis to save him, but he said he could not as his orders were positive, but they persisting, he rather impatiently said, "Well, take him away." At the same time he saw them lead young Ripley, who was second Sergeant of the Mobile Greys, and was badly wounded in the left arm, to the place of execution.

Spohn was then taken to the house of an officer, where he was left, and where every moment he could hear the muskets pour the death knell of his companions. Soon he had been in the house but a little time, when a young Mexican soldier, with a bloody sword, entered the room and asked him what he was doing there, and would have run him through, had not the servant told him he was placed there by the officers. Dr. Field came in with a Sergeant—the Doctor told Spohn that all was s'ot, and they had roughly dragged Capt. Brooks, of West Point, who said with his thigh broken, from a house outside the fort, and dispatched him brutally in the street.

In an hour or more Spohn re-entered the fort, where he found the Mexican soldiers placing the bodies of the dead on a large wagon, and carrying them off. Two or three days after, Spohn was taken by a Captain Cerros to the place outside the fort, where his countrymen had been murdered and piled one on the other, and partially burnt or roasted, presenting a most frightful, horrible and disgusting spectable, by which he found that they had been divided into four piles, surrounded by torn pieces of bloody clothing, shoes, caps, pocket books and papers. Amongst the rest was the bloody cap of Fannin, which leads us to expect he was burnt or roasted with the others.

Five men were saved from the general massacre to attend upon the Mexican sick; Sherlock, Smith, Billy Yoe and Peter Griffin; the latter, who happened to be in the hospital at the time, was saved by a wounded Mexican soldier, who hid him beneath his blankets; Griffin having always attended him and dressed his wounds. Billy died afterwards from a sickness of twenty-four hours.

PUBLIC WORSHIP.

Extract from the Memoirs of H. Langdon.

One summer's day, when sitting in my house, after dinner, looking at the window, I saw a person at a distance seated on a log of wood, looking attentively towards the house. I was little surprised: and looking again presently, I saw him in the same position. Thinking he was a person in distress, I went to him to make some inquiries, and found he was of the society of Friends, who believed he had a call to visit me, and was waiting for a farther opening. I gladly received him into my house. As he sat some time in silence I concluded he had no special message to me and ventured to break silence, by asking him how he thought we could best spend an hour to our mutual edification. He said perhaps thou hast a plan to propose." "I have been thinking," I replied, "that if we could sit each other with good temper and sufficient freedom, what appears to us to be the leading defects in Quakerism and Methodism, we might learn something of importance." "Perhaps thou will begin the first," he said; which I did, and continued for some time declaring my undissembled sentiments. When I had finished, and he heard me patiently without any reply, he began with the same freedom, as follows:—"I have frequently observed, when thy people go to worship, they talk about buying and selling or any other worldly project, till they arrive at the very threshhold of the meeting; but when thou seest a friend going to meeting, he walks in silence; inattentive to all he sees and hears; seeking a preparation in the temple of his heart, to wait upon God, who is a Spirit. When thy people come out of meeting it is like the disturbing of a beehive—every one has his calls to make, his message to deliver, or instructions to receive. When all this is ended, some friend is waiting for him according to appointment, to inquire how he liked the preacher, &c. The reply probably is, "He is an excellent preacher, what a flow of language! how zealous he is! this is one of the best sermons I ever heard," &c.—Whereas, I thou wert to see the friends, when they come out of meeting, they wouldst remark, each retires in silence; for though he is not in the meeting-house, he is conscious of the presence of that Being who fill-eth immensity, and who maketh the heart of the contrite his habitation.

And if any remarks be made on the speaker among us, they are of this kind, "I think friend —— has been favored to-day," ascribing all the praise to him to whom it justly belongs." I exclaimed, "Guilty, guilty! the naked truth! I am the man! and by the grace of God, I hope I shall be benefitted by what I have heard." I only knew of one thing more to make this a christian meeting, and that was, uniting in humble, hearty prayer to God, for his blessing upon our conversation. But the mention of prayer made him very uneasy, and he remonstrated against it, lest their people hearing of it, should reprimand him. At length, after I had promised secrecy, he consented. While we were thus engaged with God, we were much affected, melted, and blest; and we parted rejoicing that we met in the name of the Lord. Ever since my interview with this friend, his remarks have had their weight upon me upon their conduct. Soon after, I took a sitting in a pew down stairs, that I might retire as service was concluded without uttering one word if it could be avoided. Some of my brethren may have thought me reserved, proud, &c. when going to the house of God, and returning from it; but they knew not what this pious Quaker had said to me, and the consequent conviction which yet habitually remains upon my mind: and which I hope, will continually influence my conduct to my life's end.

SUMMARY.

A man by the name of John Gregory, about 62 years of age, a native of Amelia Island, Florida, and formerly in the U. S. service, was admitted into the Hospital on the 30th June last, and some time in July was discharged at his own urgent request, although told at the time that he was not in a proper state of health to leave the institution. Yesterday morning he entered a house in Market-street, and asked for a drink of water, which was handed him. He was unable to swallow the water, and fell dead almost immediately afterwards.

We are glad to see it stated, that after all the legacies of Mr Madison which have been paid, there will be a surplus estimated at $100,000 for his widow. Among the legacies there is one to Nassau, Princeton, where he was educated. We trust, says the Norfolk Beacon, that his books may never be separated, as was the case with those of the late Mr Jefferson, which, although bequeathed by him to the Virginia University, were seized by his relentless creditors and sold for a mere song.

It is estimated that over one thousand persons travel daily between New York and Philadelphia, by the rail road line.

Examination of Southern Harbors.—Under a resolution of the Senate, (says the Army and Navy Chronicle) passed on the 24th May last, requesting the Executive to cause to be made the necessary examinations and surveys of the several harbors south of the mouth of the Chesapeake bay, and a report of the comparative facilities and advantages of the same, for the establishment of a Navy Yard, to the next session of Congress." Commodore M. T. Woolsey, and Captains A. Claxton and E. R. Shubrick, have been appointed Commissioners to make the necessary examinations. They will proceed to Boston, and take passage on board the new brig Porpoise, Lt. Commandant W. Ramsay. This vessel will probably sail in the course of next week on the service.

The Georgetown (D. C.) *Metropolitan* says: "Major Gates, lately stricken from the roll of the army, who arrived in Washington a few days since, has proceeded on to obtain an interview with the President at the hermitage. His object is, we understand, to solicit his restoration to his rank, for the purpose of standing a trial, for his alleged misconduct, by a Court Martial."

Manual Labor School.

AT the sitting of the Baptist State Convention in December last, a committee was appointed to proceed to Fairfield Dist. to make arrangements with the people for organizing a Manual Labor School, and a Professorship of Divinity in Theology could be endowed, to provide instruction in Divinity for such students, as may be prepared for such a course. In obedience to this Resolution, the committee have purchased for the Convention an elegant site, about three miles distant from Winnsborough, and twenty-eight from Columbia. The land is good, the prospect of the surrounding country fine, the water pure, and the atmosphere salubrious. The buildings for the Institution, which are now being prepared, will, when completed, be at the door of the Meeting House of the Fairfield Baptist Church, and in the midst of an enlightened, populous, and wealthy region. The means for the purchase were generously furnished by the inhabitants of Fairfield and Chester Districts.

The Manual Labor Classical and English School, to be here located, will open, by divine permission, on the 2d Monday in January, 1837, under the immediate charge and instruction of Mr. William E. Bailey, as Principal, and Mr. J. E. Liles, as Farmer and Steward. Mr. Bailey is recently Professor of Languages in the Charleston College.

To those, who know Mr. Bailey, nothing need be said in commendation of his abilities as a teacher. To those, who do not know him, we may in truth say, that they are such as render him worthy of the entire confidence of parents and guardians. Mr. Liles and his lady, under whose supervision and management, the farming and stewards' department is placed, are regarded as estimable persons and well fitted for the important trust, committed to their charge. Under their care and guidance, children, sent from home, may safely repose.

Those who shall desire Theological instruction, are informed, that provision is made for this purpose, in the duties that the Principal is to engage to perform; and should they be disposed to proceed on the Manual Labor plan, they shall have an opportunity to do so, and the proceeds of their labor shall be applied to their own expenses. The Convention recommend to such students to conform, as far as due attention to their studies will permit, to the Manual Labor system.

The Committee will receive sixty pupils, as boarders on the Institution, exclusive of Theological students, and those who may attend from the neighborhood, provided the whole number shall amount to eighty. If Theological students and those, that attend from the neighborhood, should make up this number, more than sixty will be received as boarders. The period, at which the Committee shall determine upon the admission of applicants, will be the second Friday in November next, at the meeting, which they have appointed to be held at Newberry Court House. Meanwhile, applications, *post paid*, will be received for students by the members of the Committee at their respective places of residence, viz. W. B. Johnson, Edgefield C. H.; Basil Manly, Charleston; Jonathan Davis, Monticello, Fairfield District; N. W. Hodges, Greenwood, Abbeville District; and A. D. Jones, Camden.

"REGULATIONS OF THE BAPTIST MANUAL LABOR CLASSICAL AND ENGLISH SCHOOL NEAR WINNSBOROUGH, IN FAIRFIELD DISTRICT, S. C.

Government.—The principal authority and executive power is vested in the Principal, who may, in conjunction with the subordinate teachers, make all necessary regulations, not made by the Board of Trustees, for the good order and benefit of the Institution.

Each teacher shall have the immediate government of the class or classes, committed to his care and management, but cases of difficulty, which occur, and which cannot be, by him adjusted, shall be reported to the Faculty, consisting of the Principal and all the Teachers, whose decision shall be final, except in cases requiring expulsion; in which case an appeal may be made to the Board of Trustees.

The Farmer shall also be considered as one of the Faculty, in reference to the Farming Department, the Steward's department, and the general deportment of the student-ts.

The Principal shall be the Presiding officer in all the meetings of the Faculty; and shall be entitled to a vote when he chooses to exercise the privilege, besides giving a casting vote, when there shall be an equal division of voices. In his absence, the teacher next in rank shall preside. It shall be his duty to conduct evening and morning prayers in the school room or chapel, or call upon some one else to do so.

Farming Department.—The farm shall be under the superintendance and direction of the Farmer, who shall devote as much time as possible to its good order and improvement. He shall direct the manual operations of the students in the field. But the teachers, themselves, so far as other duties will admit, shall go into the field with their classes, in order to aid by their example and authority, the government of the students in the field. The hours of labor shall be one and a half in each working day, except Saturday, when half of that time only shall be devoted to labor. Nevertheless any student at his own request, or that of his parent or guardian, may be permitted to labor more than the required portion of time, in order to defray more fully, the expenses of his education, provided his studies can be so arranged, as to fall in with those of the regular classes.

Terms of Admission, Board and Tuition.—Students may be admitted at any age, provided they can read, write a legible hand, and spell correctly. If more applications shall be made for students, than can be admitted, preference shall be given to those, whose parents or guardians have manifested the deepest interest in the success of the institution, by the liberality of their contributions, and other services, regard being had also to this age, moral character, and probable continuance of the pupil in the institution.

The price of Board shall be seven dollars per month, exclusive of washing and bedding. The price of tuition in the common branches of English education, shall be twenty dollars per session, and in the languages or higher branches of learning forty dollars per year. No student shall be admitted for a term less than a year. The scholastic year shall consist of two terms. The first of six months from the second Monday in January to the second Monday in July; and the second of five months from the second Monday in July to the second Monday in December. The price of board and tuition shall be paid in advance for each term, to the Steward. A reasonable allowance shall be made for the labor of each student, according to an estimate of its value, by the Farmer and Executive Committee.

Boys, residing in the neighborhood of the institution, may be admitted into the school, by punctual attendance at the hours of recitation and strict conformity to its regulations. Where they choose to labor, the avails thereof shall be applied to the payment of their tuition.

Executive Committee.—A Committee of three shall be appointed, residing near the institution, who, in conjunction with the Farmer, shall make an estimate of the value of each student's labor. They shall give counsel to the Farmer, from time to time in regard to the best management of the farming department, and have the superintendance of repairs and buildings. They shall make an annual report to the Board of Trustees, respecting the state of the farm and of the buildings.

Course of Study.—The course of studies pursued in this Institution shall be such as to prepare the student for entering the Junior class of the South-Carolina College; but where it is not the wish of the student to pursue a Collegiate course, his studies shall be so directed, as to complete his education in the higher branches of literature, so far as the facilities of this Institution will admit.

By Laws.—1. The students will not be permitted to trade with one another, or any of any merchant, or other person, without the permission of the Principal, under such restrictions as the parents or guardians may impose.

2. As soon as may be convenient after coming to the Institution, the students will be required to adopt an uniformity of dress. The shall consist of grey cloth of any material. The form of the coat shall be that of the standing collar, and single breasted, with but one row of buttons. The vest likewise of the upright collar and but one row of buttons. For boys under twelve years of age, the outer garment shall be a round jacket with standing collar.

3. In order to prevent habits of extravagance from obtaining among the students, the cost of their clothing for winter use shall be limited to four dollars and fifty cents per square yard, and that for summer use to one dollar and twenty-five cents per square yard. The under garments shall be of cotton shirting instead of linen. The pocket money to be allowed to students shall not exceed twenty dollars, which shall be put into the Steward's hands.

WILLIAM B. JOHNSON,
Chairman of the Committee.

P. S.—Editors friendly to education are requested to give the above one or more insertions in their papers.

Edgefield C. H. S. Ca. 15th July 1836.

*An arrangement will be made with the neighborhood by the Principal, for the instruction of small children in the rudiments of English education.

Beach Island Academy,

Edgefield Dist. S. C.—6 miles East of Augusta.

THE Exercises of this Institution have recommenced under the direction of Mr. John T. Swann. This gentleman has had upwards of twenty years to the instruction of youth, (the last five at this place) has given the most convincing proof of his entire qualification. The Trustees have reason to believe that they could not have selected a teacher more competent to elevate the character of the Institution. No inducement is wanting to encourage parents to patronize this Seminary. The situation is healthy, society refined, Board good, and religious worship may be conveniently attended on every Sabbath.

The Trustees will be restrained only by the limits of their resources, in affording every facility for the improvement of the pupils placed at this institution.

Terms of Tuition per Quarter.

Elementary Branches, including Arithmetic,	$5 per Qr.
English Grammar, History, Geography, use of the Globes, and Sciences,	7
Classics,	8
Board,	30

Trustees.
DR. MILCEGE GATLING,
DR. C. B CARTER,
REV. B. M. WARE,
DAWSON ATKINSON, ESQ.
COL. ABNER WHATLEY,

Beach Island, July 15, 1836.

BURGES & HONOUR,

At the Office of the Southern Baptist,

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HAVE now on hand, and will always keep on sale, a large assortment 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,
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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,
Communicant's Companion,
Companion to the Altar,
Barnes' Notes,
Butler's Analogy,
Buck's Theological Dictionary,
Duck'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 Female Piety,
Beauty of Female Holiness,
Every Day Christian,
One Thing Needful,
Six Months in a Convent
Dwight's Theology Sermons,
Doddridge's Rise and Progress,
Josephus' Works,
Prayer Books, in every variety of binding,
Watts' Psalms and Hymns,
Mercer's Church Music,
Village Hymns,
Dover Selection,
Barren Fig 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,
Boisseau on Fever,
Cooper's Lectures,
Cooper's Surgery,
Cooper's Dictionary,
Chapman's Therapeutics,
Dewees on Midwifery,
Dewees' Practice of Physic,
Dewees on Children,
Dunglison's Medical Dictionary,
Dunglison's Materia Medica,
Good's Study of Medicine,
Gregory's Practice,
Horner's Practical Anatomy,
Meckles' Anatomy,
Murray's Materia Medica,
Manual of Materia Medica,
Parson'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 School Libraries, and some fine editions of English and American Annuals, British and American Poets, &c. &c.

Charleston Price Current, Aug. 5.

ARTICLES.	$ c.	$ c.
BAGGING, Hemp, 42 inch, yard	.24 a	26
Tow and Flax	.18 a	22
BALE ROPE, lb.	.10 a	12
BACON Hams	.10 a	12
Shoulders and Sides	.7 a	11½
BEEF, New-York, bbl.	12 00 a	15 00
Prime	8 50 a	9 00
Cargo		a
Mess, Boston	6 75 a	
No. 1	14 00 a	14 50
No. 2	10 50 a	12
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,	.33 a	34
Northern,	.8 a	14
CHEESE, Northern,	.11 a	12½
COFFEE, Inferior to fair,	.10 a	12½
Good fair to prime,	.12 a	12½
Choice,	.14 a	15
Porto Rico,	.13 a	14½
COTTON, Uplands, inferior,	.14 a	15
Ordinary to fair,	.15 a	16½
Good fair to prime,	.16 a	18
Prime to choice,	.18 a	19
Santeo and Maine,	.33 a	45
Sea Island, fine,	.45 a	56
CORDAGE, Tarred, lb.	.10 a	11
Do. Manilla, lb.	.11 a	12
DOMESTIC GOODS.		
Shirtings, brown, yd.	.8½ a	10½
Bleached,	.9 a	18
Sheeting, brown,	.11 a	13
Bleached,	.13 a	21
Calicoes,	.10½ a	20
Stripes, indigo blue,	.12 a	16
Checks,	.11 a	20
Plaids,	.11 a	16
Fustians	.14 a	18
Bed Tick,	.15 a	22
DUCK, Russian, bolt	.15	a 21
American Cotton, do.	.25 a	45
FISH, Herrings, box,	1	
Mackerel, No. 1	10 00 a	10 50
No. 2	9 00 a	9 50
No. 3	7 00 a	8 00
Dry Cod, cwt.	2 75 a	3
FLOUR, Baltimore H. S. sup. bbl.	7 37½ a	7 50
Philadelphia and Virginia,	7 37½ a	7 43¾
Canal,	7 75 a	8 00
GRAIN, Corn, bush.	.75 a	00
Oats,	.00 a	00
Peas,	1 20 a	1 25
GLASS, Window, 100ft.	2 25 a	3
GUNPOWDER, keg,	.5 a	6
HAY, Prime Northern, 100 lb	1 75 a	1 87½
IRON, Pig,		
Swedes, assorted,	.4 a	41
Russia, bar,	.4 a	
Sasp, D.	.61 a	64
Sheet,	.8 a	8½
Round Rods,	.7 a	7½
LARD,	.16 a	17
LEAD, Pig and Bar, 100 lb.	.7 a	7½
Sheet,	.9 a	
LIME, Stone, bbl.	1 20 a	
LUMBER, Pitch Pine, rafts, Mft.	.14 a	15
Shingles, M.	4 50 a	4 50
Staves, Red Oak,	12 00 a	14 00
MOLASSES, Cuba, gal.	.38½ a	39
New-Orleans	.44 a	46
Sugar House Treacle,		
NAILS, Cut, 4d. to 20d. lb.	.9 a	10
NAVY STORES.		
Tar, Wilmington, bbl.	1 87½ a	2 00
Turpentine, soft,	5 00 a	6 00
Do. Georgetown,		a
Pitch,	0 00 a	0 00
Rosin,	3 00 a	0 00
Spirits Turpentine, gal.	.70 a	72
Varnish,	.25 a	
OILS, Sperm, winter strained,	1 10 a	1 15
Fall strained,	.1 a	1 5
Summer strained,		
Linseed,	1 30 a	1 35
Tanner's, bbl.	.15 a	16
OSNABURGS, yd.	.8 a	10
PORK, Mess, bbl.	.23	a 24
Prime,	.19 a	20
Cargo,	0 00 a	0 00
Mess, Boston,	.00 a	0 00
No. 1		a
PEPPER, black, lb.	.8 a	8½
PIMENTO,	.9 a	9½
RAISINS, Malaga, bunch, box,	2 87½ a	3
Muscatel,	2 62½ a	2 75
Bloom,	2 50 a	2 75
RICE, 100lbs.	2 37½ a	3 62½
SUGAR, Muscovado, lb.	.9 a	12
Porto Rico and St. Croix,	.9½ a	12
Havana white,	.13 a	14
Do. brown,	.10 a	10½
New-Orleans,	.9 a	11
Loaf,	.16½ a	20
Lump,	.13½ a	14
SALT, Liverpool coarse sack 4 bush.	1 62½ a	0 00
In bulk, bush.	.27 a	28
Turks Island,	.30 a	35
SOAP, American yellow, lb.	.5½ a	8
SHOT, all sizes	.8½ a	9
SEGARS, Spanish, M.	.14	a 16
American,	1 85 a	1 87½
TALLOW, American, lb.	.9 a	10½
TOBACCO, Georgia,	.0 a	0
Kentucky,	.8½ a	9
Manufactured,	.5 a	13
Cavendish,	.24 a	32
TEAS, Bohea,	.18 a	20
Souchong,	.30 a	40
Gunpowder,	.75 a	80
Hyson,	.50 a	80
Young Hyson,	.55 a	75
TWINE, Seine,	.36 a	30
Sewing,	.36 a	30
WINES, Madeira, gal.	1 a	2
Teneriffe, L. P.	1 05 a	1 10
Malaga,	.00 a	00
Claret, Bordeaux, case,	.32 a	30
Champaign, doz.	.8 a	15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	125	135	3.65
South-Carolina.....do.....	45	68	2.00
State.....do.....	100	136	3.50
Union.....do.....	50	70	1.75
Planters' & Mechanics' do.....	25	40	1.50
Charleston.....do	100	155	5.00
Union Insurance.....do.....	50	79	4.00
Fire and Marine.....do.....	50	84	2.00
Rail-Road .....do.....	100	125½	4.
Santee Canal.....do.....	100	245	17.
State 6 per cent Stock.....do.....	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, 5f. 27½ a 5 30 per dollar.
New-York, } 60 days, 1 per cent. disc. and int
Boston and } 30 days, ½ per cent. disc. and int.
Philadelphia, } 10 days, 1 per cent. disc. and int.

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

Savannah and Augusta Bank Bills, par.

All other Georgia Bank Bills, par.

North Carolina Money, 1 per discount.

Spanish Doubloons, 32 dollars.

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 amount to 971 bales of Uplands, as follows: 6 at 12½; 58 at 19; 100 at 18½; 56 at 18; 2 at 17½; 145 at 17; 6 at 16½; 69 at 16; 145 at 15½; 118 at 15; 80 at 14½; 80 at 14; and 34 at 13½. A few Bales of Sea Islands which are superior, prime Cotton would command the highest price, but inferior or fine has given way about 1 cent. We have no late European advices.

RICE.—There has been a fair demand, and prices for the small stock remaining. The sales have ranged from $3 3-16 a $3.62½.

POETRY.

From the London Christian Observer.

"MY SON GIVE ME THINE HEART."

My son, sweetly echoed a voice divine,
Whatever thou owness or hopest is mine;
And what do I ask, in return, tha'n thine,
But give me, oh give me, thy heart.

I will give, said a hypocrite, words and sighs,
With oft bended knees and uplifted eyes,
And Bibles and Prayer-books piled high to the skies,
But the world must have my heart.

I will give, said the pharisee, tithes and alms—
For deed meritorious sweetly calms
Each stinging of conscience with hallowed balms,
But pride must have my heart.

I will give, said the miser, what cost me not;
No anchorite boasts a more saintly lot;
For I watch and I starve—cold and dark is my cot—
But my gold must have my heart.

I give, said the merchant, full many a pound;
I am charity's self; but I never have found
One moment for Gon, for in business I'm drowa'd,
And business must have my heart.

I will give, said the doctrinist, precious wares,
Hooks and baits for Arminian and Calvinist snares,
With pride theologic, and splittings of hairs,
But my wisdom must have my heart.

Worn out, I will give, said the votary of mirth
To heaven, on a death-bed, the refuse of earth;
Time enough in old age for a heavenly birth;
Now pleasure must have my heart.

I will give, said the soldier, a muster roll,
And a Sunday salute; but as for my soul,
It must care for itself, for fame is my goal,
And glory must have my heart.

I will give, said the statesman, with leave of the crown,
An act to build churches, or pull them down,
Which'e'er may most tend to my own renown,
For ambition must have my heart.

I will give, said a hermit, a flinty cell;
I will give, said a Papist, a holy well;
I will give, said a Churchman, a font and bell;
But I cannot resign my heart.

Some harangue for religion, and others think;
Their colors give painters, divines their ink;
Some even from miracles will not shrink;
But, O! is the heart in these?

Are some give altar and incense fume,
Or mitred illumined, or votive loom,
Or a cross, or a shrine, or a Gothic tomb,
Yet the heart may be absent still.

A critic presented, a scholium new;
A poet, a font of Castalian dew;
A preacher the fame for a table pew;
But, O! did they give the heart?

And I, said the Christian, what gift shall he mine?
Shall I wealth, or ambition, or pleasure resign?
Ah! scanty return for such largess divine!
Nay, take, blessed Lord, take my heart.

Oh take it—'tis thine—and e'en should my will
Forget in dark moment its pledge to fulfil,
In spite of my waywardness keep it still,
For 'tis thine, O thy Saviour! 'tis thine.

Yet nought do I yield; I renounce no gain;
I do but from toil and vexation refrain;
I resign but things worthless, and fruitless and vain,
When, Saviour, I give thee my heart.

And e'en upon earth would hearts fondly twine,
In a bond more than mortal—eternal, divine—
Let them vow each with each, blessed Lord to be thine,
Yes, Jesus, we give thee our heart.

THE MATERIALIST.

He was a young student of one of our country colleges, had been educated in a genteel rather than a religious family, and felt the pride of a graceful exterior, a cultivated intellect, and that ease of manners which so irresistibly commands the notice of, and secures the attention of all. My friend had deeply studied the principles and affinities of material objects, and his powerful mind had become so absorbed in the habit of requiring absolute demonstration, or evidence tangible to the senses, that he considered the human being as only a certain combination of matter, subject to a set rules of action or principles that might have been generated by the specific material of which man was compos, and was inseparable from it. His reasoning was this:—A stone had a certain principle connected with its materiality, which governs it, whether in motion or at rest, called by the philosopher the principle of gravitation;—by analogy, that mass of matter called man has a governing principle, which took its rise in the peculiar organization of his frame, called intelligence or intellectuality. Here he rested: and knew, and wished to know, nothing further.

I walked with him up a lofty mountain, and watched his countenance as we neared the upper regions, and saw the beautiful valley, its lovely village, and the domes of its college apparently beneath our feet. Nature was wrestling in his bosom, and pleading for a deeper emotion than materialism allows its disciple. His soul was wandering on the wings of thought, like an arrow shot from a strong bow upward. I seized the [illegible] moment, and said—How stupendous [illegible] spread in our footsteps! Look just [illegible] and see that solemn thunder-[illegible] are dark and heavily, like [illegible] of thick darkness.—Now [illegible] of lightning. Continuing, I said, this huge bulk of mountain on which we stand is matter—that sombre cloud is matter—that keen glance of lightning is matter; they are all matter, and yet how diverse!

His attention was eagerly fixed;—he found me on the ground of materialism, and felt as if he should receive new strength from my remarks. But, I continued, this diversity in the nature of matter, forbodes terrible things to the materialist. The same maker who created a mountain, and made it indestructible to the winds, created the rock and made it insoluble in water, and made the lightning like a spear which he glances out from its sheath of cloud, can make matter of a fearful power and capacity. The very soul within you, my dear friend, which "smiles at the drawn dagger and defies its point," may be a refined state of material organization—as the wind, whose effects, but not whose form, we can see. Matter, in this spiritual shape, may have been made—yea, it is created—indestructible. My friend, said I tenderly, can you not conceive that a part of this rock on which we stand, if it were changed into a pure brilliant diamond, and then hung up out of the reach of the attrition or corrosion of elemental conflict, in some quiet nook beneath the calm-eyed stars, might retain its present form until a million of years had exhausted their contents, and another million, and another million, been added to the items of an opening eternity?

His attention was deep and solemn. I then took out my pocket Bible, and said,—this too is matter—and we have supposed that spirit might be matter so pure as to go beyond the reach of destruction. I read to him in an affectionate manner, while my voice was softened and subdued by a heavenly spirit that had come upon me with thrilling energy, from the sacred word which has been the sword of the spirit to millions and millions. I began with the denunciations against sin—and ended with the tender sayings of Jesus to his disciples just before he was laid on the altar of sacrifice, himself the bleeding victim.

I then paused, and slowly turning to look on my friend, I found him bathed in tears. The cloud, said I, is matter, and from its deep, black bosom, matter, in a more fearfully refined form, is leaping in terrific energy. This book, too, is matter: but from its sublime and immortal pages, the sharp flesh of truth breaks out and smites against the proud heart of man. Oh, how ignorant we are! How proudly do we talk about materiality who have scarcely seen the outskirts of creation!

My friend was weeping like a cloud that had been rent by a mountain cliff. He wept his hardness of heart away, and we went down into the vale together, feeling like very children, blessing God that although ignorant, we had a precious bible to instruct us. *Miss. Chris Herald.*

From the Family Magazine.

ON HAPPINESS.

Happiness is the chief object for which man labors. And yet, how seldom does he pause in the pursuit, to consider wherein it consists, and how he may best obtain it. The Stoics, from their own experience and a close observation of men, were convinced that the desires of the human heart were boundless and insatiable. They, therefore, would have persuaded man to suppress those feelings which it was impossible to satisfy, and to exchange those moral links which bound him to the external world, for more than brute stupidity, thus becoming, as it were, a shadow on the face of nature, alike insensible to pain or pleasure.

The Epicureans discerned a close connexion between the enjoyments of the mind and a healthy state of the body; and from this inferred, that happiness coexisted with exemption from pain, and a due regulation of the animal propensities. But death, and the thousand pangs that flesh is heir to, made inroads on the system, and taught them how frail the object in which they had trusted. In time, the drunkard, the glutton, and the degraded libertine, became the sole representatives of this doctrine; and each as he quailed beneath the open gaze of virtue; felt and acknowledged, that the pleasures of sense were of short duration, and cloyed by repetition.

These two sects of philosophers were exceptions to the general mass of men, who have ever looked for happiness in the possession of some external object. One, trampling on the blood of thousands, breaks through every rule of justice to gain a world; and then turns miserable from his conquest, because he finds not that for which he toiled. Another, whose aim was wealth, looked from the lofty rocks, of Salmis upon his thousand ships, and wept, because he knew that time would break the chain that bound them to him. He, too, whose intellectual efforts discovered the laws which held God's universe in place, spent the last moment of his days a melancholy verification of what the wise man uttered: "Much study is a weariness to the flesh, and the acquisition of knowledge is but the getting of sorrow."—The man surrounded by the blessings of the social compact, perhaps from disappointed love, ungrateful friends, or rich man's arrogance, becomes weary of society, and thinks the savage state most free from care and trouble: whilst the lone tenant of the wilderness turns to the hills with glistening eyes to gain a precarious pittance in the labors of the chase. A stranger to the arm that rules the elements, he lives the constant victim of some groundless fear; he is startled at the rustling of a leaf, and hears a demon's laugh in every whistling wind. And even the man who aims at moral improvement, finds those powers he would dedicate to God alloyed.

INDISTINCT ARTICULATION IN SINGING.

Mr. Editor.—Indistinct articulation in singing is undoubtedly an evil that exists in very many of our churches. A distinct articulation of the words is indispensable to good singing. The following from the Vermont Chronicle is to the point. I trust an attention to the remarks of "Philomousus," will not be uninteresting to most of your readers.

Abington, July 6, 1836 H. H. B.

The object in setting music to words and singing them is, to excite the feelings, and prepare the mind to fix itself more attentively upon any subject that may be presented. The design in setting words to music is, to direct the mind or feelings, when excited, towards a definite object. I am far from believing that the feeling produced by music of any kind, even that which is called the most solemn, is necessarily a devotional feeling. When we listen to the majestic strains of the organ, or the deep-toned peals of "the church-going bell," by the association of ideas, our minds may be directed towards the God of the Sabbath and a devotional feeling produced. The same may be effected by listening to any kind of music, which we have been accustomed to hear only in the sanctuary. But the design of vocal music is, to excite that kind of feeling which is expressed in the words. If not, why are words set to the music? But how can this be accomplished, if not one word in a line, or one line in a hymn is understood? But I ask any person who has endeavored to ascertain the subject of the words which were sung, without having a book before him, whether, in most cases, he has been able to understand a single line or gather one satisfactory idea. And I ask furthermore, if after a few vain efforts, he has not given up the attempt so to do? Is it worthy of a Christian to consider the time employed in singing, rather as a cessation than a continuation of divine worship? I speak the more confidently upon this subject, because every person who is not hard of hearing, can tell whether words are distinctly pronounced, and satisfy himself whether I magnify this evil. But it is not quite so easy to discern the precise points of failure. In order to render these apparent, let us take for example the tune called Silver-Street, including the chorus. The words, as heard from the lips of some of our singers and teachers of singing, who endeavor to speak plain, may be thus expressed:

Come, soundiz praze, broudendymor, glo-wo-re sing
Jehovawz thea so-wo-worin Go, Than u-wu-wu-
iversal King.
Praysthan Lo-word Hallelujar, do.

By careful attention and a thorough stretch of the imagination, a person might perhaps ascertain that this was the verse commencing,

"Come sound his praise abroad."

Now if we examine this example, we shall see that many of the letters, as y in *glory* and e in *the* are not pronounced right, consonants belonging to the end of the word are prefixed to the word succeeding; two or more words are joined together; words even of one syllable are divided; and many letters and syllables are introduced. If, moreover, one half of the letters are not pronounced at all which is frequently the case, who, I ask, can ascertain the subject of the words? We might as well attempt to decipher the Egyptian Hieroglyphics. Now I ask, again, what object is accomplished by this music, that might not be accomplished more effectually by good instrumental music? But where is there a Christian who would not tremble at the thought of substituting instrumental music for vocal, in the sanctuary?

Perhaps I have wrong impressions upon this subject. If I have, I wish to be corrected. But what does St. Paul mean, when he says, (1 Cor. xiv. 15.)—"I will pray with the Spirit, and I will pray with the understanding also: I will sing with the spirit and I will sing with the understanding also." Have we any reason to believe, that he thought it any better to sing in an unknown tongue, than to pray in an unknown tongue? Might we not as well, sing words in Latin, Greek, or Arabic, as in English, if we do not pronounce them? Would we employ or suffer a minister to pray, or preach to us in a foreign language? Let those whose business it is, ponder well this subject. Philomousus.

Chris. Watchman.

"I DON T THINK OUR TEACHER HAS A GOOD HEART."

"See that ye walk circumspectly." Eph. v 15.

The Sabbath school teacher occupies a station of great responsibility. He has under his care a number of persons who have souls which must exist forever, either enjoying the happiness of heaven, or suffering the misery of hell. He is therefore doing work for eternity, and must ere long give an account of his labors at the judgment seat of Christ. Thy eyes of God, of angels, and of men, are upon him, and they wait to see how he will conduct himself in the station he occupies. How important it is that he should give heed to the exhortation of the apostle, at the head of this article: 'See that ye walk circumspectly!'

That the teacher should walk worthy of his vocation, is especially necessary in reference to his scholars. He may be assured that they will take notice of his conduct, and if they observe anything inconsistent with his professions, or the instruction and advice he is in the practice of communicating to them, they will be ready to perceive it, and very likely mention it to others; and who can tell the injurious effects which may thus be produced in the mind of a child by the wrong conduct of his teacher? If teachers are light and trifling in their deportment—if they do not manifest that their hearts are in their work—if their manner of giving instruction is such as to convey the impression that they do not feel on the subject, they may produce such a dislike on the part of their scholars to the school and to Christian instruction, as may tend to their eternal ruin.

Says one,—'In the absence of a teacher, I was some time since conversing familiarly with her class respecting good hearts: "I don't think," said a little girl, 'that our teacher has a good heart; for she makes fun of us when we don't say the words right." I replied, "She does this to make you cautious." She rejoined, "I don't think she has a very good heart: she don't love Miss——(a fellow-teacher,) and if she had a very good heart, she would love every body." I made no defence, lest more proof might be elicited; but was convinced that the teachers of observant children should be circumspect.'

One more illustration of this point. The following conversation is said to have taken place between a teacher and little girl in her class.

'Why is it,' says the little girl, 'that you feel so much interest for my welfare, when some of the teachers care not for themselves?

'How do you know, Eliza, that they are not interested for themselves?'

'On last Sabbath, I read in my lesson, "By their fruits ye shall know them."'

Let teachers be careful how they conduct lest by their example they do more injury than by their instructions they can do good. We sometimes observe teachers sitting before their classes long before the close of the school, apparently unconcerned about their scholars. They have hurried through the lesson, and appear to feel that they have no more to do. Their scholars of course are left to amuse themselves as they think best. They either sit still on their seats or perhaps whisper with one another, or, may be, go out of the school. Such teachers do but little if any good to the school. In fact, they probably had better be away; at least, they ought to be scholars and not teachers.—*Spectator.*

PROSPECTUS
OF THE
FIFTH VOLUME
OF THE
SOUTHERN ROSE.

THE Fifth volume of this Periodical will commence on the third Saturday, (16th) in August will be very considerably enlarged by the employment of finer types. The labours of the present editor are assisted, together with the contributions of a large circle of friends, of both sexes. The work has been constantly rising in popular esteem, and extending its circulation. A specimen of the fourth volume can be obtained, and the publisher will spare no pains to render the ensuing volume in every respect superior to its predecessors.

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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.

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☞ 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 volumes immediately.

Charleston, June 30th, 1836.

A BAPTIST CAMP MEETING

WILL commence on Thursday Evening, the 11th of August next, at a stand near Robert Clements, 3½ miles west of Newberry Village. Ministering brethren of our denomination are invited to attend.

Also, the Church is waiting in said Camp meeting, here 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 MANGUM.

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 subject or topic in the departments of Science, Literature, and the Arts. Its leading objects are, to rouse a spirit of inquiry and improvement among our citizens at the South, to diffuse information and intelligence on interesting and important subjects, among all classes of readers, to afford a fund of amusement and instructive opportunity to exhibit, favorably, their productions, and the talents of the Ladies—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 country as extensive as our—although its different and distinct parts may be bound together by the ties of one and the same great confederacy—yet, diverse laws and customs—different principles—acquisitions of climate, producing correspondingly diverse traits 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 this original literature, and to cater, under our own climate, to the most possible desires, will be the great and paramount aim of this journal. Descriptions of Southern scenery—sketches of Southern biography—geographical notices of distinguished citizens of the South—Southern improvements in education, science and arts—traditions narrative and poetry, deriving their interest from local associations and prevalent odd peculiarities—these are, and will continue to be, the favorite topics to which its pages will be devoted. Political and political discussions, of a party character, will be intolerable.

It is now the proper time to add, by way of recommendation, the following resolution, unanimously adopted by the Literary and Philosophical Society of South-Carolina, when the Magazine was first projected:

At a meeting of the Literary and Philosophical Society of South-Carolina, convened the 27th of May 1835, the following resolution was offered by Mr. Henry Laurens Pinckney, Esq., seconded by M. M. Cohen, Esq., and unanimously adopted:

"Resolved, That the Literary and Philosophical Society understand, with high gratification, that Mr. Wm. Yates is about commencing a Monthly Journal, to be devoted to the advancement of Southern Literature; and, with pleasure, declare it in opinion of his qualifications 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 Council 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 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 Professors Nott, Dr. Cooper, Mr. Bryant, Mr. Thatcher, Mrs. Ellet, Hon. R. Y. Hayne, Bishop England, &c., Gilmor 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 published, if the press of subscribers for back numbers is at. Those who wish those numbers, therefore, will please put a cross against their name.

Education.

MR. JOHN L. GAY, late of Brown University, and late Principal of the Wake Forest Institute, North-Carolina, has taken charge of the Academy in the Town of Edgefield Court House, Colleton's Cross Roads, Edgefield District, S. C. for purpose to teach all the branches of a thorough English education, and the rudiments of the Latin and Greek languages. The Academy is in a healthy and pleasant place, and the moral tone of the surrounding country, or family of the Principal, or Dr. R. G. Mays; will be a home for any of the students whose parents or guardians live at a distance; or are desired to Rev. Wm. B. Johnson, Edgefield Court-House, or to the Hon. John B. O'Neal, Newberry Court-House. 4 Jan. 1.

HOTEL.

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

Edgefield Court House, June 30.

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