SOUTHERN BAPTIST,

AND GENERAL INTELLIGENCER.

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POETRY.

From the London Pulpit.

THE TAKING OF THE TEMPLE.

[See Josephus and the Ancient Authors.]

Lo! blanched by famine's withered hand,
Upon the sacred city's wall,
Israel's pale spectre warriors stand:
To conquer or to fall.

See! the iron strife they dare,
Wave their banners in the air,
And response to the gory war
The flower of Roman chivalry!

Hark! they rend the flaming sky!
And hold as ocean's rapid tide,
Shout in their fallen pride.
'Eloham!' for our God to die.

The phalanx glitters on the plain,
The eagle spreads her swift career.
What means that shout?—again—again—
Vespasian wields the thundering spear!
Loudly the well-aimed rocks rebound,
The thousand war-bars arrive the ground—
Swifter meteor's airy glance,
Whirls by the death-fraught lance;—
The gallant plumes on many a helmet dance.

They come!—they come,—a spectre band,
Rush forth in dread despair;
They perish for their native land;—
Mark their lock and hoary hair.

With madden'd strength, with giant clasp,
See—their impious foes they grasp!

Harry to Kedron's rapid river—
One moment is its shelving brink,
The warriors in death struggle quiver,
Then its gurgling eddies sink!

Again!—the Jewish maidens rise,
And from their blushing lips of rose,
They echo through the deafened skies
The death-song of their gentle foes.

Now with their arms aloft they sing—
And curses on the invader fling!
While matrons, with a dreadful shock
Cast from the wall the balanced rock;
While infants grasp the gore-stained spear,
Their martyr'd fathers used to bear;
And lisp the patriot's battle cry,
Urged by their mothers on—to die!

But whence that thrilling groan that startling cry,
That yell of woe in utmost agony?
Hear of prophetic song! of Zions doom—
The hour of darkness—fated city, see—
The smouldering flames thy sacred fane consume,
And conquest's desolation sits on them;
The [illegible]

From the Sunday-School Journal.

HINTS ON THE OFFICE OF SUPERINTENDENT OF A SABBATH SCHOOL.

There is no office connected with a Sabbath-school of so much importance as the *superintendent*, and none is so inadequately estimated. There are many schools that were once very well conducted; under a former superintendent, which, from change at the regular annual time of electing officers, have deteriorated, until they will scarce number one half of the former number of scholars. The defect may clearly be traced to the difference in the superintendents.—There are also other ways by which a school may be affected than in numbers. Few persons and systematic plan of arrangement, of using proper discipline in conducting the different exercises of the Sabbath-school. If this is not attended to, disorder and confusion are of frequent occurrence; one mode and another is used without system or regularity. Who can tell what is to come next, may often be asked, and be as often answered—for the superintendent does not know himself, and how can others! This may all be obviated by having a regular, systematic plan of arrangement. The School is conducted by one person in one way and again by another in quite a different manner, until it may truly be said, "every thing by turns" is tried, and nothing long".—Hence, we apprehend, is the cause of so much labor being entirely thrown away, and so little accomplished.—There is a school in my remembrance that once numbered 120 or 130 scholars, in regular attendance, which also contributed to keep up two or three branches, but through the want of a proper person to take the charge of this extended plan, the whole was near being brought to nothing, the branches had to be given up, and the old school now scarce numbers one half.—Not one superintendent, that served the school for several years, had any experience in Sabbath-school instruction, previous to their election to their office, and unfortunately, were little versed in disciplining children. They knew nothing of the art of persuasion, properly mingled with authority; it was either one or the other, and that without judgement. Sometimes a scholar was turned out of school for an offence for which a rebuke would have been fully sufficient; and again, too much lenity was extended to boys that were not known enough of, to know that they were bad boys, probably received from other schools without a regular dismission. It is a matter of general record, that scholars are generally as good as they are in city schools, knowing that so little regard is had to receiving them without a regular dimission. We need not ask for a better way of detecting a boys character, than to find he has left a school without applying for dismission. If superintendents would only regard each other in a proper light and think of the great advantages that would [illegible] would attend to small matters more particularly than they do. Let me urge on all superintendents the propriety of their making themselves acquainted with the best plans now in use for conducting schools; and in order to do this, let me recommend frequent and familiar intercourse with each other, so that they may be mutually instructed by a reciprocity of feeling and information. Both will be of infinite use, as by mutual encouragement they will be each benefited, and furthered in their interest and devotedness to their duties; at the same time much will necessarily be suggested in regard to plans of operation. Any plan which does not embody, in almost every detail of it, strict and fr quent allusions and applications to true piety, and the proper cultivation of the heart, as regards the eternal destinies of the soul, will not succeed. You must regard all children as immortal, and at the same time intelligent and rational beings. We are often deceived in the knowledge of children respecting their future state of being. You will scarce find a child of four or five years of age, that has not thought of his soul;—say not this is the force of habit in teaching them these things; if there was nothing within to bear witness to the truth, it would very soon pass away.

A superintendent ought to see that the teachers themselves be prepared to discharge their duties aright; and for this purpose he might hold a meeting during the week, to examine the different questions that occur in the course of the lessons for the next Sabbath day. It gives superintendents an opportunity of dropping a word in season to the teachers, especially to those who are unconverted, and has been often productive of much good.—Many souls have been saved, from the labours of superintendents among teachers. Need I recommend punctuality to superintendents! This will appear so important at once, that there is no need of argument.—What kind of an example does an irregular superintendent set to teachers and children? A school will soon abandon its officers when they cease to feel sufficient interest to attend at the appointed time.

R. J. C.

From Nevins Practical Thoughts.

HOW CAME IT TO PASS!

That three thousand were converted on the day of Pentecost—How came it to pass! The truth as it is in Jesus was preached and the power of God accompanied the word, made it effectual. But mention is made in Acts, 1: 14, a close and ineffectual connexion with the glorious results of that day and that discourse! Undoubtedly it had. But what was there in that meeting of the hundred and twenty disciples, to exert an influence to the conversion of three thousand individuals!—Whence had it that power! I answer it was a prayer meeting—professedly and mainly a prayer meeting. If it had been a meeting for pleasure, it would not have exerted the influence it did, even though prayer had proceeded and followed the sermon. It was a prayer meeting—a meeting of Christians to express their dependence on God; unitedly to call on him for his blessings to plead the promise, and wait for the fulfilment of it. Those are the efficient meetings, in which Christians meet and agree to ask of God. I wonder they do not value them more. To the prayer meeting Christians come, to exercise the high privilege of intercession from others—to do good and to communicate—not the "freely blessed" part, whereas to meetings of pleasure they go for the lower, the selfish purpose of receiving good. Yet Christians value no meetings so little as prayer meetings! And, O shame! no prayer meetings do they value so little as that which Christ himself may be said to have established by saying, "When ye pray, say, Our Father which art in heaven; hallowed be thy name; thy kingdom come." The Monthly Concert, though it occur but once a month, and though our Saviour, in the prayer he has given us, has expressly instructed us to pray specially for the conversion of the world yet how thinly is it attended! I pity the heathen, that so few are disposed to meet to pray for them. For the church, I blush that it should be so.

But the influence of that meeting of a hundred and twenty was not owing entirely to its being a prayer meeting. Many meetings for prayer are held, and no such effects follow. There must have been something peculiar about that prayer meeting, to account for its efficacy. There was much by which it was distinguished from ordinary prayer meetings. The mention of some of these peculiarities may be of service. It may provoke imitation in some churches.

1. All the church attended that prayer meeting. "These all continued," &c.—There were but a hundred and twenty disciples and they were all present. Not a member of the church was absent, unless providentially detained. How different is it now! Now, if so many as a hundred can be collected in a prayer meeting yet they represent perhaps a church of five or six hundred communicants, and all the rest are with one accord absent. They who never may agree among themselves to ask for an outpouring of the Spirit, but it is, after all, but the agreement of a minority of the church. The majority, by their absence dissent from their request.

2. As all attend, of course the men attend as well as the women. Yes, every male member of the church was present, and I suppose the males were more than one half of the number. They did not leave it to the women to sustain the prayer meetings. That prayer meeting had no the aspect of many a modern prayer meeting, and in which almost all are of the weaker sex.

3. The most distinguished members of the church attended, as well as the most obscure. There were "all the apostles, and Mary the mother of Jesus, and his brethren." None of them felt above being at a prayer meeting. How is it now! Let the question answer itself.

4. They were all agreed—"of one accord," as it is said. Not merely agreed touching what they should ask, viz. the fulfilment "the promise of the Father," but of one mind generally—aye, and of one heart. They thought and felt alike.—They all loved one another. They observed the new commandment. Such cordial union among Christians is great power with God. It does not [illegible] exist in our prayer meetings.

5. They persevered prayer. "These all continued in prayer." First they stirred themselves up to take hold on God, and then they said, "We will not let thee go, unless thou bless us." They met often for prayer; and all met and they lingered long at the throne of grace. There were not some who came to the meeting once for a wonder, or only occasionally.—No; "these all continued," &c. It is not so now. But how long did they continue asking! Until they obtained, and then they did but pass from the note of prayer to that of praise. They sought the Lord until he came. It is time we all should do it. They were together holding meeting—when the Spirit descended.

I think if all our church members would habitually attend the prayer meetings men as well as women, rich as well as poor, and be of one accord" in heart, as well as in judgment, and would continue in prayer, they would not wait in vain for "the promise of the Father." O for such prayer meetings! But now they are despised by many. How often we hear it said it is nothing but a prayer meeting!—Nothing but! I should like, for my part, to know what surpasses a prayer meeting.—And often on what unworthy conditions do those called Christians suspend their attendance. They must know who is to conduct the meeting, who will probably be in prayer, and from whom a word of exhortation may be expected; and if the meeting is not likely to be to their mind, they will not attend it. This thing ought not so to be.

From the New York Evangelist.

SAND LAKE, N. Y., August 1, 1836.

Dear Brother,—As an encouragement for sinners to repent and turn to God, the following instance of conversion in the congregation where I live is at your disposal. E. M'DOWALL.

ONCE A DRUNKARD—NOW A CHRISTIAN.

Mr. ——, was the leader of a most miserable band of drunkards. When his property he had was spent for grog. None were more sorrowful to the bar than he. For the tavern-keeper's support he paid say 9 cents a day—63 cents a week—$2 25 a month, or $22 76 a year. Neither the pressure of business, nor the worst of weather kept him from the bar. He was very poor and yet he most cheerfully paid the destroyer of of his soul a salary of $22 76 a year. When some professors of religion are as prompt in paying the pastor of their own choice his due, then they are expected to see a less number of vacant churches and more harmony among the members.

One our good deacons doubted whether an effort to reclaim W——, would not be as the casting of pearls before swine. But God at this moment, reminded us that we ourselves were sinners saved by grace. We hastened to his house. Our language on this occasion was that of kindness. His particular sin was not even hinted at; for an hour we reasoned on the love of God and the duty of man. With an awakened conscience he accompanied us to an evening prayer-meeting. From the fact it was my conviction, that God designed to make him a bright star in the crown of his dear Son. After a few days I called on him again. He admitted the necessity of a temperance reformation, but did not adopt the total abstinence pledge until my third visit. Our next interview was long that filled my soul with gratitude and strengthened my purpose to do good every time I think of it. Never did a man speak more decidedly in favor of total abstinence, now and forever, from every sin. This, said he, is by solemn purpose before God.

For some weeks his conduct was closely watched by friends and foes. The alcohol seller complained that he would no more associate with the company at his bar. Tipplers offered to treat their own companion. But, said he, I have taken my last glass. He left the gate of the tavern and went to pray for the prosperity of the house of God. Drunkards now shun him, nor will they stop at his house as usual, lest perchance they should hear a lecture on temperance, or be called to bow before the family altar.

Again I called at his house. The husband rejoices over his wife and the wife over her husband. Did they unitedly serve Satan together they now serve God. Some weeks ago they were both admitted by the church to Christian fellowship. It was an interesting day. Many eyes were fixed on them as they took their stand in the aisle and entered into public covenant to live and die for Christ.

The neighbors speak of the change, in language such as this: "He drinks no more—how well he works—how much better he and his family are clothed—how attentive to the Sabbath school and meetings—I believe him to be a reformed man."

It was my privilege to call at his house a few evenings since. They were a happy family. "I never forget," said he "your first conversation with me. God has blessed my soul." "We have just begun," said his once afflicted, but now happy wife, "to live." Yours,

EBENEZER McDOWALL.

MISSION TO SIAM.

Abridged from the twenty-second Annual Report of the Baptist Board of Foreign Missions.

BANKOK.

Missionaries.—Rev. John T. Jones, Mrs. Jones, Rev. Robert D. Davenport, printer, Mrs. Davenport.

The year 1834 was passed at Bankok, by Mr. and Mrs. Jones, chiefly in the study of the Siamese language. Occasional aid was given to such as appeal for medicines, and conversation held on religious subjects with those whom Providence put in their way. Mrs. Jones continued her visits to the neighboring Burman village, and with apparent success. One of the aged women, to whom she had been accustomed to give religious instruction, had professed an "entire renunciation of idolatry, and the daily worship of Jesus," and in her dying moments declined paying any regard to Boodhist superstitions, saying, "I am going to a happy home." A few others had made similar professions. Some embarrassments had attended the efforts made to establish schools. A boarding-school, however, was commenced with some encouraging circumstances. At the last date, Mr. Jones had eight scholars under her care, four of whom were boarders, besides another day-school of Chinese boys.

Early in 1835, Mrs Jones repaired to Singapore, to superintend the printing of a tract, called "Creation," which he had prepared on the basis of the Catechism, drawn upon Mr. Judson, and a Siamese version, which he had just completed, of the Gospel by Matthew. Of the tract, consisting of eight pages, and containing an outline of the fundamental doctrines of the Christian religion, an edition was printed of 2,000 early in March. The Gospel, occupying 12 pages, 8vo, was printed in an edition of 1200 copies by the middle of June, besides a separate edition of the Sermon on the Mount, entitled "The Preaching of Jesus," also of 1500 copies,—1,000 to be bound up with the tract, from 15 to 20 pages was also made ready for the press, but could not be printed before Mr. Jones's return to Bankok. The whole number of copies of tracts and Scripture was 5,000. Mr. Jones returned to Bankok July 18. Much of his time, since then, has been spent in distributing the Siamese tracts and portions of Scripture, administering to the sick, and preparing for future labors. We have many calls," he says, under date Sept. 13, "some for conversation and inquiry—some for medicine—and some for mere curiosity. Of those who called to-day, some were Cambojans, Cochin Chinese,—Tsychew, Hokkien, Bainon, and Canton, Chinamen,—Siamese, Laos, and Malays; and yesterday, Hindostanee and Peguan, and Burmans. The number to-day was more than 60."

At the last dates, the attention of Mr. Jones was directed to the erection of some accommodations for the printing establishment. The lithographic press, mentioned in former letters, was on the way from Calcutta, having been ordered very complete under the superintence of Mr. Hancock. Mr. Davenport, it is presumed, has since arrived at the station, or will shortly reach it, with a printing-press, ink, paper, &c., and by the time he has become prepared to work the press, will be supplied with complete founts of type, both in Siamese and Chinese. Orders to this effect has been sent out to the Rev. S. Dyer, missionary of the London Missionary Society at Penang, "a man every way competent to the work," says Mr. Jones, "and worthy of entire confidence."

MISSION TO THE CHINESE.

BANKOK.

Missionaries.—Rev. William Dean, Rev. Alanson Reed, Mrs. Reed, Rev. John Lewis Shuck, Mrs. Shuck, Native preacher—Choi Bunti.

Before Mr. Jones's departure from Singapore religious services were conducted in Chinese by Bunti. The average attendance on the Sabbath was from 15 to 20, all males. Two or three aged women, wives of Chinese, were attending to join the Gabbic worship as soon as practicable, and had given considerable evidence of faith in the gospel. One Chinese, of the name of Lyseng, was baptized by Mr. Jones near the close of the year. Three other Chinese were at the same time looking to a connection with the church.

On the 12th of January, 1835, Mr. Dean who in company with Mrs. Dean, sailed in the Cashmere, as assistant to our last Report, arrived at Singapore. Early in the following March, while waiting for a passage to Bankok, he was called to follow his companion to the grave. In attempting to convey a box of letters to the Cashmere, a few weeks afterwards, accompanied by Mr. Jones, he narrowly escaped with life, from an assault of Malay pirates, who throw Mr. Jones into the Sea, and pierced Mr. Dean with several barbed spears. He recovered from his wounds, however, without sustaining any permanent injury, and shortly after resumed the study of the Tay-chew dialect of the Chinese language, to which he had applied himself, at the suggestion of Mr. Jones, on his arrival at Singapore. This dialect was never learned by a foreigner, and in consequently the more difficult of acquisition, but, being very prevalent at Bankok, and altogether used by the members of the church there, the expediency of Mr. Dean's attending to it is obvious. In July, Mr. Dean accompanied Mr. Jones to his appointed field of labor among the Chinese population of Bankok. His first attempt to preach in Chinese, was on the last Sabbath in August. The meeting was opened by prayer in English, as usual. Bunti next read and explained several passages of Scripture, closing with prayer in Chinese, and singing a psalm. Mr. Dean then announced to them, though in brief terms, the coming of Jesus Christ from heaven to earth to save men, and the eternal consequences of rejecting his salvation. The number present was thirty-four. In September and October the congregation had increased to fifty.

Messrs. Reed and Shuck, and their wives, on reaching Bankok, will commence studying summer, it is expected, to the study of Chinese, and be prepared to enter on such stations as Divine Providence shall designate. Meanwhile the Siamese and Chinese emigrants, who throng Bankok from Cochin China and Hainan, will furnish them with opportunities for usefulness as fast as they advance in the acquisition of the dialects spoken by those interesting people.

MISSION TO ARRACAN.

KYOUK PHYOO.

Missionaries.—Rev. Grover S. Comstock, Mrs. Comstock.

The province of Arracan, formerly a part of the Burman empire, but, since 1826, under the jurisdiction of the Honorable East India Company lies on the east side of the bay of Bengal, south of Chittagong and between 15 deg. 54 min. and 20 deg 51 min. north latitude. Its population is estimated by Mr. Comstock at something less than 250,000, and that of Ramree, one of the four districts into which the province is divided, at about 70,000, scattered around in 374 villages. Of the other districts, Aycab, lying to the north of Ramree, is somewhat larger, and has one missionary, Rev. J. C. Fink of the Serampore Society. At the South are Sandoway and Aeng, smaller than Ramree, and entirely destitute of Missionary laborers. The station occupied by Mr. Comstock, is in Ramree district, at the North point of Ramree island, containing about 2,000 natives, besides English residents, troops, &c.

The missionaries arrived there from Maulmein, March 4, 1835, and were immediately taken into the family of Mr. Adams, the master attendant of the port, until they were provided with a permanent place of residence. The following Sabbath, March 8, Mr. Comstock commenced his missionary work, visiting the villages, collecting the people around him, few of whom appear ever to have heard of the eternal God, and the Lord Jesus Christ—and reading and distributing tracts and portions of scripture which he had brought from Maulmein more than a million and a half of pages. At the close of the first three months' labor, some knowledge of the new religion had been extensively disseminated, and an interest excited even in remote villages. Visitors had called on Mr. Comstock from the neighboring island Cheduba, and from Aeng district to obtain tracts, and to learn who was the more excellent, Gaudama, or the Lord Jesus; and though no one had as yet appeared to be deeply convinced of sin and of his need of the Saviour, there was several, both male and female who professed to believe in Christ and to desire new hearts.

During the rains, Mr. Comstock's time was almost exclusively devoted to the study of the language. Fewer visitors called at the mission-house than previously, occasionally, however, 15 or 20 were present. When the weather permitted, Mr. Comstock was accustomed as before, to visit the neighboring villages, preaching and distributing tracts. The number of tracts distributed during the rains, was 25,000.

THE CHRISTIAN MINISTRY.

The following in a miscellaneous paper of Andrew Fuller's published originally in the London Evangelical Magazine. We commend his sentiments to the cordial attention of our ministering brethren.—*Ch. Watchman.*

Mr. Editor,—Having been engaged in the work of preaching the gospel for nearly forty years, and feeling that according to the course of nature it cannot be long ere I shall have to give an account of my stewardship, your readers accept a few serious and affectionate thoughts on this most important subject.

A remark which I once heard from the lips of that great and good man, the late Mr. Abraham Booth, has often recurred to my recollection. "I fear," said he, "there will be a larger proportion of wicked ministers, than of any other order of professing Christians!" It did not appear to me at the time, nor has it ever appeared since, that this remark proceeded from a want of charity, but rather from a deep knowledge of the nature of Christianity, and an impartial observation of men and things. It behooves us, not only, as professing Christians, but as ministers, to examine ourselves, whether we be in the faith. It certainly is possible, after we have preached to others, that we ourselves should be cast away! I believe it is very common for the personal religion of a minister to be taken for granted too. Ministers, being wholly devoted to the service of God, are supposed to have considerable advantage for spiritual improvement. These they certainly have; and if their minds be spiritual, they may be expected to make greater proficiency in the divine life than their brethren.

But it should be remembered, that if they are not spiritual, those things which would otherwise be a help, will prove a hindrance. If we study divine subjects merely as ministers they will produce no salutary effect. We may converse with the most impressive truths, as soldiers and surgeons do with blood, till they cease to make any impressions upon us. We may meditate on these things as Christians, imbibing our own souls upon them, without imparting that which we have received and fed to others; or, whatever good we may do to others,

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"During the siege of Jerusalem this stream was so much swollen that it can hardly be recognized as 'a brook.'

THE SPIRIT OF BEAUTY.

Where does the spirit of Beauty dwell?
Oh! said one, if you seek to know,
You must gaze around, above, below,
Far earth and heaven and ocean tell
Where the Spirit of Beauty loves to dwell.
But see, she comes with the early spring
And winnows the air with her fragrant wing,
Clothing each meadow, and hill, and tree,
In the bloom of her rich embroidery.
Ask her now are she pass away
Where on earth she delights to stay,
And the Spirit will pause, while earth and sky
Ring with tones of her glad reply—

"Seek for me in the blue hare-bell,
In the pearly depths of the ocean shell,
In the vapor flush of the dying day,
In the first faint glow of the morning ray;
I sleep on the breast of the crimson rose,
And hide in the stately lily's snows;
I am found where the crystal dew-drops shine,
No gem so bright in a diamond mine;
I bloom in the flower that decks the grave,
And ride on the crest of the dark green wave,
I'm up and away o'er earth and o'er sea,
Till there is not a spot from my presence free.

"I am seen in the stars, in the leaf enshrined,
And heard in the sigh of the whispering wind;
On the rippling breast of the jingling stream,
In the mellow glow of the moon's mild beam,
I fan the air with the bird's light wing,
And lark in the grass of the fairy ring;
My tints in the rainbow arch are set,
And I breathe in the fragrant violet;
Look where you may, you will find me there,
For the spirit of Beauty is every where.

"Now listen to me—For, such to say,
There is one dear spot where I fain would stay.
I love all things in earth, sea, sky—
But my own best home is a maiden's eye!
Oh! I could linger for ever there,
Sigh for another, or brighter sphere;
Larking for eye in her cheeks warm smile;
Round her rosy lips with their playful wile;
Roving at will through each golden curl,
That waves o'er a brow like an Indian pearl,
Shining at night on a blissful rest
Mid the spotless waves of her fragrant breast.
Seek for me there, for I love full well
With the young and the bright eyed maid to dwell.

"And look for me in the poet's mind,
Where I lie like a radiant gem enshrined;
Touching each thought like the rose's glow
That falls on the marble from below;
Filling the soul with an inward light,
A love for all that is pure and bright,
Till the mind where the rays of my spirit burn,
Glows like the lamp on a crystal urn;
And a thousand beauties till then unseen,
Flash into light on the Fancy's screen,
While thoughts that the many pass heedless by
Are stored in the heart's deep treasury.

"Know ye now where I love to dwell?
The mind is happy that finds my spell;
Blest to be happy! that finds my spell;
It roves aloft upon fancy's wings
O'er earth, in heaven, in sea or sky,
In the poet's song, in the maiden's eye;
To the mind that seeks I come at your sight!
Look where it may, it will find me there,
For the Spirit of Beauty is every where."

shall receive none ourselves. Unless we mix faith with what we preach, as well as with what we hear, the word not profits us. It may be on these accounts that ministers, while employed in watching over others, are so solemnly warned against neglecting themselves: *Take heed unto yourselves, and to all the flock, &c.—Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee.*

It is a very discriminating account of the work of the ministry that is given in the 2 Cor. iv. 5. We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus's sake. It may prove in the end that this is the character of every faithful pastor, and that every one that is not faithful preaches himself rather than Christ Jesus the Lord. It is true that some but a few gross impostors, would think of holding up themselves as the way of salvation instead of Christ; but there are more ways of our preaching, and the objects of our zealous commendation, while self is the governing principle of the whole discourse.

If worldly advantage be our object, whatever be the subject matter of our preaching, we certainly preach ourselves and not Christ. It is true, there is but little food for this lust in the far greater part of our congregations, whether in or out of the establishment; yet there doubtless are cases in which it is otherwise.—Some have made their fortunes in this way; and it such was their end they have their reward. If this had not been a possible case, Paul would not have disavowed it as he does: Not a cloak of covetousness, God is witness!

If we make the ministry subservient to a life of ease and indolence, we preach ourselves rather than Christ. We may get but little for our labor, and yet being fond of a life of sloth, (it a life it can be called,) it may be more agreeable to us than any other pursuit. It is from this disposition that many ministers have got into the habit of spending a large part of every week in gossiping from house to house; notpromoting the spiritual good of the people, but merely indulging themselves in idle talk. I might add it is from this disposition and practice that a large proportion of the scandals among ministers have arisen. Had there been no danger from these quarters, we would not have been met with another of Paul's solemn disavowals: Our exhortation was not of uncleanliness.

If the applause of our hearers be the governing principle of our discourses, we preach ourselves, and not Christ. To be acceptable is necessary to bring useful; an attention to manner with this end in view, is very proper: but if the love of fame be our governing principle, our whole ministry will be trained by it. This subtle poison will penetrate and pervade our exercises, till every one perceives it and is sickened by it, except ourselves. It will inflate our composition in the study, animate our delivery in the pulpit, and condescend to fish for applause when we have retired. It will even induce us to deal in flattering doctrine, dwelling on what are known to be favorite topics, and avoiding those which are otherwise. It is a great matter to join with the apostle in another of his solemn disavowals: for neither at any time used we flattering words, as we know,—nor of men sought we glory.

Finally: If our aim be to make proselytes to ourselves, or to our party, rather than converts to Christ, we shall be found to have preached ourselves, and not him. We certainly have seen cases of this species of zeal in our times: *Ye make many proselytes, things drew many disciples after them.* Nor do I refer merely to men who would be thought singularly evangelical and even inspired of God, who are continually holding up themselves as the favorites of heaven and denouncing judgment on all who oppose them; and the tenor of whose preaching is to persuade their admirers to consider themselves as the dear children of God, and all who disapprove of them as poor blind creatures knowing nothing of the gospel. Of them and their followers I can only say, if any man be ignorant, let him be ignorant. But men who have paid great attention to the scriptures, and who have preached and written many things on the side of truth, have nevertheless but given too evident proof that the tenor of their labors has been to make proselytes to themselves, or to their party rather than converts to Christ.

We preach not ourselves, but Christ Jesus the Lord! Let Christ be not only the theme of my remaining ministry, but the exaltation of him and the enlargement of his kingdom the great end of my life! If I forget thee, Oh my Saviour, let my right hand forget; if I do not remember thee, let my tongue cleave to the roof of my mouth!

For the Boston Recorder.

WHAT CHRISTIAN WILL DO LIKE WISE!

Mr. J. H. an aged man in G——, Ohio, had been for several years a Tract visitor, when he resolve I to collect the Tracts that had been distributed, and supply neighboring township, of which, in 1834 he visited every family, not one of whom, after his explanations refused a Tract. Encouraged and moved by a view of their spiritual wants, he commenced with 1835, to visit every family in the township and supply them with Tracts once in two months. He found 106 persons who professed religion, that were living in neglect of some of its plain duties. Forty-five family altars were erected during the year around which the morning and evening sacrifice is offered. Three day-schools have been established, making four in all; besides two flourishing Sabbath Schools; two Female prayer-meetings, two maternal Associations, and a Temperance Society, embracing all the township except three families; and forty-four within the year professed to have found Christ. In view of this success, this aged Christian has requested and been gratuitously supplied with Tracts, that he may in like manner visit other townships now very destitute of the means of grace, believing that God will still bless such efforts in the conversion of sinners to himself.

Question—Suppose one Christian in every congregation should thus labor, how nearly would it double the efficiency of the whole church of Christ? Who is responsible for such labors? "Lord, is it I?"

A VIGILANT TRACT DISTRIBUTER.

To Mr. J——H——of Pittsburgh, the American Tract Society granted the last year at several times no less than 170,000 pages of Tracts. He is a merchant in the heart of that great thoroughfare, with an extensive acquaintance and extensive as a Tract Distributor, and his report is truly an interesting document.

Among those to whom his distributions have been made, are the crowds of individuals who follow the rolling and lumbering business from the lakes and rivers, the Allegany and Monongahela and their tributaries away of whom live hundreds and removed from any church—the crowds of emigrants passing to all parts of the country, and the thousands of strangers, who, in the course of a year, visit an extensive Sabbath school, manufactories, mechanics, innkeepers, boarding houses, clergymen, missionaries, and pious ladies and gentlemen, travelling for their health, and officers and passengers on steam, canal, and other boats—teachers and pupils of new Sabbath Schools in different parts of the country,—African Sabbath Schools, and an African Temperance Society of 120 members—detachments of United States troops stationed at, or passing through the city—inmates of State's prison and country jails—on his own journeys—the poor lad or family on the road-side or mountain top, stage drivers, waiters, hostlers, &c.—country merchants and others, passing the Sabbath at the City Hotels, &c. &c.

In all these cases he has given one or more Tracts as the occasion seemed to demand, improving every suitable opportunity to add a word of Christian counsel, entreating the young especially, to read, reflect, and give their hearts to God. One farmer said that his children at home regularly waited for his return, and would not go to rest till the tract he carried them was read. A clergyman gives most hearty thanks for Tracts in his three congregations and four Sabbath Schools. To persons in manufactories Tracts given on Saturday evening have furnished the Sabbath day's reading repast. One neighborhood, where are many colliers, through a blessing on Tract distribution and other means, have a flourishing Sabbath School; almost all attend public worship, and now a new church is erected.

Besides these labors, this brother has sold nearly 200 Memoir of Page, to excite others to duty, circulated a great number of Temperance documents, &c. He says, "My means are not large; I have spent a good deal of business for a retail merchant, yet I find time, and that too, without much if any injury to my business, to do something for the good cause." At his request, 50,000 pages more have just been granted that he may continue his labors.

Let every Christian ask himself, What am I doing by such means to bless my dying fellowmen to whom God is giving access, as I am rapidly speeding my way to eternity!

The following charge to several Wesleyan Missionaries, was delivered by Dr. Fisk previous to their departure for their respective fields of labor. The London Watchman speaks of it thus—

"Both from its intrinsic excellence, and the most impressive manner in which it was delivered, it is likely to continue in the remembrance of those who had the privilege of hearing it."

We are of the opinion it contains many useful hints to all ministers and missionaries, and hence are induced to insert it here.

ADDRESS OF DR. FISK IN LONDON.

My dear young Brethren—I am here from my own choice, for the enjoyment of a pleasure of the highest order, but it is by request of your honored President, that I take upon me to address to you a few words of instruction and advice, on entering into a work, the importance of which is vast, and the responsibility overwhelming.

There are many points on which advice may be given, and on which I should be glad to offer a few hints, did time permit, but the lateness of the evening obliges me to adopt the greatest possible brevity.

The Bible which has this evening been presented to you, as a token of your being accepted by your elders as fellow-laborers with them in dispensing its truths, containing, as it does, all things necessary to form the faith and govern the conduct of Christians, cannot, of necessity, develope on many points more than general principles; but these may be easily carried into their minutest details by your own minds, if you are diligently attentive to the means of improvement with which God hath blessed you.

An Apostle and an Elder whose writings are contained in that book, giving a charge to a young minister of his day, admonishes him thus —"Take heed to thyself and to the doctrine, continue in them, so shalt thou save thyself and them that hear thee." The first idea that one would find in this admonition is—take heed to *personal piety*. Some appear to suppose that there are peculiar advantages to personal piety connected with the circumstances of the work of the ministry;—that having engagement only with spiritual matters, and every kind of secular pursuit having no claims to draw away the mind, a minister stands in little danger of losing his spirituality. But allow me to say, if you, my dear young brethren, have thought this to be the case, you will find that these to be very mistaken views. It will require the same attention and effort of mind to keep your individual piety alive, whether you are laboring in the word and doctrine, or working with your hand the thing that is good. Some may suppose that this remark does not so fully apply to the peculiar work of the missionary. He has left his home, his friends, his country, in a good degree his comforts.

He has relinquished every earthly pursuit, and like one of the tribes of Israel, has no inheritance other than that which is supplied by his brethren, who have taken his wants into his own hands, under engagements to provide for them. But you will find the same temptations existing in every place, and will need the same grace to keep you unspotted from the world.

It will be necessary for you to take heed to your feelings. Your rejoicings should be founded on principle, that it may not be shaken. It will be easy to rejoice in success is only a circumstance. It is impossible to labor faithfully without *apparent success*. We need not have success in order to be happy—we should be happy in order to attend to it. We know enough of the connection of cause and effect to see the influence of happiness on success. A settled principle of love of God operating in the soul will give a tone or spirituality to public ministrations, and no superficial unction will rest upon the work. Circumstances of success are greatly encouraging, but other circumstances should be borne with thankfulness. I will mention a passage which I have found in a similar case, much to the point, and to which I have found it necessary often to refer. It will be of singular use to you if you get it engraven deeply on our recollection. When the seventy disciples whom our Lord sent out to preach, returned—Luke x. 17—saying, Lord, even the devils are subject unto us in your name, for the kingdom of Heaven is at hand, returned, on one occasion, to their Master, they appeared much interested in their success. The spirits are subject to us.' What said the Saviour! *In this rejoice not*, but rather rejoice that your names are written in heaven.' God grant, my brethren, that you may see Satan fall as lightning from heaven'—that the spirits may be subjected to you—but in this rejoice not. *Rejoice rather*, that your names are written in heaven.

Allow me to remind you, that you are called to be laborers in the vineyard of God. If those who stand by, and observe you with no friendly eye, suppose that the ministry is a life of ease, you will find that to be your own proper work, you must labor hard. You must dig deep in the mines of scripture truths. Things new and old are to be brought forth, in order to substantiate your claims to the character of scribes well instructed, and workmen that need not be ashamed.—Not indeed, the light and gaudy popular regard; but truth—solid, weighty, pure; to enrich the hearers, to save souls. Truth often offensive too; for it said the teacher sent from God, they hearken my words, neither will they hear yours. Your own reputation is nothing. You have no character to gain or lose. You have given yourself to God. As the amiable Fletcher says,—'God self and bad self must both be denied.' And remember what your venerable father has said,—'You have not to preach so many sermons, nor fulfil so many appointments, but to save as many souls as you can, therefore spend and be spent' in the work.' Visiting the flock in addition to preaching, is an essential part of your duty. You have done but half your work when your pulpit ministrations are ended;—to follow up laborious studies and laborious preaching by the labor of visiting, as it should be, yourself require a spirit fully consecrated to the labor of your duty.

Allow me also to remind you, that you offer yourselves a sacrifice on the missionary altar, you must therefore cultivate the spirit of martyrs. Hearing that some of you are appointed to stations, I am much affected by certain associations connected with a young man sent to that country by the Methodist Missionary Society in America. Commencing one day, just before his departure, with his friend, he said,—'I go to that land of death, but if I die, you must come and write my epitaph.' It was asked, what shall I write?'—'Write said he, 'though a thousand fall, let Africa not be forsaken.' He went; he fell indeed, and Africa is not forgotten. Go my brethren—go in the spirits of martyrs; go, 'Though we fall in the field, let not the heathen world be neglected.' We read in history of a city so strongly fortified by a wall so high and a ditch so deep, that the besiegers had no other means of entering than by allowing so many men to fall as would fill the ditch with dead bodies, and raise a pile over which the survivors might march into the city. This may be your case. You may go to fall. Your part of the work may be to prepare a passage for your successors. Here learn a lesson from your own immortal Nelson, who, on a deeply interesting national occasion, exclaimed, 'Victory or Westminster Abbey!' So you, Victory or Heaven; nay, 'Victory and Heaven!' for death itself is victory, —and death is the gate of Heaven.

I should do you injustice, if I were to suppose that you had undertaken this work under the influence of any improper motives. It is possible, however, to offer up body, soul, and spirit, and yet afterwards to lapse into a state of mixedness of motives. If time eye be single, thy whole body shall be full of light! but is there no danger of the fine gold becoming dim! In many stations the missionary must be conscious of superiority; he must exercise authority and rule; he must assume and bear a publicity of character, that, 'his soul that is lifted up is right in him.'

Let him remember the greatness and importance of his work; he is a messenger of God's mercy to a sinful, perishing world; an ambassador of the King of kings. O my God what am I! My brethren, what are you! what are your fathers houses, that God should thus employ his servants! Sink into the dust and cry, 'Who is sufficient for these things!' Think again on the weight of responsibility this work involves. In the day of judgment it is enough to have one's own blood upon one's head, but to have the blood of souls into one's skirts,' how fearful a weight of accumulated condemnation! Will it not make even the tender heart retractable. Let us think of this, and then, *if he can, be lifted up in his mind.*

There are many things I should have liked to say, if perceive time will not admit. However, while I speak of motives, allow me to add another caution. Some young men are in danger of entertaining their ideas of the romantic anticipation of this work. Let not this deceive you. You will find nothing of romance in your own proper work. Be careful, lest the realities of your work be found so different from your anticipations, as to fill the mind with disgust or indifference.

But is there no bright side! Yes, blessed be God. Although unlike the display of ordinary pictorial representation, the light is in the distance, and it is so bright that it makes even the dark luminous. Through all the shade, we look to regions where God is the everlasting light, and the days of mourning are ended.' There are crowns of glory for distribution among those who fight the good fight, and finish their course, and keep the faith. O! our fathers have left their hands upon you—and Christ has laid his hand upon you; yes; and his hand will be with you for good. It is even upon you,—and if you are faithful unto death, and unto death, he will give you with a diadem wreathed with trophies of redeeming victory, and studded with stars of magnitude in glory, as the consequences of your having turned many to righteousness.

Permit me, in conclusion, to say, remember the vows of God are upon you, and more than ever you are bound by engagements the most solemn, to be entirely devoted to God and his work. May all the necessary assistance be rendered to enable you to perform forever your vows unto the Lord.

The service was concluded by the Rev. W. Shaw of Leeds, and the Rev. R. Reece, who successively offered earnest prayers in behalf of the missionaries, in which the congregation appeared to unite with great fervor. The interest of the service was sustained throughout, and a devout and holy feeling seemed to pervade the whole assembly, all of whom appeared to be deeply affected, to respond to the sentiment, 'The best of all is, God is with us.'—*Weekly Messenger.*

HOLY AND PROFITABLE SAYINGS.

[Taken from a broad sheet in the British Museum, dat. d London; printed for D. M., 1678.]

We should always abhor sin, more in regard that it is hateful to God, than because it is hateful to us.

Let, O Lord! the great change be wrought in us, before the great change come upon us.

If we cannot make others better, it should be our special care that others should not make us worse.

As none can come unto the Father but by the merit of the Son, so none can come to the Son but by the Spirit of the Father.

We acknowledge this mercy, that God doth not take us out of the world; but we should desire this one mercy more, that he would take the world out of us.

It is our duty to know God; our safety to fear him; our grey to resemble him; our stability to trust him; our security to love him; and our felicity to love him.

Let us die to sin that lives in us; and live to Christ who died for us.

Let us choose to suffer rather than sin; for we may suffer without sin; but we cannot sin without suffering.

Many men, attention to outward things complain of want; and yet in truth want nothing but thankful hearts for what they already have.

Though God does not always deliver his people out of trouble, yet he delivers them from the evil of trouble, the despair of trouble, by supporting their spirit; nay, he delivers by trouble, for he sanctifies the trouble, to cure the soul, and by less troubles delivers from greater.

It is the peculiar wisdom of a Christian to pick arguments out of his worst condition to make him thankful; and if he is thankful he will be joyful.

CHARLESTON, S. C.

FRIDAY, AUGUST 26, 1836.

TO CORRESPONDENTS.

"Kentor" is received, and we have been much amused at the graphic manner in which he castigates a *cert ain* Editor. But we think the publication of his article would only serve to attract attention to one who is too insignificant, and at the same time quite too vulgar for public notice.

We must decline the publication of "A Baptist," as we have already the communication of "Roger Williams." The controversy has become too personal. We think that each of these writers will, upon reflection, acknowledge the correctness of our course, when they learn that they are not only members of Baptist churches,—which each of them seem to doubt—but Baptist Ministers.

A GOOD EXAMPLE.

We have lately received from a highly esteemed brother, the names of *twenty new subscribers* to the Southern Baptist, and the money for one year's subscription in advance. Cannot some others of our friends imitate so good an example! If those who can, would take the trouble to "do likewise," our paper would soon be placed upon a footing which would warrant us in engaging as Editor, one, whose name alone, we are sure, would be sufficient guaranty to the Baptists of this State, that the paper would be conducted in such a manner as to ensure universal satisfaction.

THE CHRISTIAN REVIEW, No. 2.

We notice this work, the pride of the denomination, not for the purpose of reviewing the Reviewers, but for asserting its worth, and commending it to the regards of every intelligent and literary man, of every christian, and particularly of every clergyman. The utility of an able review is inestimable. Time and means forbid the perusal of all of those works which are worthy of review, and a want of acquaintance with modern languages, prevents the knowledge of much that is valuable in languages not our own. These deficiences are in a great degree remedied by a work of this kind, and more than remedied, for whilst we are getting the substance of one work, we are also getting the knowledge of the Reviewer. We should not of course pin our opinions upon those of Reviewers, but we will get much to enable us to form correct opinions for ourselves. We know full well the kind of a hint better than the one we are noticing. Every writer has displayed acquaintance with his subject and given evidence of scholarship. Erwan is fully competent to the Review of Wayland's Moral Science; a work objectionable to Southerners, for its chapter on personal liberty. He has, we think, pointed out that which is objectionable in fact and in philosophical accuracy, and corrected that which is erroneous. We agree with Erwan in his difference with Wayland on conscience. This faculty does not *determine* what is right, but performs its office when right is *determined* by the *judgment*. We think this difference important, for too great leniency is manifested to conscientious error, from Wayland's view of this mental state. We neither agree with Erwan nor Wayland, in the remark that we are not morally bound to fulfil a promise made to a party not an intelligent moral agent, when peril is incurred. God makes no such exception to his law; this is positive, "thou shalt not lie," and 'twere better to die, than to live with a moral spot on our hearts. Utility should never be a standard of right, we cannot tell what is useful 'in the long run.'

2d Article. *The Review of Brownlee on Popery.*—The Reviewer ably and beautifully shews the nature and genius of christianity. It grows best and flourishes most unencumbered by state policy and power. *Our country* therefore is best adapted to its genius; his reflections here are judicious. He thinks that our republic deprives the "monster Popery of its horns," and that as long as it exists, that "these horns can never grow." He would oppose Romanism with sober argumentation, and with charity and benevolence.

3d Article. *The Review of Whewell's Astronomy and General Physics.*—This is valuable, enlarging the understanding and the affections. It contains facts and thoughts to kindle a bright, or flame of devotion on the christian's heart and to bring the rebel to submit to a *great* God and a *good* God.

4th. Article. *The Review of Beecher's Plea for the West.*—This contains matter for grave consideration and prayer. The mighty West is the place of deposit for that mighty influx of foreigners, that like a tide is pouring o'er our land. The West will have the balance of power in her hands, and exercise a controlling influence over the destinies of our nation. This influence will depend on the moral character of its people. The "plea" asks for Colleges, Theological Institutions, and an enlightened ministry, and asks of the proper people, the inhabitants of the *North*. The Reviewer urges Baptists to respond to it, for they have a greater interest there than any other denomination apart from the considerations of the Plea.

5th. Article. *The study of the German Language with its advantages and disadvantages.*—The author writes beautifully upon the importance of a correct knowledge of language as the medium of communicating ideas. He asserts that a radical acquaintance with our own language will result from a knowledge of German. The acquisition of this at once introduces the student into the widely cultivated fields of science and literature and biblical research. The most profound Commentators, the best Lexicographers are Germans. Systems of theology containing profound views, are to be found among them. The best Hebrew and Greek grammars are to be found in German. The dangers are the introduction of our minds to the neology and other errors of the German school. The author thinks, that the greater danger consists in the fascinating literature of that people, but both may be avoided by the praying student. The article is a great treat.

Article 6. *Review of Tholuck's John, as translated by Rev. A. Kaufman, of Andover, Mass.*—This article is useful to the critical student and Theologian." The Reviewer is a good reasoner and critic.

Article 7. *Review of Codman's Visit to England.*—The Reviewer notices with much judgment this simple narrative. He shows the great advantages Baptists have over every other denomination in sending missionaries to Europe, from the fact that their form of government is republican, and from its nature opposed to State control. Codman gives interesting facts in relation to Catholics. Rome is about to die, Catholicism is expiring in Europe and Catholics are looking to America. Episcopacy in England is haughty and commanding. Uphold by national power, it forgets dissenters, and does not recognize them as the disciples of Christ. The Reviewer says this arrogance must be humbled. Dissenters have but little union in Britain; and the Reviewer thinks that it is folly to talk of open communion, whilst pedo-baptists are taking each other by the ears.

Article 8th. *American Bible Society.*—The Editor gives the entire proceedings of the Board of Managers of said Society, the counter reports of Rev. Cone, and the acts of the Baptist Board of Foreign Missions. He thinks the resolutions of the Society which exclude Baptists from a participation of its overflowing Treasury, were undeserved as referring chiefly, if not solely, to immersion. He advises union and a spirit of charity among our brethren.

Article 9th. *Devoted to Literary Notices.*—We are glad to learn that a new and elegant edition of the Memoir of Boardman, has been published. We would be pleased to see this book in the hands of every Baptist, and think it would be the best thing we could do to give to leading antinomians a copy of this work. His pure spirit would melt them to sympathy and effort for and in behalf of the Heathen.

"NOTICES OF FLORIDA AND THE CAMPAIGNS, By M. M. COHEN, AN OFFICER OF THE LEFT WING."

This is the title of a work which has just made its appearance. The author is a gentleman of the bar, and a representative of Charleston in the State Legislature. When the call was made for volunteers to protect the defenceless inhabitants of Florida from the tomahawk of the ruthless savage, he was one of the gallant band who went from this city for that patriotic and manly purpose. He holds the pen of a ready writer, and describes in glowing language, not only the scenes in which he was personally engaged, but from the information derived from others, details the events generally, connected with the Florida war, from the death of Gen. Thompson to the disbanding of the South-Carolina Volunteers, at the end of the campaign. His description of the scenery in the "Land of Flowers," is beautiful, while the moral reflections which are made upon various occurrences, do honor to the heart of the writer, and show that he is susceptible of the finer feelings of humanity. The work is also interspersed here and there with genuine attic wit which will force a smile from the most sedate.

It commences with a historic sketch of the settlement of Florida, and of the late Indian outrages and their causes in that Territory, and is accompanied with a new and excellent Map compiled from the latest authorities, in which the new countries are laid down, and describing the routes of the different divisions of the army, which tend much to illustrate the military operation of the troops. A portrait of Oscola, or Powell, also embellishes the volume. Upon the whole we are much pleased with the work, and recommend it to the perusal of our readers.

We give the following extracts, entitled,

Thoughts on the Scene of Dade's Massacre.

"I have heretofore (page 69 to 78) fully described this heart-rending event, and yet I must pause a moment at the graves which Gen. Gaines has made, and pluck away the weeds, where only saddest flowers should bloom, and weeping willows bend. How still! How solemn the scene! Its profound repose, interrupted only by the low wind, which moans as if in sympathy with sighs. The very waters come not gurgling and foaming over cataracts, but flow as gently as *tears*! Man here *holds his breath*, or speaks only in whispers. All is quiet, motionless, save where, scared by the presence of the living, the harshly screaming vulture wings its flight from the sepulchre of the dead.

Why is it, when all is dark within the mind, that the glare of light breaks offensively on the view? Does not the saddened soul seek unison e'en from inanimate creation? Here, the blue of this sky should be as deep as the green of these pines is dark, or mourning clouds intervene between the war-stained earth and the peaceful vault of heaven. How is it then, that the great eye of day has the hard-heartedness to look down gaily on a land wet with human blood, and on which only sorrowing night should shed her dews? Oh! out of place is all this lively lustre

"——of the Sun,
Can he smile on such deeds as his children have done!"

Or is his vermeil hue but a blush for their butchery! Alas! What need of looking up and interrogating the distant arch, or its presiding planet! Do but look down upon the near and lowly hillock, 'neath which heroes are interred, and ask of it their story. You may read it in that soldier's belt, these cartridge boxes, this shoe, *with the feet bones yet in it*. Here, near the unfinished triangular stockade, lie the oxen, yoked—there rests the gallant steed, his bit unchamped—next him a little dog, who could not recognize the mangled features and once familiar

ar form of his master, and faithful to the last grasp, came to die by that master's well known war horse.

"We gaze upon these things, and we gaze upon each other, but we speak not—deep feeling chokes up utterance! Curiosity in the soldier yields to grief of heart and awe, and these give place to indignation. But why prolong regrets unavailing!

"The tyrannous and bloody act is done;
The most arch deed of piteous Massacre,
That ever yet this land was guilty of."

Let us therefore leave the dead in the wild wilderness, that we may hunt out their murderous foe, and wreak our vengeance on forms less savage than their souls."

"To day, we revisited the 'scene of Dade's massacre, and no man but lingered as if his

"Heart was in the Coffin there with Cæsar,
And he
"Must pause till it come back to him."

"Over the hillock, wherein were interred the last mortal remains of Dade and his officers, might be seen to lean, one who had known them long and loved them well. Folding his arms on his grief-surcharged bosom, as if to repress its swelling sighs, mournfully shaking his head, and pulling his forage-cap low upon his brow, as tho' to conceal his private regrets from the public eye, he would retire to some distant shade, and there relieve his choaking emotions. The solemn silence, the sombre scenery the soldiers curiously examining the pines which were raked by the cannon more than twice the height of the tallest Indian—our men gathering up relics of the dead—treasuring a button from the uniform of an officer, extracting a bullet from the triangular stockade—that unfinished defence itself, a *breast* work scarce *knee-high*, filling volumes, contrasting with the few and faintly uttered comments which we had to each other on what all, but two we, understood to be speak of haste or despair;—the grief depicted on visages whereon sorrow or sympathy hardly made their visible temples—the "mute" and, and owning "no dividual being"—these, all these audibly said that the tribute of a tear, was not indecorous even in grown men and gallant ones. I tore myself away from this Aceldama, almost envying Genl. Gaines the chance of the conduct which, placing him earliest on the spot, had conferred upon him the proud, sad privilege of gathering up their manes. These funereal rites are described in a manuscript poem, whence the following verse is extracted.

Lonely and sad is the spot where we laid them,
In the land of the savages there mouldering away,
No stone marks their graves but men's ey has made them,
A tomb in our hearts that will never decay

It may not be uninteresting to add that Major Dade's soldiers were generally from the middle states and from that green isle which has so often furnished more than Erin's quota of heroes and martyrs. But

"We give in charge,
Their names to the sweet lyre. The historic muse
Proud of her treasure, marches with it down
To latest times; and Sculpture in her turn
Gives bond, in stone, and ever during brass,
To guard them, and immortalize her trust."

Till then, *Dade county*, shall be their memorial, and no youth may learn the geography of Florida, and not know the history of their martyrdom. The parent, as she aids her little one with his school day task, shall repeat to him the incidents of the massacre; mingle tears of sympathy for the sex of the one and the age of the other, shall wet the map, and even the fiercer passions of man swell the bosoms of the mother and her child."

FOR THE SOUTHERN BAPTIST.

We believe it to be the wish of many intelligent persons of the States of South-Carolina and Georgia to unite their efforts in the great purposes of Education. There are good reasons for such union in the present condition of our denomination. There is lack of that disposition, intelligence, and agreement in sentiment, in each State, which will forbid the undertaking of any general plan to advantage, singly. There is much denominational power in each State, but it cannot be brought to bear upon educational purposes with good success. There is need therefore of concentration of power, or union of forces. to accomplish those things worthy of our denomination and of the cause connected with it. A Baptist College and Theological Institution are needed in these sister States. Carolina has been toiling to accomplish the latter object for years, and has reared nothing more than a starveling. It seems impossible to place the Institution on a permanent basis. Georgia has a school, but not of the character we need. If the Union is effected, our objects are secured. Can it be doubted Brethren Mercer and Johnson do speak in the Baptist and Index on those points.

BEASLY.

REVIVAL.

The following is an extract of a letter from Dr. Fox of Charlotte, N. C.

"There is a great revival of religion in the neighborhood of the Flint Hill Baptist church, York District, S. C., about 12 miles from this place.—About fifty have been buried with Christ by Baptism, and eight others have gained the fellowship of the Church and will follow their Lord at the next meeting. Bro. James Thomas is the favored embassador in this glorious visitation; though many of the converts profess to have received their awakenings during the labours of bro. James Osburn of Baltimore who has often visited us, and at one time, remained with us about twelve months. Permit me to assure you, that no uncommon effort—no human excite to arouse the animal passions has been used—nothing but an impressive and faithful exhibition of the blessed gospel, accompanied with, and guided and controled by Him who has said, "Lo I am with you always, even to the end of the world." This revival has been marked by no extravagance of any kind. A most profound solemnity pervades the whole assembly; you can look no way, but you perceive the falling tear, or hear the deep fetched sigh, indicating the newly implantation of that life, which shall never die."—*Biblical Recorder.*

THE WIDE GATE.

A few evenings since, in passing one of the Philadelphia theatres, our attention was attracted by a crowd patiently waiting in the cold, to press into one of its wide doors. The crowd was motley; there were young and old, male and female; well-dressed and ragged, and yet they were alike eager to obtain a first entrance upon the door being opened. By the light of the lamps we could easily discern, from the opposite side of the street, those words, in large letters, written over the thronged doorway. How significant, we thought, was the scene!—The way, patient in the more there encountering the cold to obtain an entrance upon the pit, were in all likelihood a part of that great multitude who sacrifice every thing while they crowded the broad way in "going down to the pit." They were those who bore not the yoke of Zion, and were seldom if ever found worshipping in the temple of God. Yes, we thought, they were precisely those who, in a more common sense than they imagined. Youth and age, male and female, were alike eager in urging their way through the "wide gate." It was easy to perceive that the frequenters of a theatre and the friends of God were two totally distinct classes of men; their characters are different; their pursuits different—their sources of gratification different. It is incredible, that men who can spend three hours in a theatre without weariness, and can consider the wickedness of one hour spent in the house of God, have never been illuminated from on high or endued with a spiritual relish; it is incredible that they who resort to a theatre, to see virtue caricatured and licentious intrigues justified, to hear the word of God tortested and the name of God profaned, can be of the same class with those who reverence God, stand in awe of him, and obey his statutes. No; the theatre and the church are as far apart as the spirit of the world and God; great gulph is fixed between them, perhaps significant of the gulph which shall finally divide between the votaries of Thespis and the friends of the gospel.

Health of the City.—The Weekly Report of our Board of Health up to yesterday, shows the continued good health of Charleston. We have had, in fact, fewer cases of the ordinary bilious remittant and country fever, than our bills of mortality have usually exhibited. The country as well as city has continued throughout the season almost entirely exempt from disease. We have every prospect, therefore, of the early resumption of the Fall business, which promises to be uncommonly extensive, indicative of the increasing prosperity of our city.—*Patriot.*

Frost in August.—We learn from the Quebec papers, that on the night of Tuesday week, a sharp frost visited the neighborhood of that city, and that in some places ice formed to the thickness of a dollar. We were that night at St. Johns, Lower Canada, and found a fire in the parlor very comfortable. On Wednesday morning, the passengers who arrived at St. Johns in the steam boat Franklin, told us that they had "suffered much from the cold on their way from Whitehall. The potato vines were turned black from the severity of the frost.—*N. York Com. Adv.*

TEXAS.

The information from Texas yesterday, by the schr. San Jacinto, Capt. Henry, is that on the 8th inst. the Mexican schr. Matilda had arrived at Galveston (under charge of a prize master, captured by the Texian man of war Wheelwright) bound from Sisal to Campeachy with flour, corn, beans, and sugars; the Terrible had chased on shore and destroyed one or two other shooners, names not known.—The Texian army, 2,500 strong, commanded Gen. Rusk, had recently encrated at or near Matagorda, and by this time are far on their way to Metamoras. Col. Mehia, one of the prisoners captured at San Jacito, died at Galveston on the 8th inst.—*Lou. Adv.*

HORRIBLE.

A few days since, a party of Lownds county, (Ga.) volunteers, fell in with a party of Creeks near the Florida line, and killed ten warriors and took eight women and children prisoners. The prisoners were taken to a house under guard. In the evening one of the squaws was observed to give her children drink from a coffee pot. Shortly after she obtained leave of absence, and not returning search was made for her, but she had made her escape. Her children were all found dead, from poison administered by their unnatural mother.—On Wednesday the 2d inst. Col. Wood of Randolph, Ga. with only thirty eight men under his command discovered a large party of Indians in a swamp—The savages challenged him to come into the swamp for a "fair fight." Notwithstanding his inferiority in numbers he boldly charged upon them. After a desperate engagement, hand to hand, the savages fled in all directions. Twenty-seven warriors were found dead on the field of battle, and many more are supposed to have been killed and wounded. Before their flight they strangled their children stuffing their mouths and noses with mud moss. The children were found in that condition after the battle was over.—*Tallahassee Floridian, Aug.* 13.

A gentleman who arrived on Thursday from Key West, brings intelligence that a vessel commanded by a Spani rd and an American, recently landed on Sugar Loaf Key, full of negroes supposed to have been purchased from the Indinoles in exchange for ammunition. The people at the Key, had not force enough to arrest the miscreants.—*Ibid.*

COLUMBUS, Aug. 18.

The Troops.—We have received no intelligence of actual fighting below, since our last publication. The Indians have been so roughly handled in that section, that they seem disposed to fight shy and do their hiding. We have been informed that a portion of Maj. Alford's command of Thursday of last week trailed a company of Indians down the Kitchefonee swamp, to where they crossed the Flint River. The Indians, from the fresh signs, had just passed the river. Their tracts were plain and thick on the West bank and their rafts were lying on the other side, apparently drawn up and not yet dry. The pursuers were but little behind, but were unable to pass the river, without going ten or twelve miles. They immediately made for the crossing place above, and expected still to be able to overtake the flying party of savages, as they had spent many miles to a swamp, through open pine woods. Nothing since has been heard from them.

According to the order of Gen. Sanford, which we see published, Capt. Hantz is charged with "protection and destruction," of a party of Indians that have been rolled from the Chickasbatchie Swamp, and taken their course down the Flint River. Maj. Alford is ordered to post one company of his command at Fort M'Creary, and with the remainder to form flying camps, (he wont be in pursuit of the enemy,) so disposed as to secure supplies, afford protection to the inhabitants and exterminate the enemy. Capts. Kendrick and Calhoun, will, until further orders, occupy their present position near Lawhon's, in Lee county. Capt. Beasley will join Capt. Jernigan at Lumpkin, and act under the orders. The Columbus Guards have been ordered up to this place, and arrived on Sunday last, vexed to death at their "ingloious service;" and little disposed to be sent again to battle with "the fleas."

BALTIMORE, Aug. 15.

STEAMBOAT EXPLOSION AND LOSS OF LIFE.

We learn from a passenger, who was on board at the time, that the steam boat Motte, while on her passage up Tuesday afternoon, at the foot of Bonaparte's Island, four miles below Parkersburg, Va. The explosion was fearfully fatal in its effects upon the passengers and hands on board. When our informant left, there were ten persons known to be dead, and five more not expected to survive; besides which, several were missing, supposed to have been lost.—Among those killed, as our informant states, was a young man by the name of Adams, of Pennsylvania, who had just finished his education and was returning to his parents. This was the first trip of the Motto up the Ohio. The cause assigned of this fatal calamity is, that the boat struck a bar and was foiled in her effort to ascend and in the act of making a second effort to accend the obstruction, her engineer is reported to have declared that she should go over or burst her boiler—the latter alternative was unhappily realized; and in the waste of human life which ensued, the fate of the engineer himself was sealed—he being among those who were instantly killed by the explosion. This is one of the most serious calamities of the kind which has occurred for some time; but the great and increasing frequency of explosions—all more or less injurious to property, if not fatal to persons, is a strong admonition of legislative interference.—The law must be interposed as a shield to protect the public against the foolhardy temerity of engineers and their criminal negligence or disregard of life. Nothing but certain punishment for offences of this kind, will serve to check their precipitation. And in this as in all other cases of criminal should be remembered by all our lawgivers and conservators of public weal, in casting out an adequate remedy for the evil, that is the certainty rather than the severity of the penalty, that most effectually checks transgression.—*Patriot.*

Shipwreck.—Among the items of ship news brought by the New-Jersey at Boston, we perceive the following: "The Cherub, Scott, from Charleston for Amsterdam, was thrown on her beam ends in a heavy gale, June 15, lat. 41 30, lon. 45, and abandoned 20th, in a sinking condition; crew taken to Liverpool, by the Amity, from Laguira."

Loan to the Bank of the U. States.—The Paris Journal du Commerce of the 7th ult. has this paragraph, shewing that the Bank of the U. States have negotiated a loan in Paris, for about two millions and a half of dollars.

"There has been issued on the Exchange the bonds of a new loan of 12,500,000 francs, made at Paris by Messrs. Hottinguer & Co. on account of the Bank of the United States. This is the first American loan contracted directly at Paris."

Indian Murders in Missouri.—The St. Louis, Miss. Bulletin, of July 18th, states that the bodies of two men had been found dead in the barren field near Grand River, also three women, all murdered by the Indians. Several others also have been carried off. Several volunteer companies of the State have been called out by an order of the Adjutant General, dated City of Jefferson, June 28.

The Creeks.—The Columbus Enquirer of the 18th inst. says: "We have nothing further to communicate this week in relation to the Creeks near the Florida line. The Columbus troops, returned to his Head Quarters in Columbus, after an active and fatiguing tour among the swamps below this place, without meeting with any Indians. The presumption is, that those of the Indians who still remain out, and were on the Georgia side of the Chattahoochee, have returned to the swamps in Alabama. We learn from the contractors that a large party of about 3000 will start between the 20th and 25th inst. and that the whole nation will move in convenient parties within sixty days at furthest. Gen. Jesup is using great exertions to get off these troublesome people; and for his active, prompt and energetic movements in this branch of the public service, he deserves and will receive the approbation and thanks of the whole community.

Duelling.—The French Court of Cassation has recently decided that the mother of a young man killed in a duel, could maintain an action for damages against his antagonist. A righteous decision in every point of view, and one that will go far, we hope, to the suppression of that absurd, wicked and monstrous custom.—*N. Y. Com. Adv.*

A slight shock of an Earthquake was felt in Milledgeville and its vicinity on the morning of the 17th inst.

AUGUSTA, Aug. 24.

Assassination.—Mr. Joseph Stallings, of Beach Island, S. C. was shot, week before last, by one of his negroes, his blacksmith. The negro had been a runaway for a considerable time, and getting a gun, way-laid his master, and shot him dead, nearly the whole load going directly thro' his back. The negro has been arrested, tried, confessed his crime, and paid the penalty of the law for murder, we learn, on Friday last.—*Cour.*

French Indemnity.—On inquiry at the Treasury Department, (say the Washington Globe,) we learn that all the money received in France on the four first instalments of the treaty has reached this country; and that as soon as the nett, proceeds can be ascertained, the residue, not paid out last May, will be paid to the claimants at the several places, at which public notice will in a few days be officially given.

INDIAN HOSTILITES.

The following is another sample of the sort of *hostilities* which are too often the cause of alarm to a whole frontier, having their origin altogether in the misconduct of vicious white men:—*National Intelligencer.*

From the Missouri Republican.

THE GRAND RIVER MURDERS.

On hearing of the murders lately committed upon Grand river, in this State, Colonel Kearney, of the dragoons, despatched Captain Dunning, to inquire into the particulars of the affair. His account has been communicated to the Executive of the State, and is as follows:

"The party of Pottowatamies were emigrating from Skunk river, on the Mississippi, where they spent the last winter with their family, 6, to join those of their nation now on the opposite side of the Mississippi river, and that they had engaged in the affair were out as a hunting party, for the purpose of killing provisions for the use of their families; that on the preceding evening, they were visited by five white men, who came to their camp with whiskey for sale, but that they refused either to purchase or be treated with it. About daylight, on the morrow, on which the transaction took place, they discovered that eight of their horses were missing, and saw, by the signs, that they had been taken by the Sacs and Foxes, and took the trail, immediately in pursuit of them. After traveling six or eight miles, they saw a smoke in a thicket, where they found their horses in possession of the same white men who had been with them the previous evening, when a Sac, who had a Pottowatamie wife, and who was living with the nation had proposed to the white men and claimed the horses; this he had scarcely done before he was shot by one of the white men, who he raised his gun and shot also. Another white man then shot a Pottowatamie through the folds of a silk handkerchief he had around his head so as to cut the skin, by which he was so stunned as to fall, when one of his companions, supposing that he had been killed also, shot the man who had killed him, when the remaining three ran off and left the Indians in possession of the horses they had taken from them, the ropes and bridles with which they were confined, and a gun, belonging to one of the men who had been killed. The ropes and gun they have given up to Major Davis, their agent."

We learn with great satisfaction, (says the Baltimore Federal Gazette,) that the arrangements are about being made to run a line of packets between Savannah, by the way of Charleston and Baltimore. And it gives us additional pleasure to be enabled to state, that the capital necessary to carry this plan into execution, has been subscribed at the South, and that the boats are to be built in Baltimore on this new arrangement, and we consider it of the high st importance that our Southern brethren have made the first move to effect a direct communication with Baltimore, as it affords the best evidence of what we have always believed, and what we now feel fully authorized in saying that the Southerners must prefer the direct route to Baltimore, to the present indirect one, with the numerous trans-shipments from boat to boat, accompanied with crowding and other inconveniences.

NEW-ORLEANS, AUG. 16.

We have to acknowledge the receipt of a letter under date of Galveston, July 9, from W. P. Bradburn one of the Kentucky volunteers, who left the city some weeks since in the schr. Hall. The volunteers are represented to be in good spirits, and resolve never to see the flag presented them by the ladies of Kentucky, fall into the hands of the "bloody Mexicans." Most of the information which this letter contains in relation to Texas, had been anticipated by previous arrivals. It is said, however that Gen. Houston is spoken of as the next president.—*True American.*

Excellent.—The Norwick, Ct. Aurora relates a curious anecdote, consisting of the following facts:

A poorly dressed man entered one of the churches of that city a few sabbaths ago, when one of the congregation directed him into the gallery for a seat; a moment after a well dressed stranger entered, and was invited by the same individual to a seat at the head of his pew, the broad aisle. In a few minutes the services were commenced, when the clergyman read from the 2d chapter of James: "For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him sit thou here in a good place, and say to the poor, stand thou there, or sit here under my footstool," &c.

SEA SERPENT.

This creature was seen in the inlet between Mount Desert Rock and the main land, on Saturday, by Capt. Black of the fishing schooner Fox, of Sedgwick. Capt. Black is an elderly man of intelligence and veracity. He says that he was within fifty yards of his vessel's stern for an hour; that at least sixty feet of his body was exposed while in motion, and that he must be at least twenty feet longer. The head was one yard or three feet above the surface, it was precisely like the head of a large snake, and the neck was smaller just below the head, in this particular resembling the snake family; his color was perfectly black and looked like a porpoise. When in a state of quiet, about one-third of his diameter was exposed, and Captain B. judged that the exposed part was about the size of a half barrel. There were no protuberances, but when in motion it answered the description of the humps. The Captain attempted to near him, but the noise of the boat alarmed him, and he sunk and arose at some distance off. If he had had a gun, he thinks he could have killed him. He is going again immediately preparing to give a full details. He has never believed in the existence of the monster, but is now ready to make oath to the above statement. There were with him a man and a woman.

At the Bucksport Hotel is an old woman who was in the boat with Parson Cummings in the revolutionary war, when he saw the serpent, and her account coincides with this. One information comes from a gentleman of this city, who conversed with Captain Black at Bucksport.—*Bangor Advertiser.*

UNMARRIED LADIES IN DEMAND.

A correspondent of the New-York Commercial, who writes from Cassville, in Wisconsin Territory, says:

A great disparity in numbers prevails between the sexes. Three-fourths of the population, for miles around, is of the bachler mould. Marriageable ladies consequently are in great demand. A married lady told me she had acted as bridesmaid at three weddings within the last year, for the want of an unmarried one to perform that service. In two of the cases the brides were fourteen years old; the other twenty. At Dubuke the proportion is said to be seven to one; and the gallant editor of the Visitor; judge of the Court too; and other officials, permitted to take the hand of the first fair emigrant who shall arrive! No unmarried female who has entered her teens, can remain single longer than a few months after coming into the territory.

Receipts for Southern Baptist.

The following persons have paid three dollars each:—J. H. Baker, J. Hendon, Mrs. E. J. Hendon, Mrs. Bair, M. Riley, A. Myers, J. Nettles, James Bair, D. Weeks, J. W. Hill, N. Rickenbacker, S. Bair, D. Stroman, J. Fennell, D. Fenner, C. Kennerlin, W. Mitchell, W. Shiver, P. Lowe.

Camp Meeting.

THE Baptist Church at the Willow Swamp, in the Fork of Edisto, Orangeburgh District, have resolved to hold a Camp Meeting at the Willow Swamp Church, to commence on Friday before the last Lord's day in September next, and we invite our Ministerial brethren in general to join with us, and our Ministerial Brethren in particular, E. Dargan, Esq. &c.

ELISHA TYLER, Sen. C. C.

Orangeburgh, August 8, 1836.

HOTEL.

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

W. M. SEURSON.

Edgefield Court House, June 30. 8

Charleston Price-Current, Aug. 26.

ARTICLES.				
BAGGING, Hemp, 42 inch, yard		34	c.	35
Tow and Flax		30	c.	32
BALE ROPE, lb		10	c.	12
BACON Hams		9½	c.	15
Shoulders and Sides		7½	c.	8
BEEF, New-York, bbl.		12 00	c.	15 00
Prime		8 50	c.	9 00
Cargo		6 75	c.	8
Mess, Boston		14 00	c.	14 50
No. 1		10 50	c.	11
No. 2		9 50	c.	10
BREAD, Navy, cwt.		5 00	c.	12
Pilot		5	c.	0 00
Crackers		6	c.	0 00
BUTTER, Goshen, prime, lb.		28	c.	31
Inferior		25	c.	27
CANDLES, Sperm, lb.		33	c.	34
Tallow, Charleston made		13½	c.	14
Northern		12	c.	12½
CHEESE, Northern		10	c.	12½
COFFEE, inferior to fair		12	c.	13½
Good fair to prime		13	c.	14
Choice		14½	c.	15
Porto Rico		14	c.	14½
COTTON, Uplands, inferior		14½	c.	15
Ordinary to fair		15½	c.	16½
Good fair to good		17	c.	18½
Prime to choice		18½	c.	19
Sumter and Mobile		33	c.	45
Sea Island, fine		48	c.	55
COTTAGE, Tarred, lb.		10	c.	11
Do. Manilla, lb.		11½	c.	12
DOMESTIC GOODS.				
Shirtings, brown, yd.		8½	c.	10½
Bleached		9	c.	11
Sheeting, brown		11	c.	13
Bleached		12	c.	21
Calicoes		10½	c.	20
Stripes, indigo blue		12	c.	16
Checks		11	c.	20
Plaids		11	c.	16
Fustians		14	c.	18
Red Ticks		15	c.	22½
DUCK, Russian, bolt		15	c.	21
American Cotton, yd.		25	c.	45½
FISH, Herrings, box		1	c.	6
Mackerel, No. 1		10 00	c.	10 50
No. 2		9 00	c.	9 50
No. 3		7 00	c.	0 00
Dry Cod, cwt.		2 75	c.	3
FLOUR, Baltimore H. S. sup. bbl.		7 37½	c.	7 50
Philadelphia and Virginia		7 37½	c.	7 42½
Canal		7 75	c.	8 00
GRAIN, Corn, bush.		1 00	c.	1 05
Oats		00	c.	00
Peas		1 20	c.	1 25
GLASS, Window, 100lb.		4 25	c.	5
GUNPOWDER, keg		5	c.	6
HAY, Prime Northern, 100 lb		1 75	c.	1 87½
IRON, Pig				
Swedes, assorted		4½	c.	4½
Russia, bar				
Hoop, lb		6½	c.	6½
Sheet		8	c.	8½
Nail Rods		7	c.	7½
LARD		16	c.	17
LEAD, Pig and Bar, 100 lb.		7	c.	7½
Sheet		9	c.	
LIME, Stone, bbl.		1 50	c.	
LUMBER, Pitch Pine, rafts, Mft.		14	c.	15
Shingles, M.		2 50	c.	4 50
Staves, Red Oak, M.		12 00	c.	14 00
MOLASSES, Cuba, gal.		28½	c.	30
New-Orleans		44	c.	45
Sugar House Treacle				
NAILS, Cut, 4d. to 20d. lb.		6½	c.	
NAVY STORES.				
Tar, Wilmington, bbl.		1 87½	c.	2 00
Turpentine, soft		3 00	c.	0 00
Do. Georgetown				
Pitch		0 00	c.	0 00
Rosin, common		3 00	c.	0 00
Spirits Turpentine, gal.		70	c.	72
Varnish		25	c.	
OILS, Sperm, winter strained		1 10	c.	1 15
Fall strained		1	c.	1
Summer strained				
Whale, crude		1 30	c.	1 35
Tanner's, bbl.		15	c.	16
OSNABURGS, yd.		8	c.	10
PORK, Mess, bbl.		23	c.	24
Prime		19	c.	20
Cargo		0 00	c.	0 00
M. Pork, Boston		00	c.	0 00
No. 1 do.				
PEPPER, black, lb.		8	c.	8½
PIMENTO		9	c.	9½
RAISINS, Malaga, bunch, box		2 87½	c.	3
Muscatel		2 64½	c.	2 75
Blasts		2 50	c.	2 75
RICE, 100lbs.		2 87½	c.	3 62½
SUGAR, Muscovado, lb.		9	c.	12
Porto Rico and St. Croix		12	c.	12½
Havana white		13	c.	14
Do. brown		10	c.	10½
New-Orleans		9	c.	11
Loaf		16½	c.	20
Lump		13½	c.	14
SALT, Liverpool coarse sack 1 bush.		1 62½	c.	0 00
In bulk, bush.		27	c.	33
Turks Island		30	c.	35
SOAP, American yellow, lb.		5½	c.	8
SHOT, all sizes		84	c.	
SEGARS, Spanish, M.		14	c.	16
American		1 85	c.	1 87½
TALLOW, American, lb.		9½	c.	10
TOBACCO, Georgia		0	c.	0
Kentucky		8½	c.	9
Manufactured		8	c.	13
Tarendish		24	c.	33
TEAS, Bohea		18	c.	20
Souchong		30	c.	40
Gunpowder		75	c.	80
Hyson		50	c.	80
Young Hyson		55	c.	75
TWINE, Seine		35	c.	30
Sewing		26	c.	30
WINES, Madeira, gal.		2	c.	3
Teneriffe, L. P.		1 05	c.	1 10
Malaga		00	c.	00
Claret, Bordeaux, case		39	c.	30
Champaign, doz.		8	c.	15

BANK SHARES, STOCKS, &c.

NAMES.		Original Cost.	Present Price.	Dividend.
United States Bank Shares		100	138	3.50
South-Carolina	do.	45	68	2.00
State	do.	100	120	3.50
Union	do.	50	70	1.75
Planters' & Mechanics' do.		25	40	1.50
Charleston	do.	100	155	5.00
Union Insurance	do.	80	79	4.00
Fire and Marine	do.	60	60	2.00
Rail-Road	do.	100	1254	4.
Santee Canal	do.	870	245	17.
State 6 per cent Stock		100		
State 5 per cent. do.		100		
City 6 per dent.	do.	100		
City 5 per cent.	do.	100		

EXCHANGE.

Bill on England, 7 a 7½ per cent. prem.
France, 5¼ 271 a 5 30 per dollar
New-York, 60 days, 1 per cent. disc. and Int
Boston, 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. and int.; North 1 per ct. and int.; Boston 1 per ct. and int.; Checks on the North, 0 do. South and West 1 pr.

Savannah and Augusta Bills, par.
All other Georgia Bank Bills, par.
North Carolina Money, 1 per discount.
Spanish Doubloons, 15½.
Mexican and Colombian do. 15½.
Heavy Guineas, 36, and Sovereigns, 6 a 4 7-8.

Charleston Market.

COTTON.—The transactions do not amount to much, not think there will be much more. Our stock is very light, but is made up chiefly of inferior quality, of all kinds.

RICE.—There is a fair demand at our quotations.

From the Mothers Journal

INTERESTING FACTS.

As facts, when they can be well attested, not only serve to illustrate important precepts, but as they also confirm the faith of Christians, and encourage them to the performance of duty, one shall be placed at the disposal of the reader of these pages, which, it is thought, will in some measure justify the sentiments contained in the foregoing article. The names of the parties are merely concealed from motives of delicacy, as some of them, if not *all*, are still alive; yet the relation may be relied on, as, from a personal acquaintance with the individuals referred to, ample opportunity was afforded of becoming acquainted with the circumstances narrated.

Mr. A——and his wife were for many years members of a Baptist church in ——. Mr. A——was extensively engaged as a ready-made clothes dealer; and his customers, being persons residing in the surrounding country, mostly farmers, and those in their employ, *thought* it very *inconvenient*, if not impossible, to leave their work, during the week. Mr. A——, to obviate some of their difficulties, thought it necessary to leave one or sometimes two members of his family on the morning of the Lord's day at home from the sanctuary, to wait upon those of his "friends" who must either make their purchases on that day or not at all (*So they said and he believed.*) The church of which, he was a member bore long with him, indulging the hope that faithful and affectionate remonstrance would reclaim this unhappy pair; for, unfortunately, his wife was as deeply implicated in the sin as her husband. Finding, however, every effort to save them from the sad consequences of Sabbath desecration in vain, the church were obliged to exclude them from its communion. Many years did this guilty man continue the practice of selling on the Sabbath day. His business was large; his bills generally paid punctually; he was industrious and attentive to business, and his wife, in these respects, also resembled himself; they were frugal in their domestic economy, and by no means noted for hospitality. But in the evening of life, when age admonished them to retire from the busy scenes in which they had been so unremittingly engaged, when, from their long and apparently prosperous course, a handsome competency might have been expected, Mr. A——, upon making up his accounts, found himself—insolvent! Truly, his money had been put into "a bag with holes." "Them that despise" and neglect the commands of God "shall be lightly esteemed," is a threatening certain and fatal in its execution Mr. and Mrs. A——had two children, a son and daughter, the former of whom is a member of one of the learned professions and an Infidel in sentiment, the latter became a professor of religion, was married to a promising young man, and shortly afterwards died insane.

In the same town resided Mr. B——who had united himself to an interesting Christian female, and succeeded in business an individual whose course of Sabbath breaking nearly resembled that of the persons whose history has been briefly sketched. Mr. B——determined to have nothing to do with such a practice; and, although strongly advised by his neighbors, especially by Mr. A——, to keep up the former concern, lest he should materially suffer in his interest, he resolved to close his store, on the Sabbath, against his *best*, as well as against his worst, "friends." In despite of much entreaty, pity, and frequent warning of certain ruin, he preserved in his righteous course, trusting in the promise, "Him that honoreth me," and my precepts, "I will honor," and he found Him faithful who had promised. Mr. and Mrs. B——'s course was marked by industry, liberality, and integrity, and at the time when Mr. A——'s affairs were closed so disastrously, Mr. B——had brought up a numerous and expensive family; and the elder members of it were united to the same church of which he was an efficient deacon, and had acquired a handsome fortune with which he was about to retire from active life, and enjoy, in the bosom of an affectionate and intelligent family, the bounties of a kind and faithful Providence.

Will not these facts be pondered by parents whose own example teaches their children to set light by the Sabbath, and who are not ready to admonion a course so unprofitable and injurious in all its consequences as the one to which reference is now especially made?

Doubtless many will applaud the decision of Mr. B——, and in its happy effects discover an additional incentive to duty, faith, and reliance on God.

From the Episcopal Recorder.

A VISIT TO, AND RAMBLE ABOUT MY FARMER'S PARSONAGE.

It was on a fine sunny morning in July, that I left the noise and unpleasant atmosphere of the city, for the purpose of [illegible] the home of my childhood. A [illegible] walk soon brought me on [illegible] numerous steamboats, [illegible] over the Hudson, presenting to the eye of the beholder, a scene of interest and variety, perhaps unequalled in the world. None but one who has been confined to the heat and dust of a crowded city, during the summer season, can adequately conceive the delightful and reviving sensations arising from an excursion upon this noble river. To me the scene was full of interest and pleasure, not only from the many diversified and beautiful objects which rose to my view on every hand, but also from the fact, that I should ere long be in my father's parsonage. On outright, the banks sloped away beautifully, quite to the water's edge, while in the back ground the eye rested alternately upon woods and fields, smiling with verdure of the richest green, and exhibiting in all respects a picture such as nature's inimitable pencil only can draw. Here and there, as we passed along, might be noticed a neat little cottage, with its beautiful garden in the rear, and a grove of trees and shrubs in front. The sight of these objec s awakened in my mind a train of interesting reflections. How much has the great Creator, acting through his works, done to beautify and adorn these residences! What an air of neatness and comfort, has he thrown around them! But then, the interesting inquiry arises, do any of these immortal souls ever think of the goodness and benevolence of God in thus adorning their earthly habitations? and does this thought direct their hopes and expectations to that upper country, where

"——every spring abides,
And never fading flowers?"

Does the voice of prayer and praise ever rise from any family altar, which has here been erected for the all-important purpose of obtaining and perpetuating the blessings of redeeming love? Does each returning Sabbath bear witness to the visit of these family circles, so happily situated here on earth, at the Church of God; and there, are their voices to be heard joining in those sublime devotions, praises and thanksgiving, which once flowed from the lips of apostles and martyrs, and have since been consecrated by the usage of the pious in all ages of the Church? Such were the inquiries which successively suggested themselves to my mind. Oh! how important is it, that they should be answered in the affirmative! On our left hand the river was inclosed by those almost perpendicular piles of naked rock, which rise to an immense height for many miles up the river. In connection with the scenery just described, they form a striking and interesting combination. Here the mind seems to pause with a solemn awe and stillness, as it contemplates these monuments of the sublimity and grandeur of God's works, while there, it is ready to break forth into heartfelt expressions of wonder and delight, at the evidences of their infinite skill and perfection. Well may we exclaim, how much is there around, above and beneath us to call forth our highest gratitude and love! What language can paint the character of him, who remains unmoved amid the combination of passing wonders, the beautiful, the sublime, the grand and awful, all which surrounding him on every side, speak forth continually in tones of heaven-born eloquence the power and skill of their great Creator. The course of my journey now compelled me to leave the scenes already described, and travel in quite a different direction. A few hours more, and I was at the parsonage. It was a neat, wooden building, so thickly embosomed in the green foliage of numerous pretty trees, as to be almost hid. On one side stood the parish Church, around which age had thrown something like a venerable air. The surface of an adjoining field was strewed over with white marble tablets, reminding the observer that here lay the dark and silent regions of the dead. This was a spot which I had often visited in the days of childhood, with my affectionate and pious mother. How many a Sabbath day's close has found us walking together among these tombs, and reading over their impressive records, and that too, alas! without ever awakening in my mind one anxious thought as to the great interests of eternity. Why might not these have been the last admonitions which I should ever receive? Oh! how transient is the life of man! and with what eagerness and decision should we seek to save that immortal spirit, which is so soon to leave its clay tenement, and to dwell for ever either amidst the celestial glories of heaven, or in the gloomy regions of unutterable, eternal despair!

"Thus transient scenes will soon be o'er,
Thus fade upon the sight,
And quickly will their brightest day,
Be lost in endless night!
Oh! could our thoughts and wishes fly
Above these gloomy shades,
To those bright worlds, beyond the sky,
Which sorrow ne'er invades;
There joys unseen by mortal eye,
Or reason's feeble ray,
In ever-blooming prospects rise,
Unconscious of decay."

At the distance of about an hour's walk from the parsonage, there rises to view a lofty mountain which formes bold and picturesque object, amid the surrounding scenery. A stroll upon this mountain, affords a very pleasant exercise for a summer's afternoon. It was about the close of day, that I bent my steps in the direction. As I passed through the parsonage-grounds, it was peculiarly gratifying to observe the air of neatness and plenty which they exhibited. The reflection insensibly occurred to my mind, how happy must be that Christian pastor, who possesses a quiet and pleasant residence in the country, with his Church, the object of his love and solitude, ever under his eye and his beloved flock around him. The sun had just set behind the western hills, leaving behind a flood of light and glory, which shone with peculiar brilliancy, through the green foliage of the intervening hills. The season was a delightful one, for calm and serious reflection. I passed silently on, and soon arrived at the banks of a favourite stream, in whose waters I had often sported with my younger brother. It seemed as if I were listening to the same playful sound of waters, which had so frequently caught my ear before. Most significantly did it remind me of that beautiful passage of David, in which he speaks of the Christian's peace, "flowing like a river." How strong is the motive which should urge every one to seek for this peace, a peace which passeth all understanding, and which will never cease flowing in one uninterrupted channel of love, and happiness, over the Christian soul! By this time the peak of the mountain was almost gained. It still bore the name which had been originally impressed upon it, by that downtrodden but yet noble race, the American Indians. I could not but ask the question, "Where are they now?" and alas the echo, reverberating from an hundred hills, answered with an impressive emphasis, "*where are they now?*" Most of them have entered upon the untried scenes of eternity, while many, it may be said with truth, have been driven to the extremities of the earth. The ashes of their fathers repose in some far distant land, some of them, perhaps, beneath the very spot on which I am now standing, and what is most melancholy, scarcely a single beam of light from the saving Gospel of Christ shines in upon that dark and gloomy wilderness, over which they now roam. Some few, I rejoice to say, have made noble sarrifices in their behalf. The names of Brainerd, and Elliot are already enshrined in the hearts of millions of the friends of man, and in heaven they will continue to shine forth with purity and splendour like the stars for ever and ever. Finding an elevated rock upon the summit, I sat down upon it, in order to rest myself from the fatigues of the journey, and view the prospect before me. Oh! what a scene! Such grandeur, beauty, and magnificence as were here combined, might well invite the pen of an angel. I then truly felt, how weak was human language in attempting to describe the works of the great and eternal God. Below me slept a quiet vale, which extended itself for many miles. As the eye passed admiringly over it, there might be seen the Church and parsonage, before described, looking out from a bed of green trees, as if to invite all the surrounding inhabitants to come and taste the rich treasures of divine grace, there dispensed through its word and Ordinances. I could almost imagine as I sat gazing upon it, sounds of heavenly melody were falling upon my ear; accompanied with those beautiful lines:——

"The Spirit, in our hearts,
Is whisp'ring, sinner, come;
The Bride, the Church of Christ, proclaims
To all his children, 'come!'
Yes, whosoever will,
Oh! let him freely come,
And freely drink the stream of life;
'Tis Jesus bids him come."

Many miles beyond this vale, Long Island Sound, spread out as some vast mirror, was pictured, dotted here and there with the canvas of numerous vessels, and bounded on the farther side by banks of sand. The blue hills, enveloped in smoke, quietly reposed beyond them like a sleeping infant in the arms of its mother. Far off towards the east, might be seen the peaks of the Highlands, forming a blue line, stretching along the horizon for many miles, and capped by the overhanging clouds. I walked upon the opposite side of the mountain. Not a great way off from its base, stood the family mansion of an illustrious patriot of our revolution. To this quiet and happy retreat he had retired to spend the evening of his days, after having borne a noble part in framing and moulding together the elements of this now mighty republic. Throughout the whole course of his life, the two great motives by which he was actuated were *the honour of God and the good of his fellow men.* Oh! that the patriot might always thus embody the Christian in one harmonious and perfect whole! His ardent zeal and love for the Episcopal Church, will not soon be forgotten by those who were so privileged as to witness it.

N.

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OF THE

FIFTH VOLUME

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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 our—although its different and distinct parts may be bound together by the ties of one and the same great confederacy—yet, rivers laws and customs—different pursuits—inequalities of climates, 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 this original literature, and to cause it improve and elevate it, to the utmost possible degree, will be the great and paramount aim of this journal. Assertions of Southern enterprise—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 peculiar habits—these are, and will continue to be, the favorite topics to which its pages will be devoted. Religious and political discussions, of a party character, will be indiscernible.

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

At a meeting of the Library and Philosophical Society of South-Carolina, convened the 27th of March, 1835, the following resolution was offered by BENJAMIN ELLIOTT, Esq., seconded by M. M. COHEN, Esq., and unanimously adopted:

"*Resolved*, That the Literary and Philosophical Society understand, with high gratification, that Mr. WATTERS 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 they will 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 HOTT, Dr. COOPER, Mr. PAULDING, Mr. THATCHER, Mrs. ELLET, Hon. R. Y. HAYNE, Bishop ENGLAND, D. 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 published, if the present subscription list authorises it. Those who wish those numbers, therefore, will please put a cross against their names.

Education.

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

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