

# THE SOUTHERN BAPTIST

AND

## General Intelligence.

WILLIAM HENRY BRINSANE, EDITOR.

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### COMMUNICATIONS.

#### FOR THE SOUTHERN BAPTIST.

When we speak of the Deity, we ought to be cautious, lest we attempt things too high for us. And when we speak of the mode of his existence, his moral attributes, it becomes us to adhere closely to the Scriptures.

That there is a God, "all nature cries aloud in all her works." That he possesses the attributes of wisdom, power, self-existence, absolute independence, infinity, unsuccessive eternity, unchangeableness, and necessary oneness, is a dictate of natural religion. But we must not suppose that these are all his attributes, nor that nature teaches all that can be known of God. So far from it, that she even teaches that God is incomprehensible; by consequence there must be some, and there may be many attributes, of which the light of nature gives us no intimation. Unless, therefore, God makes those things known to us by revelation, they will be forever concealed from our view.

We must allow that it is possible for the Deity to reveal things otherwise unknown, or else we must embrace the greatest absurdity. It is not only possible, that he can, but, it is certain that he has, made a revelation of himself, and of his will. In this revelation, therefore, there must be some things above the province of reason. Here God has discovered much more of himself, more of his divine attributes than could otherwise be known. Here we learn the attributes of omniscience, holiness, justice, goodness, truth, and his subsistence in three distinct persons. It is the province of reason to decide whether the evidence we have of the authenticity of revelation, be entitled to credit, whether it bear the distinctive marks of revelation from God, if so, it must yield to what is revealed. It must never say what can, and what cannot be true, because it is confessedly beyond its province. We must believe, though we cannot comprehend; yea, this is a great reason why we should believe.

When we discover from revelation that God subsists in three distinct, yet undivided persons, we must believe it, though nature could never have discovered it; nor, since it is discovered, can she comprehend or explain it. It is evidently contrary both to reason and revelation to believe that there is more than one God. It is also contrary to revelation to believe that God exists in one person only: because there are three to whom the name, and all the works and attributes are distinctly applied. The name and attributes are so applied, that it is extremely difficult, or rather, impossible to avoid the conclusion, that there is one only living and true God, subsisting in three distinct persons. These persons are differently distinguished, by Father, Son and Holy Ghost, or by, Giver, Redeemer, Sanctifier, &c. In Matt. xviii. 20.—II. Cor. xii. 14.—John xiv. 18. 26.—and I. John, v. 7.—the three per-

sons are distinctly mentioned in each. In Ps. ii. 7.—Isa. lxiv. 6.—John iii. 16.—and Heb. i. 8.—the Father and the Son are mentioned. In Acts v. 3. 4.—Isa. lxviii. 16.—the Father, and the Spirit. In John xvi. 7.—and Matt. viii. 16.—the Son and Spirit. By reading the above passages with any other explanation of the terms than that contained above, any one may clearly perceive the absurdity. Suppose, as some do, that the Son is a mere created being, and that the Spirit does not exist, or is another name of God; then read John xv. 26. and insert the explanation instead of the words, and it will be as follows, "But when the Comforter (that is, nothing or God) is come, whom (nothing or God) I (a mere creature) will send unto you from the Father, even the spirit of truth, (nothing or God) which (nothing or God) proceedeth from the Father, he (nothing or God) shall testify of me (a mere creature.)" Such language is absolutely unintelligible, not to say, nonsensical. But with the explanation of three persons in one God, it contains such a precious promise as has sustained many a child of God in times of deep distress and persecution. Many other passages might be referred to, of a similar character, to prove the plurality of persons in the Godhead. But we have before observed, that it is the dictate both of reason and revelation, that there is but one God, consequently, the three persons must be equal, and in some mysterious manner one.

They must be equal, because the same names, works, and attributes are ascribed to each. For instance, the name of Jehovah in Jer. xxiii. 5. is applied to the Father, in ver. 6 to the Son, and in Isa. vi. 8, 9, 10, compared with Acts xxviii. 25, 26, 27, to the Holy Ghost. They are also one. Jesus says, "I and my Father are one." The same identical act is predicated of each, and of the whole without respect to the distinction of persons. Compare Gen. i. 1.—Isaiah lxiv. 24.—John i. 3.—Ps. civ. 30.—Job xxxiii. 4.—Thus it appears that there are three distinct persons in the Godhead, while at the same time there is but one God.

It is to be remembered that we consider the mode of God's existence, as one of his attributes, the same as wisdom, holiness, or power. How God can thus exist, is a mystery quite incomprehensible to us. So are all the attributes of the Deity. The trinity in unity, is no more incomprehensible than omnipotence, omniscience and eternity. Do we reject these? No! Let us rather adopt the language of one of old, and say, "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?"—Job xi. 7.

Some persons wish to banish the idea of mystery from the province of theology. They say that the term *mystery* signifies a secret, so that what is mysterious, is something unknown; therefore there cannot be a mystery in revelation with a contradiction in terms. This position, however, is untenable. It is true that the term *mystery* many times signifies, or

rather implies a secret, or something unknown; yet it holds a lawful place in our Bibles. An event may be well known, but many circumstances attending it may be involved in obscurity. A man may be found dead; but who, or what killed him may be unknown. The fact is well known, the circumstances are mysterious. There is no contradiction in terms here. Meteorites exist, but their nature and cause are unknown or mysterious. None deny their existence, on account of the attendant mystery.

The fact that "God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory," is not a secret or a mystery. The great Apostle did not mean to say that the coming of Christ into the world was a profound secret; that his being believed on in the world was "without controversy a great mystery." He had been too long engaged in the work of the ministry, had written too many letters, had seen too many saints to suppose, or assert that the event was a great mystery, or profound secret. The object of his preaching, the burden of the whole Scripture is to make this truth universally known. But the text I. Tim. iii. 6. is as true now as it ever was, "without controversy, great is the mystery of godliness; God was manifest in the flesh." How the "soul which was God, became flesh, and dwelt among us, we do not pretend to know. So in the case before us, that there is one only living and true God, subsisting in three distinct persons, we maintain is a fact well established by the Scriptures. But how, or in what manner this union is effected we know not; it is a mystery. A mystery, which, probably, it will take eternity, on our expanding minds, to unfold. One of the employments of saints in Heaven, (for they will see God as he is) will be, to trace in their infinitely extended line the glorious attributes of their ever adorable Jehovah. What to us now is dark, and inscrutable, will then be displayed in the bright sunbeams of eternal noon.

\* II\*.

#### FOR THE SOUTHERN BAPTIST.

### How are our Churches to be better Supplied with Pastors?

I come now more immediately to the consideration of the subject which occupied my mind, in the commencement of these remarks, viz. the Pastorate or office of Bishop, in the scriptural sense of the term. As it is obvious that there is a great deficiency in the requisite number of Pastors, and as I apprehend such deficiency is to be traced up, in a great measure, to mistakes about the nature and qualifications of this Office, I beg the further indulgence of your readers, for a few remarks, on this subject. In Eph. 4. 11, we have an enumeration of the various gifts, bestowed upon the Church, by Christ the Head, after his ascension "for the work of the ministry," &c. These are Apostles, Prophets, Evangelists, Pastors and Teachers. Besides these, we have mentioned in other places, helps, governments, exhortation, ministering, ruling, &c. Now of these gifts some were extraordinary and designed only for the present emergency, and not for continuance in the Church. Such, for instance, were Apostles and Prophets. The others, in the above enumeration, are ordinary, and are still continued in the Church. These may be reduced to two classes, viz. Evangelists and Pastors or Bishops, called also Elders, (See Acts 20, 17, 29.) Exhortation and teaching, ministering and government or

ruling, are only different gifts belonging to these two offices, especially, to the Pastorate. The Evangelist, as the name signifies, is a preacher of the gospel. His business is to preach the gospel, at large, wherever God, in his providence may open the way, baptize believers, and found Churches. Such were Philip, Timothy and Titus (See Acts 8, 5, 12, 38. 2 Tim. 4, 1. 5. Tit. 1. 5.) This office, I apprehend, is the only legitimate succession, which we now have, to the Apostolate, being designed for the purpose of carrying on the work of the ministry, commenced by the Apostles, and extending the triumphs of the cross to the ends of the world. Such are our modern missionaries, whether employed at home or in foreign countries. The Bishop or Pastor, as the name also imports, is one who has the oversight of a particular flock, whom he is to feed, with spiritual food, and rule with diligence and affection. See 1. Pet. 5. 1. 4. Now it is evident, that these are two distinct offices, and may require different qualifications, to fill them, as well as different impressions of mind, in leading individuals to engage in them. It is true that a Bishop may also be an Evangelist or have a talent for preaching to sinners, but not necessarily so. There may be individuals eminently qualified for teaching, governing and other pastoral duties, who, at the same time, possess very little gift for addressing sinners, in a way that will lead to conviction and conversion, and there may be individuals well qualified for the latter department of service, who may not have the requisite qualifications for the Pastorate. Now the impressions, which these two distinct classes of individuals may have, in relation to the work of the ministry, may be expected to vary, according to these two distinct departments of service, in which they should be engaged. And yet, is it not the custom of our brethren, to expect the same impressions, in every case, and consider none as called to the work, but such as have powerful workings of mind, in relation to the conversion of sinners! Something like a "woe, woe," sounding in their consciences continually, if they preach not the gospel. The result of such erroneous views, is that we have none, or almost none, but Evangelists, as Pastors of Churches; who are, thereby diverted from their more appropriate sphere of action, that of preaching the gospel, at large, and establishing new churches; while others, who are very well qualified to supply their places as Pastors, are unemployed. It is natural for individuals, however pious, to rest contented, and feel their minds relieved from the discharge of duties, which others can be obtained to perform, and as they suppose, in a much better manner than themselves. It is natural too for churches to look to their own enlargement, and to desire ministerial gifts, that may be abundantly blessed, in the conversion of souls; and to obtain these, they often overlook important and necessary qualifications for the Pastoral Office. This is bad policy. Numbers do not constitute the strength of a church. A small but well disciplined army is much more efficient for service, than an unwieldy multitude, which cannot be reduced to order. This too is selfish policy. Poor and unenlightened neighborhoods must be deprived of the blessings of the gospel, to enrich those, which are perhaps, already full-fed, to loathing, with heavenly manna.

But admitting the qualifications of such ministers, for becoming good Pastors (as is frequently the case) is it proper that they should be employed in doing the work that others might do, and neglecting to do what

others could not do! I will illustrate my meaning. Ministers highly gifted in preaching to sinners, are principally sought after as Pastors, by our most respectable churches. A comfortable settlement, in an important sphere of action, in a pious and enlightened community, are inducements, especially to ministers who are connected with families, not easily to be resisted. These ministers either settle down as Pastors with some church, in a town or city, or itinerate among three or four churches in the country. In the former case, the character of the Evangelist, is soon lost in that of the Pastor. After some excitement, a dead calm ensues, and those of his regular hearers, who have not professed religion, seem to be steeled against the most powerful appeals that can be made to the heart and conscience. His pulpit exercises, connected with much labor and study, degenerate at length, into mere literary performances to gratify the taste of fastidious hearers, and keep his congregation together; while the same amount of labor, if bestowed on uncultivated fields, might have resulted in the conversion of thousands, causing "the wilderness and solitary place to be glad, and the desert to rejoice." Now, would it not be much more for the glory of God, for ministers, so well qualified for usefulness, in spreading the glad tidings of salvation, to leave their flocks in the care of ministers, of a more ordinary character, who might be brought forward to meet the emergency, in order to go themselves into the lanes and alleys, "the high ways and hedges," "to bring in the poor and the maimed, the halt and the blind?" Is that minister of the gospel, complying with the commission, under which he professes to act, requiring him "to preach the gospel to every creature," who can pass by multitudes perishing, almost at his door, for the sake of urging the blessings of salvation, Sabbath after Sabbath, upon those, who, as perseveringly neglect or reject it! I am aware the minister is placed in a most difficult and trying situation. He is not alone to be blamed, in this matter. His church supports him, and they must have his services, even if others should perish. They have not the love of Christ and his cause enough at heart, to enable them, to let him go, (and at the same time support his family, if necessary) when he has done all that can be done, for them, in order to be instrumental in saving the immortal souls of their perishing fellow-beings. What an account must both ministers and people render, in a coming day, of their stewardship! In the other instance, where a minister of the gospel, supplies several churches, preaching, perhaps, but once in a month to each, there is somewhat of a nearer resemblance to the character of an Evangelist. He cannot, strictly speaking, be considered the Pastor of each one of those churches, because he cannot be with each, every Lord's Day, nor can he perform Pastoral duties, among them all; he may be nominally so, and perhaps as much so, to one, as to another of those Churches. But he is in reality, discharging the duties of an Evangelist, preaching the gospel at stated times and places, to assembled congregations, and exercising a sort of general superintendence over churches, raised or increased by his labors, which is properly within the province of an Evangelist (see Ep. to Tim. and Titus.) But there is something wanting yet, and that is, regular Pastors to those churches, who might supply the deficiency of Pastoral labors, and keep up the stated ministrations of the word, while those Evangelists might occasionally take a wider scope.

visit destitute regions, and thus extend the triumphs of the cross. If we could have all the Evangelists, which we now have, and also super-added to these a Pastor or Pastors to each church, we should then see the system of the gospel ministry in perfection; in reality, the very system that existed under the administrations of the Apostles. When they had planted churches, they revisited them, and "ordained them elders in every Church." Titus, as an Evangelist, was left in the island of Crete "to set in order the things that remained, and ordain Elders in every city." The Apostles themselves, having entrusted the care of the churches to these ordinary ministers, pursued their work with as little interruption as possible, of preaching the gospel in new fields of labor, while at the same time, they continued to visit those churches, occasionally, "confirming the souls of the disciples," and to write letters to them, in their absence, "to stir up their pure minds by way of remembrance." That this system of operations might not cease, at their death, they appointed Evangelists to succeed them, not as to their extraordinary powers, but as ministers of the word, to preach the gospel, ordain elders over the Churches they had aided in planting, or should be yet instrumental in planting, and exercise a fatherly care over them.

But to this view of things, somewhat novel I confess, to which I have been led however, by much reflection and close investigation, I anticipate various objections. The first is, "where are those men to be found, who are thus required to supply the churches with regular ministrations?" I answer they are to be found in almost all our churches, but our minds have been so blinded with erroneous notions, that have been received by tradition from our fathers, that we cannot see them, where they do not obtrude themselves upon our view. How is it that we can find individuals qualified for the office of Deacon, in all our churches! Because we conclude that this is an office of indispensable necessity to the prosperity of any particular church, and therefore we look out for individuals who possess the qualifications, pointed out in Paul's 1st Ep. to Tim. 2d chap. or who may give promise of coming up as near as possible to those qualifications, and then set them apart to this office. But are not Elders or Pastors just as necessary, nay more so, to the prosperity of any particular church? If then the same idea were to obtain, in regard to Elders, as in regard to Deacons, that every church of any respectable size, must have them, should we not find them by the same rule? Are not the qualifications pointed out equally as plain, in the same chap. which contains those of Deacons! How did the Apostles find Elders, to ordain, in every church? Why they looked out among the members, or enquired of the brethren, for such as promised to come up to the necessary qualifications, and then with the consent of the Church, ordained them as Elders.\* The Apostles, I believe, proposed the individuals, and the members or disciples signified their approbation. They were then solemnly set apart, with fasting and praying, and as I think, with imposition of the hands of the Apostles. We have still the proper directions left on record, for our guidance, in the choice of Elders. "If any man desire the office of a Bishop, he desireth a good work." Such a desire ought not then to be repressed. "A Bi-

\* *Episcopos* will pardon us for omitting a sentence here. We fear it would provoke controversy.—*Editor*.

shop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach [didaktikon, having the gift of teaching] not given to wine [ardent spirit is much worse,] no striker, not greedy of filthy lucre, but patient, not a brawler, not covetous, one that ruleth well his own house, having his children in subjection with all gravity (for if a man know not how to rule his own house, how shall he take care of the Church of God!) not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report from them that are without, lest he fall into reproach, and the snare of the devil. But these plain and faithful directions we have passed by, for figments of our own, much to our damage, and that of the cause generally. Instead of looking to these, we have rather looked to certain impressions real or imaginary, as indications of a call to the ministry. But if any one can point out, in the word of God, any other call to the office of Bishop or Pastor than those qualifications, already enumerated, he would do well to do it. I admit that such impressions are felt, especially in the case of those who are called to preach to sinners more particularly, and that in some instances they are so powerful that a conscientious man, cannot evade the discharge of this duty; but after all, these impressions and impulses constitute a very uncertain test. They are to us invisibles—they may be mere imaginations—the promptings of pride or vanity; they may be the delusions of the wicked one, or mere pretences having no real existence. But those qualifications, which are pointed out, by the word of God, are external, and easily discerned; and those who are possessed of these, have the broad seal of Heaven stamped upon their appointment, to the sacred office, to which they should be set apart without delay.

A second objection may arise, in the minds of some to this plan of operations, that the support of so many ministers, as are thereby contemplated, may become too burdensome to the churches—having not only their own Pastors to support, but Evangelists or missionaries besides. To this objection I answer, where a church is not able to support all their Elders, (supposing a plurality) the only evil that will result, is that which is found to exist extensively as things now are, and that is, some or all, will have to support themselves, either wholly or in part. But where there are several to one church, there is not the same necessity for supporting them all. One might be selected, whose necessities might require it, and whose inclinations might lead him to an entire and exclusive devotion to the work of the ministry, who should receive a full support; the others might support themselves either in whole or part, according to their circumstances and engagedness in the work. This they would be the better enabled to do, because the labors of the Pastorate would be divided among several, and would not require the whole time of every one of them. It may again be objected, "why have several? why not one man do all, and receive all the support?" The answer is, because this is not according to primitive example, as has been already shown; and it is not difficult to discover the decided advantages which the primitive plan possesses. Where a church is served by several Pastors, they have the advantage arising from a variety of gifts. One man is seldom, if ever found, possessing every gift. One Elder may excel in teaching, another in exhorting, a third in ruling. Where a church possesses all these gifts, it

will contribute greatly to their comfort, edification and usefulness. One will instruct them in doctrines and duties, another stir them up, by exhortation, and perhaps the same be well qualified for privations, labors and visits, while another would watch over the flock, and maintain a strict discipline in the Church. As the whole of them would not be necessarily employed every Lord's Day, some of them might be spared to visit weak and destitute churches, in order to build them up. If any church should happen to have an Evangelist, in their community, he should be suffered to preach at large. He should give himself up entirely to the work, and receive an entire support. If his own Church could not do this, several churches should unite for this purpose. Some of our wealthy churches besides supplying themselves with a supply of Pastors, could support, each, one Evangelist or missionary. The occasional visits of this missionary, coming from new fields of labor, with heart warmed into new life, by witnessing the progress of the gospel, would contribute more to refresh and revive the Brethren, than the regular dose of weekly or monthly lectures, from the same individual, would have done. This plan, it is true might impose a somewhat heavier tax upon the wealthy members, of our Churches. But what of that! Would they not be more than paid, in an increase of spirituality, in their own souls, as well as an increase of the Kingdom of Jesus Christ, whom they call their Lord, and profess to love more than their property! Among the gifts mentioned, Rom. 12. 8. is that of *giving*. "He that giveth with simplicity." Now there are some of our disciples who seem to possess scarcely any other gift with which to benefit the Church, who are eminently *gifted* in making and taking care of money. We are commanded, "as every man hath received the gift, even so to minister one to another, as good stewards of the manifold grace of God." If others, who have the ability, are required to give up the pursuit of wealth, in order to employ their time and talents, in doing good to souls, I see not why those, who have wealth, or the talent of making money, should not make, equally as great sacrifices, for the Kingdom of Heaven's sake. Instead of sustaining the pride of their families by extravagant habits of living, and bequeathing legacies to them, after death, perhaps to corrupt and ruin their souls, let them economize and exert themselves to have wherewith to do good, and so reap a rich reward in the other world, besides leaving a bright example of piety and benevolence, as an inheritance to their children. This will do them more good than an estate with pride and extravagance. I will now conclude with this one remark. If I have been so happy, in these views, to point out a way, in which our Churches, are to be better supplied with Pastors, on a Scriptural plan, and the cause of my dear Redeemer, advanced more extensively, I hope they will be received and acted upon by our Churches.

EPISCOPOS.

#### Anecdote of Dr. Kennicott.

While Dr. Kennicott was preparing his Polyglott, his wife used to read to him, during their daily ride the portion of Scripture on which he was employed. The day after the work was completed she asked him what book she should read to him.—"Let us begin the Bible again," was the reply.

## THE EGROUS MISCELLANY.

From the American Baptist.

## Sabbath Schools.

The following letter has been politely furnished for the American Baptist, by Dr. Brantly, and will be read with interest.

Any thing respecting the early history of an Institution so extensively beneficial to the world as that of Sabbath Schools, is interesting. We therefore insert with pleasure the following communication. We believe that Ephrata is a Moravian town, and presume that Ludwig Hacker was a German.

EPHRATA, Leicesters Co. Pa. )  
Feb. 3rd, 1835. }

Dear Friend,—

In a conversation with you, a few years since, I mentioned, that there had been a Sabbath School established at Ephrata, in this state, at a very early period; many years before they were introduced in England, and promised to communicate to you some of the particulars as soon as I could get to this place again, and obtain authentic information respecting it. Hitherto long protracted indisposition prevented me from visiting this region, to examine the archives of the society under whose auspices it was supported, which are very voluminous, and written in the German language,—making it an arduous undertaking for an invalid. Yet, desirous of prosecuting the inquiry and to come at its correctness, lately, I have applied myself to the task, and am happy to inform you with a success that may be gratifying to our national feelings.

To Robert Raikes is, certainly, due the credit of having projected and successfully introduced the present general system of Sabbath School instruction. His attention was attracted to the subject in the year 1782, and by his devotion, was soon introduced into common use among all denominations of Protestant Christians. Yet it may be interesting to the friends of the cause in this hemisphere, to learn, that a Sabbath School was in successful operation in this country, between thirty and forty years before the first school was opened by Mr. Raikes. It was instituted some time between the years 1750 and '47—the exact period cannot be ascertained—but it flourished many years and was attended with some remarkable consequences. It produced an anxious inquiry among the juvenile population who attended the school, which soon displayed itself, in what now is termed a revival of religion. The scholars, who also attended the regular day school, were found meeting together daily, between school hours, to pray and exhort one another. On this discovery, a temporary room was provided, where they met regularly twice a day, under the superintendence of one of the brethren. The excitement increased to excess, and the Pastor, Beisse, considering it a zeal not according to knowledge, discouraged the building of a house for meetings separate from the society, which had been commenced and partly under way. The materials for the house were provided, as is recorded in the minutes of the society, in the year 1749.

Ludwick Hacker, who was the projector, was the teacher of the common school, in Ephrata, and who in union with some of the brethren of the society conducted the school, to give instruction to the indigent children who were kept from regular school by the employment which their necessities obliged them to

be engaged at, as well as to give religious instruction to those of better circumstances. Hacker came to Ephrata in the year 1739, and it is presumed that the Sabbath School was commenced soon after he took up his residence among them. After the battle of Brandywine in the revolutionary war, the Sabbath School room, with others, was given up for a Hospital, which was occupied as such for a long time—and the school was never afterwards resumed.

I have ascertained from an aged brother (72 years) Thomas Davis, who now resides in Chester county, that he went to the Sabbath School in Ephrata, and that he was about twelve or thirteen years of age when it was discontinued; which corresponds with the above—making it terminate in 1777—seven years before Robert Raikes first gathered the children together in the suburbs of the city of Gloucester, for the purpose of Sabbath School instruction, which has proved to be such an incalculable blessing to the whole human family.

Yours, truly, &c.

Wm. M. FARNESTOCK, M. D.

W. T. Brantly, D. D.

## Travelling on the Sabbath.

This is a practice which prevails most lamentably, even amongst professors of religion. The plea is necessity. Let us admit it for a moment. What kind of necessity is it! Not surely a physical necessity. No man will say he is forced out of his house, and driven along the road, by some invisible agency which he cannot resist. We must first suppose, that the powers of darkness had, by some mighty effort, reinstated themselves in the dominion which in early times they exercised over the bodies and bodily actions of men, before we could admit a compulsion like this. And, by the way, it may be worth inquiring, whether if they were allowed to resume this power, they would not exercise it in this manner, as likely as in any other;—whether they would not be pleased to show their detestation of holy time, and their opposition to the wise and merciful Being who appointed it, by bringing out their victims into the streets and highways as on common days, converting the season of rest and religious peace, into one of toil and travel. No doubt Satan has felt the Sabbath to be an irksome season, from the creation to the present moment, and if he had the power, would speedily show it in the manner stated, or in any other tending as naturally to abolish its observance.

But if the necessity is not physical, it is moral; if it does not act upon the body, it acts upon the mind. Now what is this moral—this mental necessity! The question is worth an answer. It especially deserves it of the professing Christian, who is seen travelling for secular purposes on the Lord's day. It sometimes happens, that we quiet our consciences by the opiate of an obscure and ill-defined term. The professed Christian, as booted and spurred he comes forth to mount his horse on Sunday morning, has his attention arrested by the comparative stillness which prevails. The incompatibility of his undertaking with the season, strikes him. Immediately a feeling of self reproach arises, which leaves him ill at ease. Now such a feeling he cannot allow himself violently to tread under foot, by a direct assertion of its frivolousness or falsehood; he would rather lay the spirit by incantation. Accordingly he whispers to himself, "it is absolutely necessary."

They are potent words, and give him peace immediately. He mounts his horse with an unburdened mind, and travels on till sunset, breaking God's commandment with a light heart, because it is absolutely necessary.

But what, we ask again, is this necessity? We propose the question, and wish every reader, whether or not a professor of religion, to answer for himself. We cannot state what is its form in particular cases; the most we can do is to describe its general nature. Closely analyzed, it will be found, perhaps, in ninety nine cases out of a hundred, to be resolvable into this—the impulse of some earthly interest, the securing of which is preferred to the observance of God's command.—There is nothing irresistible about it. The man is free to choose, and he does not choose the part. The necessity which sways him is an unwillingness to suffer any temporal loss or inconvenience. There is a necessity on the other side, that of avoiding the breach of God's command, the dishonouring of His name, the disgracing of the Christian profession, the setting a bad example, the secularizing and corrupting of the individual's own heart. But these considerations can be set aside. The only absolute necessity is, that holy time should be desecrated, and the things of this world preferred to those of eternity!—*Gambier Observer.*

#### The Missionary and the Soldier.

A writer in the London Record, in urging the duty of ministers of the Gospel in England to volunteer as missionaries to Canada, relates the anecdote which we give below, with the following preamble: "I have often felt wounded and grieved by hearing the privations of missionaries much harped upon. Soldiers and sailors go to inhospitable climes at the call of duty—neither whining nor simpering is set up for them; a merchant also crosses boisterous seas, in pursuit of honorable trade, perchance; but as soon as a minister leaves home for a foreign field of labor, immediately do we hear of his self-devotedness, and a pulsing sympathy is extorted for the self-dying man. Surely this is not right."

"Some years since, the late much esteemed Sir Charles Macarthy, Governor of Sierra Leone, being in England and much in want of faithful men to labor in that sickly climate, when they had just been a great mortality among the missionaries, attended the Committee of the Church of England Society in London, and thus in substance addressed them: 'Gentlemen, I need not tell you how many of poor zealous and devoted missionaries have recently fallen a sacrifice to the deadly climate of Sierra Leone; and it grieves me to find that you have not on your list any volunteers to supply the place of those men of God who have just been cut off by disease. But, gentlemen, I have just been at the Horse Guards, and on inquiring there whether there were any officers ready to proceed to that sickly station, a list containing several hundred was immediately handed to me of individuals anxious to accompany me on my return; and is it possible that there is not one man in England willing to go forth with his life in his hand to preach the gospel to the poor perishing negroes?' A young friend who had left the army, where he had greatly distinguished himself, and had studied for the ministry, was sitting in a retired part of the room; the words of Sir Charles reached his heart; he offered himself and was accepted as a missionary under that Society, and soon after

proceed to Sierra Leone, where through his instrumentality a goodly number of poor negroes were turned from the service of dumb idols to that of the living and true God, who learned to bless the name of Henry Palmer while he lived, and who doubtless will be his crown of rejoicing throughout eternity."

In April, a Baptist Church of seven members was constituted at Hamburg, and Mr. Oncken was called to be their preacher. The following extract of a letter from him, recently received by the General Agent, will show the need of increased exertions, in behalf of Germany.

GOTTINGEN, 9th mo. 30th, 1834.

*My dear Brother,*

I feel greatly indebted to the Directors of the Baptist General Tract Society, for the many excellent books sent me, most of which are already in circulation, especially those on baptism—they arrived at a time when they were greatly needed. If I am spared to return to Hamburg, I shall be again under the necessity to apply for a fresh grant. The English language is now much studied, so that I can always make good use of books and tracts in that language.

As the subject of baptism has been, since the recent occurrence at Hamburg, more a point of investigation and as that holy ordinance is entirely neglected, and instead of it, a mere human invention has taken its place, I would urge the Directors of the Baptist General Tract Society, very warmly to take into early consideration, the importance of having another tract on the subject translated into German, and published as early as possible. The former little tract, 'Scripture Manual,' has already done much good, if not influencing persons to apply for baptism, at least in causing them to doubt the truth and practice of infant sprinkling, and in leading them to a closer examination of the word of God on these subjects. The favorable opportunities which now present themselves, ought not to be allowed to pass unimproved—our lives are short and uncertain, and the instruments God has been pleased to raise up in defence of the truth, may soon be called hence; let us, dear Brother, therefore, work while it is called to-day. The seed we sow cannot be lost, and, I verily believe, our little messengers and witnesses, for Christ and his blessed ordinances will be instrumental in affecting a great change in this country. There are already a considerable number of dry-water Baptists—one of whom I met a few days ago at B——; a man who in his youthful days held the highest civil office in that city. I stated to him, that I had, with the assistance of Brother Sears, formed a little Baptist Church at Hamburg, and that we had been baptised, to which he replied: "If we adhere to the Bible, you are perfectly right; all I have read in defence of Infant Baptism, is most miserable." But the fear of men, and the probable persecution that will arise unless God prevent it, is a bar to many to come boldly forward and follow the Lord their Master.—Should I become connected with the Baptist Missionary Society, I should then have an immense field for the distribution of Tracts. I pray that the great Head of the Church may direct my beloved brethren in America, and my unworthy self, to adopt such measures as he will own and bless, in the extension of pure and undefiled religion.

The state of this country, (Hanover) is truly awful. The gospel is not preached, the Bible is not read, the Sabbath is universally profaned, and the use of ardent

spirits, has been and is still increasing to an alarming extent. I heard a sermon last Sabbath at E——, on account of which I could wish to weep tears of blood. Only here and there I have met with a solitary Christian, or a minister, who holds to something like sound views on the leading doctrines of our holy religion.— But alas! the prevailing religious system is such, as to counteract the impression produced by a plain and faithful statement of the truth. The great refuge of the bulk of the people, is absolution and the Lord's Supper—if such it may be called.

The Tract Society at Hamburg is flourishing and doing much good—it issued last year upwards of 300,000 tracts, a considerable number of which were sent to Russia, the south of Germany and Switzerland.

I am now reading the memoir of that excellent woman, Mrs. Judson, and by the blessing of God it has done me already much good. I am very anxious that it should be translated, as by that means, it would familiarise many minds with the Baptists, and produce in them a friendly disposition, which cannot be effected by putting works in their hands that treat exclusively on the subject of infant baptism. Can you do any thing in furtherance of this object! A considerable number would be sold, but the risk is too great for my means, to undertake it alone.

Our little church at Hamburg is, I trust, flourishing. Five believers have been baptised since its formation, and one of the dear brethren baptised by bro. Sears, was a few days since called by the Lord to join the church triumphant. He was a man of God, and to his last day, zealous engaged in promoting the good of those around him. I shall probably send a short sketch of his interesting life to some of our brethren in America. At present, I must bid you farewell. The Lord Jesus, that ever constant friend, who loved us and bought us with his heart's blood, and who cannot be satisfied 'till he has us near his heart in heaven; bless you and all the brethren.

Your unworthy, but

Affectionate brother in Christ Jesus,  
J. G. ONCKEN.

#### Encouragement to Increased Exertion.

A powerful motive to persevere in the work which this Society has undertaken, is found in the evidence that *God is blessing its publications in the conversion of sinners to himself.* Numerous facts of this kind have been communicated to the Board during the past year.

#### Elder William Mylne.

This brother, with whom a good portion of our readers are personally acquainted, has offered himself as a missionary to the enlightened heathens in Africa. He has been accepted as a Missionary by the Board of the General Convention, who have directed him to embark for Liberia on the first favorable opportunity. Brother Mylne is a member of the second Baptist Church in this city, and will be the first Baptist Missionary which the Virginia Baptist Churches have been privileged to send forth, in compliance with the express command of the risen Redeemer, "Go ye into all the world and preach the gospel to every creature." We have much pleasure in stating that this subject is engaging the attention of our young brethren at the Seminary, and we fondly hope that Virginia will contribute many faithful labourers to this noble enterprise.—*Richmond Herald.*

#### Revival in Albany, N. Y.

We are happy to learn, from a letter received by a friend in this vicinity from Rev. Mr. Ide, pastor of the Green-st. Baptist church, Albany, N. Y., that an interesting and powerful work of grace is going forward among the people of his charge. The work commenced a few weeks since, and has progressed with great power 'till the present time. On the third Lord's Day of the present month, Mr. Ide baptised *fifty-two* candidates, who, together with twelve previously baptized, make *sixty-four* since the commencement of the revival. Many others cherish hopes of pardoned sin, and are waiting to follow their Redeemer in his appointed ordinance. The number of inquirers, at the date of the letter, was great and increasing. May a gracious God carry forward his own work, till vast multitudes in that interesting city, shall be converted to Christ.

#### \$5,000 for Tracts in the Mississippi Valley.

Proposed by the Board of Managers of the Baptist General Tract Society, at a regular Meeting, February 13, 1835.

The Subscribers agree to pay to the Baptist General Tract Society FIVE DOLLARS annually, for five years, for the express purpose of distributing the publications of the Society in the Mississippi Valley. *Provided,* That two hundred persons can be found the present year who will do the same. The first payment to be made within sixty days after it is publicly announced that the subscription is filled.

William T. Brantly,	Levi Tucker,
John L. Dagg,	Joseph Reynolds,
I. M. Allen,	Isaac Reed,
Samuel Huggens,	J. B. Brown,
William Ford,	Israel E. Jones,
R. W. Cushman,	Wm. E. Garrison,
Joseph H. Kennard,	D. B. Hummel,
William H. Richards,	Thos. B. Stewart,
John Davis,	George Swanwick,
John Mulford, Jr.	Jacob Reed.

Members of the Board.

David Clark, Philadelphia.

The friends of the Society who may think favorably of the above plan, are informed that it is designed to furnish the Missionaries of the Baptist Home Mission Society with an ample supply of Tracts for gratuitous distribution. And such as may be willing to become subscribers are requested, before sending in their names, to endeavor to obtain as many others as possible in their respective locations. By this means, in view of the importance of the object, and the good it is designed, under God, to accomplish, it may reasonably be expected that the subscription will be filled without much delay. And it is hoped that not only *two hundred* but a *thousand* at least will be found who will esteem it a privilege to participate in this enterprise.

We have just seen a lithographic impression of the likeness of the Rev. Jesse Mercer, of Georgia. It is engraved under the superintendance of Rev. Geo. F. Heard, who is collecting funds for the erection of a Baptist Meeting House, in Mobile, Alabama, in order that the sale of it might facilitate him in promoting the interests of the cause he is advocating. We doubt not that on account of the neatness of the engraving, the high character of the venerable original, and the important object to be promoted by its sale, it will meet with a warm reception in the Southern States, for which it is especially designed.—*A. Bay.*

## POETRY.

## BURMAN HYMN.

BY REV. A. JUDSON.

*The only one used by the Burmese Converts. Translated by  
Mrs. SIMONS.*

Heaven is a golden country—seek it;  
The happy souls behold the face  
Of Jesus Christ—and forever more  
They speak and sing of grace divine.

Exempt from punishment;—  
Sickness, death, old age,  
Eternity vanished and destroyed,  
They speak and sing of grace divine.

Loving with all the heart  
And possessing everlasting bliss,  
They drink in and enjoy it,  
And speak and sing of grace divine.

They abide in the divine presence!  
The brilliant rays of the divine glory  
From Jesus Christ o'ershadow every one:  
They speak and sing of grace divine.

## A VERSION FROM THE ABOVE.

O seek ye heaven, a golden land,  
Where happy souls rejoicing stand,  
And ever view the Saviour's face,  
And speak and sing of matchless grace.

Exempt from sin and sorrow's rage,  
From sickness, death, and wasting age;  
All suffering banished from the place,  
They speak and sing of matchless grace.

Love fills entire each burning breast,  
Of everlasting bliss possessed,  
They quaff with joy the immortal spring,  
Of grace divine they speak and sing.

God's presence is their dwelling place,  
The glorious and effulgent rays  
From Jesus face, around them shine,  
They speak and sing of grace divine.

## ANOTHER VERSION.

Heaven is a golden land,  
O seek the happy place:  
There blessed spirits stand,  
And view the Saviour's face.  
For evermore in light they shine,  
And speak and sing of grace divine.

Exempt from penal wo,  
Sickness, and death, and age;  
No peril there they know,  
Nor fierce temptation's rage.  
For evermore in light they shine,  
And speak and sing of grace divine.

Sweet love and peace possess,  
And fill each raptured soul:  
The floods of blissfulness  
Through every bosom roll.  
For evermore in light they shine,  
And speak and sing of grace divine.

Before the Lord they dwell,  
The pure effulgent rays  
Of their Emmanuel  
O'ershadow all the place.  
For evermore in light they shine,  
And speak and sing of grace divine.

## ANOTHER VERSION.

Let Heav'n be sought, the golden land  
Where saints around their Jesus stand,  
And while in them his graces shine,  
They speak and sing of grace divine.

There they're exempt from penal wo,  
Sickness and death they never know,  
With youth eternal, they combine  
To speak and sing of grace divine.

The saints there love with all their heart,  
And from them joy shall ne'er depart;  
They drink of bliss, and ne'er repite,  
But speak and sing of grace divine.

In Jesus presence they abide,  
In brilliant rays of glory hide,  
And as the beams of glory shine,  
They speak and sing of grace divine.

*From the American Baptist.*

## LINES,

Suggested by the death of an aged minister, Elder ELIAS MITCHELL, who expired during the hours of service, on a preaching stand in South-Carolina.

In gladness shone the golden sun, upon that holy morn,  
Bathing in glory hill and vale, rich grove and verdant lawn;  
The birds their matin songs had cease'd—save the gently rip-  
pling rill,  
No sound was heard in that calm place.—'on the forest  
leaves were still.

Beneath the shade of lofty oaks, rude seats were ranged around,  
And holy men were gather'd there:—'twas consecrated ground,  
The sons of the Most High were there, the solemn prayer to  
raise,  
To strike the harp of Israel, and chant the song of praise.

And there was one—an aged man—his reverend head was  
bare—  
His furrow'd cheek, was deeply mark'd with lines of grief and  
care;  
And holy calm sat on his brow—it bore the seal of peace,—  
He sigh'd for dissolution's hour—the spirit's glad release.

Before him stood an oaken desk, where lay God's holy book;  
He slowly rose—his aged frame like quiv'ring aspen shook,  
All breathless was the multitude—and not an eye was there  
That was not bent on that old man—the hoary man of pray'r.

Intense and eager was their gaze, beyond the power of thought;  
Deep was the love they bore the man who God's high precepts  
taught:  
His eye now beam'd with heavenly fire—around his hoary head  
A halo of effulgent light, from heav'n's high throne was shed.

He clasped his hands, and from his lips burst forth a flood of  
pray'r;  
Deep, fervent, thrilling, eloquent, for heart and soul was there,—  
He asked for high, unwavering faith; he asked for deeper love,  
He asked that his might quickly be, the home of saints above.

A change came o'er his wither'd face—a pallid hue was there!  
His voice was hush'd—his trembling tones had cease'd to swell  
the air—  
He sunk amid the wond'ring throng—that bright hour was his,  
last—  
To heav'n and its effulgent joys his happy spirit pass'd.

Thus with devotion on his lips, amid the blaze of day,  
His chainless spirit pass'd from earth and all its cares away;  
The cloudless sky his canopy—his couch the green earth's  
bosom,  
His spirit's home the promised place, where all the weary rest.

## CHARLESTON, S. C.

FRIDAY AFTERNOON, MARCH 13, 1835.

*Congress.*—Having adjourned, we submit the following summary of its latest proceedings.

The Senate Committee having presented a communication completely exculpating Mr. Poindexter, he resumed his seat. The President communicated to both houses a Message in relation to the correspondence on the subject of the French treaty, in which he states that he has given instruction to Mr. Livingston to leave France, if the Chambers refuse to ratify the treaty. On the subject of the treaty, the House of Representatives passed the following resolution unanimously. "That in the opinion of this House, the Treaty with France of the 4th of July 1831, should be maintained, and its execution insisted upon." The members of the Post Office committee, both of the majority and minority, denied the charges of unfairness towards Mr. Brown, which that gentleman in his published vindication brought against the Committee.

The following important Bills passed by the Senate were neglected by the House: The Post Office Reform bill; the Custom House regulation bill; the Judiciary bill; the bill regulating the deposits in the Deposit Banks; the bill respecting the tenure of office, and removals from office; the bill indemnifying claimants for French spoliations, before 1800; the bill to carry into effect the Convention between the U. States and Spain; the Fortification bill, &c. &c. The Senate waited until past the proper hour for adjournment for the Fortification bill to be passed by the House, and sent several messages to inform the House that the Senate were waiting to hear from them on that subject, but finally adjourned without receiving any communication from the House. It is thought by the National Intelligencer, that the New Congress will have to be called together to act on the Fortification bill.

We so often meet with what we conceive, very erroneous statements in reference to the opinions of Southerners, on the subject of slavery, that we feel it imperatively demanded of us to express occasionally our dissent. The interests of the Southern country demand that the Editors of public journals should not allow incorrect statements to be made without making an honest exposure of the error. We do not wish to get into any controversy on the subject of slavery or any thing else; but we must express our regret that our Northern brethren are such zealots in the cause of Emancipation; but we regret still more the fact, that their zeal is too much without knowledge. Our readers in this state, will doubtless be surprised to learn, that it is taken for granted at the North, that Southerners are taking part in this Emancipating scheme. Yet we see it frequently so insinuated in our exchange papers. The following is an instance, taken from the *Christian Watchman*, which is generally considered the first Baptist paper in the Union. "In our paper of this day will be found an article relating to the religious instruction of slaves, which we have transferred to our columns with much satisfaction. The frequent communications of this character which every week reach us from the slave holding states, indicate a decided and a pretty extensive movement upon a subject which to ourselves is a favorite one." The piece to which this refers is, the true, headed "Religious Education of the Blacks," in large capitals, but there is added in smaller letters, "considered as a means for the abolishment of slavery." Now take this in connexion with the remarks of the Editor of the *Watchman*, as quoted above, and what have we? Why, that he every week receives communications from the South, "of this character." And the "character" of this article may be

more clearly exhibited by quoting therefrom, a sentence as follows: "The man cannot be found who will deny the abstract injustice of slavery, every American contemplates it with hatred and horror; yet how few sympathise with the enslaved black man?" Now is it so, that frequent communications of this character "reach the Watchman" every week from the slave holding states, or has the Editor told us that which is not so? The christian character of the Editor, repels the charge of intentional deception. Yet it is as surprising that we of the South are ignorant of any so extensive a disposition to favor the Northern views on this topic. Are there those among us who are working underhandedly against the interests of their own section of the Union? Is there a conspiracy among ourselves, to second, aid and abet the schemes of Northern Emancipationists? We trust, and we believe, that our Northern brethren are deceived in this matter. We rather think they have taken the sentiments of Northerners, who are only transiently among us, for the sentiments of the Southern people. But we would say to them, brethren, be not deceived. In this matter we do not agree with you. "It is possible, yea, probable, that here and there might be found an isolated case of an individual who repudiates the system of slavery, but we are satisfied there is by no means a prevalent feeling of this character. We do not contemplate slavery "with hatred and horror," and our Southern people do "deny in the abstract the injustice of slavery." We think that we can prove that slavery is not necessarily founded on injustice; and we do not refuse to exhibit our arguments on this subject from the want of argument, as has been intimated in the *Zion's Advocate* in a jeering remark about the *Christian Herald*, but because we have been disposed to believe that the discussion of the subject is not needed—nor do we yet feel entirely disposed to undertake a defence. But when the character of our Southern citizens is brought into the question, and they are accused of taking part in this Quixotic chivalry, we feel constrained to repel the imputation. At the same time we wish not to be understood as either regarding ourselves the champion of the rights of the slave holder, nor as desirous of setting the South against the North. We deprecate a variance with brethren, with whom we have been fond to labor in the great cause of advancing the spiritual interests of man, and whose piety and christian enterprise we are accustomed to respect and admire. And with the Editor of the *Christian Watchman* especially, we do not desire to provoke a controversy, nor do we wish in the remotest manner to wound his feelings; for we are extremely desirous of cultivating with him and all other brother Editors, a spirit of christian forbearance and charity. But, dear brethren, you would not surely have us to fold our hands in total indifference to our interests, when we conscientiously believe that the error in this matter of slavery is not in ourselves, but in the one sided reflections of those who set themselves in opposition to us? We undoubtedly believe, that our christian brethren at the North are actuated by the best motives, and that they really think they are "doing God service" when they array themselves against the slave holder. But we also demand that they too should not attribute to us improper motives, and an unchristian spirit.

There is an impropriety in our brethren Northerly, connecting the religious instruction of slaves with the abolishment of slavery. They do injury to the very cause they are advocating, we mean the melioration of the condition of slaves; they defeat or retard the religious instruction of that class of people, and by provoking self defence, they are instrumental in the oppression of the very people they wish to favor. We repeat, that we do not consider slavery in the abstract to be necessarily founded on injustice, but we are ready to admit, that such is the hard heart.

edness of man, that our slaves like the poor of other countries are often ground to the dust, and are shamefully abused and ill-treated. And in view of this fact, there has of late years been a strong disposition on the part of slave holders to adopt plans for the comfort and happiness of their slaves. Much effort is being made towards this object, and we now deeply regret the course of the Northern presses, because instead of being our co-workers, they are, very undesignedly, (by a zeal without knowledge) throwing impediments in the way of this important movement. For ourselves, we can say, and we believe it to be a general sentiment at the South, yea we are sure it is, that it is highly desirable that the moral condition of the slave should be improved—his physical condition will of course be bettered in proportion to the prosperity of the country, even as it is with the poor in other countries.—We therefore say to our Northern brethren, dear brethren, forbear; leave this matter to ourselves to whom it legitimately belongs, and who will have to make our own account to the Judge of all the earth, for the manner in which we fulfil our stewardship.

The Editors of the Catholic Miscellany, have replied to our enquiry, "whether the Catholics in this country are or are not under allegiance to the Pope" as follows.

"We beg leave to reply directly and distinctly, that the Catholics of these United States are not under allegiance to the Pope."

"The Editor has more than our assertion for" this "reply. He has the direct and distinct oaths of all the adopted Roman Catholic citizens of the United States, each of whom has solemnly sworn, that he renounced all allegiance to any foreign king, prince, state, or potentate."

This reply is certainly distinct, and from it we are bound to believe that the Catholics of this country do not consider themselves under any obligation really, morally or religiously to regard the will of the Pope, when that will comes in conflict with the institutions of this country. For ourselves, we confess that we feel under no apprehension from that quarter. We do not believe that it will ever be attempted by the adopted citizens of this country, to subvert the very institutions which are guarantying to them the rights of conscience, and the liberty which is not to be enjoyed under Governments from which they have emigrated. 'Tis true that the Catholics have been persecutors, but so have Protestants. Calvin himself was a persecutor. But times have now changed, and experience has proved that persecution does not result in the success of its aims. We therefore have no fears on that score, and are ready to believe, that the Catholics will exercise as much forbearance and toleration as Protestants. Our objections are not founded on selfishness, but benevolence. We do not fear their politics, but we wish to save their souls. Our heart's desire and prayer for them, is, that they might be delivered from the ruinous tendency and consequences of a corrupt faith. This is the sole object of discussing the subject in our paper, and we design to do this temperately, and in the spirit of christian love. We trust too that our correspondents will pursue the same course, and forbear as much as possible from the use of opprobrious terms.

#### SUMMARY.

Several firemen were killed at a fire in Baltimore, on the 28th ult. The fire was the work of an incendiary.

M. Anzoux in France, has invented a corpse for purposes of dissections so complete, as to supersede the necessity for procuring real subjects. Anatomy may therefore now be easily studied synthetically as well as analytically. The price of the artificial corpse is £120 sterling.

Mr. Daniel Faust has been appointed Post Master in Columbia, S. C.

Col. David Myers, Senr. of Richland District, was recently killed by a Mr. M'Leone, in a dispute about some land.

It is said that there are in Virginia at this time, 50,000 free persons of color.

The P. M. General, has appointed Dr. R. C. Mason, of Va. Treasurer and chief clerk of the Post Office Department, in the room of Rev. O. B. Brown, resigned.

Hon. Mr. Ewing, of Ia. has been severely injured from an assault by Lieut. Lane, of the navy. The House of Representatives appointed a committee to investigate the circumstances.

The National Intelligencer of the 6th inst. states, that an express had arrived in Washington, from New York, bearing a report, that the French Chamber of Deputies had rejected the appropriation for carrying into effect the treaty between France and the United States.

### Theological Education in the Southern States.

Mr. Editor,

A subject so important as that above mentioned, must needs be welcome at all times to your pages, and at the present juncture it is deemed not unsuitable. You are aware that by various bodies in this State, and the adjoining States of North-Carolina and Georgia, some experiments have been made in the great enterprize of training the minds of our young Ministers to the capacity of more elevated and extended usefulness. The result has been to increase our sense of its importance; but it is questionable whether the principles on which it should be conducted are yet settled or understood. It is perhaps incident to every great undertaking, that its commencement should exhibit the mistakes of inexperience, and the consequent waste of time and strength—and indeed, it seems to be a part of the plan of Divine Providence, that every good institution should grow up amid solitudes and disappointments, and attain its usefulness by the nurture of prayers and tears and anxious labors. 'Folly is bound up in the heart' of God's children, and painful experience must bring it out, to make room for wisdom:—happy will it be, in the present instance, if wisdom does not come too late.

With relation to the present subject, the great question to be first disposed of, is, How shall the means of suitable instruction be provided? A Theological School, in respect of its funds, does not stand on the footing of common schools. In them, those who receive the instruction pay the price, and thus they are sustained. But it pleases God to order, that the great mass of those who are entering the Ministry, should be unable to do this; or if they were universally able even to pay ordinary tuition rates, the number is too small, or too fluctuating, and the kind of instruction too varied and extensive to allow such a provision to be adequate.

To meet the demands of the case, therefore, different expedients have been resorted to. In one case, it has been attempted to raise a sufficient sum by annual subscriptions to supply the place of tuition money. The inequality of collections, and the difficulty, uncertainty, and expense of making them is an insuperable objection to this method. It would be injustice to competent instructors to invite them to rely on so precarious a support, after the experience already had.

In other cases, Theological Schools have attempted to avail themselves of the general love of learning, to draw together a number of youth preparing for the

ordinary vocations of life, who, paying the price of their instruction, would support teachers capable of superintending theological students with a portion of their time. This has been attempted in each of the States mentioned. In this State, it was found inexpedient, and abandoned some years ago. As to the issue of the experiments now under progress in our sister States, perhaps it would be assuming in any but one of themselves, to pronounce a decided opinion. Relative to the general plan, however, we may be permitted to make our observations freely. It is subject to the inconvenience of associating ill-instructed *young men* with well-taught *boys* in the same institution and pursuits, and exposing the former to the mortification and injury of degrading comparisons. But what is worse, it leaves to those, who ought to be chiefly regarded, but a fragment of the time and attention of their instructors. It is right that they who pay the price should receive an equivalent benefit.—The ordinary students cannot be neglected or postponed; else, either injustice is done to them, or their patronage, which supports the school, is withdrawn. The Theological students, therefore, can receive only that measure of attention which may be entirely consistent with the ordinary operations and success of the classical department. The obvious and inevitable effect is to make that department *superior*, the other *subordinate*: and in proportion to the success and reputation of the school in general, will be the depression of the interests of the Theological department. The tendency will constantly be toward the absorption of the one by the other;—and it cannot be reciprocal, for if the Theological department encroach on the other, it swallows up itself, and both will fail together.

If it be answered that a great part of the instruction needed by candidates for the ministry among us, is of such a kind as falls in with the usual exercises of a common school, and may be given to them as well as to others in the same classes: I would reply, that it was never the *distinctive* design of theological schools to give such instruction. If so, there would be no reason for their establishment; we might well leave the whole matter to be provided for by the ordinary facilities of education in the country. But the very fact that they do need such instruction, most effectually demonstrates the inexpediency of merging them in a mixed institution.

It is not intended as a reproach to our young brethren, to say that many of them, when they first come to study, are not able to spell half the words they are required to *use*; some of them cannot legibly write their names; while others have had a collegiate education, and need to be inducted into all the depths and intricacies of sacred learning. Let us suppose thirty young men placed together, under all the varieties of attainment indicated by these extremes. Is it too much to demand that the whole time of instructors be given to them? They have no time to spend in waiting for instruction at the occasional and ill-adapted lessons of ordinary schools. They are wanted in their Master's service with the least possible delay of preparation. Each individual of them must, in some respects, constitute a separate class; must have his education conducted in reference to his own age, capacity, state of advancement or deficiency, and other circumstances *peculiar to himself*; and all made to bear directly on the sacred work for which he is destined. How is it possible that this can be done in an institution, where this class of students is

necessarily subordinate, and reduced by uncontrollable circumstances to a fragment of their teachers' time! And I would enquire, with all deference and kindness, of our brethren who know the state of things in the Wake Forest and Mercer Institutes, whether they do not find, in spite of themselves, that the theological is merged in the classical department. Is it not true, to a great extent, that the money given by Baptists and their friends to provide liberal facilities for the *benefit of young ministers*, must needs be diverted in the mixed institution, from its principal design; and employed rather for the benefit of the sons of gentlemen, who are much better able to form schools for themselves, than the Baptists are for them? This circumstance is not to be imputed to individuals as blameworthy. It results, not from wrong motives, or from negligence or unfaithfulness; but from the necessary operation of such a plan. And I confess I am unable to see how it can admit of a corrective. My opinion is that the plan itself is radically defective, and will have to be abandoned in other States, as it has in this. Those respectable and useful institutions will naturally resolve themselves into seminaries for the education of our sons promiscuously—while the wants of the denomination in reference to young ministers will remain to be provided for in some other way. Should this result ensue, the labor bestowed in rearing them will not be lost. Such institutions are much needed in all the States, and must sooner or later be formed. Our brethren have gone ahead of us, and we must bring up the rear. There will be no want of means for their establishment, whatever other interests may flourish or fail, those of liberal education will continue to advance. Each generation will be more learned than that which preceded it: and in contributing to found schools for common education under religious auspices, we not only provide a rich inheritance for our children, but place ourselves among the benefactors of mankind.

But still, what we want beyond all this, is an Institution suitably furnished and endowed for the *exclusive benefit* of those who are entering upon the ministry of the word. Such an Institution must not be confined to a single State. What *might be done* by the denomination in any State, is not the question. They might do much; as in each of the Southern States they are, as a body, numerous and wealthy. But there is no reason to suppose that any State will do more for some time to come than to endow one professorship, and put a competent salary beyond the reach of ordinary contingency. This, it is true, would be doing something. A school would then be established, and though its means of instruction would be limited, they would be certain and permanent. This can be done soon for the Furman Theological Institution—if the various bodies in S. C. holding funds for education purposes, perceiving the true interests of the denomination, should put them all together in a permanent fund, pledged exclusively to the support of a Theological Professor. And this, I sincerely hope, will be done. A very few hundred dollars in addition to the funds now actually in hand, will lay down a substantial investment of *twenty thousand dollars*, which at 5 per cent. would yield a thousand dollars per annum. This may do much toward the great object. What is wanted, however, is that North Carolina and Georgia should each do the same thing, adopt a common site, and a name for the Institution, suitable to them all—should establish a board of trustees, consisting of an equal number from

each State, to administer the affairs of the Institution—which, being thus furnished with three well endowed Professors, would be reputable, and adequate to all the demands of the Denomination in the Southern States. If all the available funds now collected in each State should be exhausted in accomplishing this result, it would be a *service* to the cause of education. It would be a rallying point and a stimulus, now so much wanted. There being no more money wanted for salaries, all the emergencies of our churches and friends could be turned to the single object of assisting beneficiaries. Connected with these individually, there would always be personal considerations and motives to benevolence, sufficient to relieve the general fund, either in whole or in part—and their expenses might be further reduced by a prudent system of economical arrangement, and by the aid of regular manual labor, as a necessary part of the plan of education. In short, we have here sketched the outline of a plan for a great Southern Baptist Institution, which would grow and expand itself under the divine blessing, into an importance and usefulness of which we cannot now conceive. Our more sagacious brethren of the Northern and Middle States, are giving up their separate action, and uniting in the common cause. The Northern Baptist Education Society embraces several States. Recently there has been a convention of the Baptists of several of the middle States, and a union has been formed for the support of a common Institution, to be located in the neighborhood of Philadelphia. All parties among the friends of education there, after years of fruitless or meagre experiment, are led to coalesce for the common good; and the result is most salutary. Shall we not profit by their experience! What is to hinder the Baptists of the Carolinas and Georgia from being one in this important enterprise! What, but their own unwise policy! There is a point near the Tennessee border, where the three States so nearly converge, that a common site might be selected, equally convenient to them all—and there can be no contest of location. That State will conceive itself most honored that yields the point for the general good.

In one word, Mr. Editor, I beseech my brethren of these States to take the subject under serious and prayerful consideration. I respectfully request the insertion of these hasty remarks in the Christian Index and the Baptist Recorder. I invite the free expression of views, through our respective papers, from all my brethren—and more than all, I would respectfully propose that measures be taken to have a convention of the friends of this cause from the Carolinas and Georgia, and such other of the Southern and Western States as may be disposed to unite with them, to assemble at some central point to deliberate and form some united plan for the accomplishment of this great object.

I remain, dear Brother, yours most truly,

B. MANLY.

Charleston, S. C. March 11, 1835.

FOR THE SOUTHERN BAPTIST.

### The Interregnum of the Furman Theological Institution

Has become an occasion of much anxious enquiry amongst its zealous supporters—of despair amongst its faint hearted friends—and of stumbling amongst its opponents.

If a friend and supporter, who is not intimate with its internal regulations—may be permitted to enquire,

complain, and suggest for the two objects—to draw out information to satisfy the public mind, and to stir up the pure minds of its agents to prompt effort at a crisis so critical as the present to the Institution—I may be heard.

What is the matter! What are the officers of the Board doing! Since the annunciation of Professor Hooper's non acceptance to his election, all appears to be lulled into dormant silence. "*Hath Israel no sons*" but Professor Hooper! Hath South Carolina no sons sufficient for these things! I know not what provision is made by the constitution to fill vacant offices in the Institution. But of course, if the one elect refuses, another should be promptly elected. Shall the people of this generation be forever wiser than "*the people of God!*" If an office of civil government, or even an overseer of a plantation is vacated, it is filled directly. And behold, about twenty young men preparing for the great work of the salvation of immortal souls, and of God's vineyard, broken off from their preparatory studies, and left as lambs scattered abroad, not knowing whither to go. What will be the consequence if they wander off to other Institutions! The Board may then elect professors and pay them, without students for a year or two, to the no little mortification and discouragement of the friends of the Institution.

Another query.—Can the Board expect a competent professor as superintendent for \$1000! Let us count the costs—A Professor with a family may be supposed. 1st. Sacrifices in selling off and purchasing domestic materials—2d. Expenses in moving according to distance—3d. Say purchasing corn at \$1 per bushel, and other provisions proportionably—lands too unproductive to make supplies—4th. Market inconvenient to the Institution—5th. Close confinement to the arduous labours of the Institution, &c.

Now with these considerations, I repeat, can the Board expect a competent Professor! It is the imperative duty of every christian to provide for his own household, and with a large family under such disadvantages, it would at least require strict economy, (with such a salary and no other income,) to make ends meet. I would venture to say, not less than \$1500 would justify a competent professor in moving a family and entering upon the arduous labors of the Institution. And then in all probability leave a more profitable and less arduous station under conviction of duty to God and his cause.

If the Institution was located where provisions were cheap, or lands productive, so as to make supplies, \$1000 would go farther than \$1500 at the present station. Hence it is argued by many of its friends who are in favour of a labour institution, that it should be removed. This would be a second removal. And there is a just maxim that three removals are equal to one fire. So that the next should be so well digested, as to be the last.

Another query—Is it not sufficient with the former number of students to have one professor with an assistant classical tutor! And should not \$1000 be appropriated for the Tutor's salary!

Another question—Were the former Professors clothed with equal authority in the Institution! If so, could any thing but a babel be expected! A bi-formed head to one body, is not only contrary to the laws of nature, but all moral government. Place two landlords over one house—two sheriffs over one office—two teachers over one school—two pastors over one church—or two presidents over one Institution—each

clothed respectively with equal authority, and nothing less than the perfection of angels would prevent a babel.

Another query—Would it not be most expedient under the existing prejudices of the day to have Southern men at the head of the Institution? Far be it from me to cherish or encourage sectional or state distinctions, amongst christians; for God is no respecter of such distinctions of persons. But in our efforts to effect the greatest amount of good, it is indispensable to guard against prejudices under many circumstances, where duty to God may be preserved inviolate. Thus an A postle avails himself of the prejudices which would turn to his favor as a Roman citizen.

The next queries follow—Has South Carolina no son, who is able for this work! Where is brother Manly of Charleston. What objection can be raised! The Charleston Church will object at first thought. But let her ask God with fasting and prayer! Let her enquire who is to serve her and other churches of the State, when brother Manly dies, but the young Timothies of the day—and then raise one murmuring sigh, if God forbids. Further, can the Charleston Church not procure brother Brantly! And then may we not have him to assist brother Brisbane in wielding the press, as an army of banners! And has South Carolina, as brother Brantly's nursery, no claims upon him!

Further—Where can a Tutor well adapted be found? Where is bro. Wood Furman! Has not God bestowed upon him, precisely the gifts and graces for the station!

The last query—Will these brethren serve or accept the appointments! Let the Board elect, and then ask them. They are God fearing men, and desire to do his will. And if elected, will enquire of God with fasting and prayer. And who knows, but if faith and works are put in prompt exercise by the Board, that in less than three months, the Furman Institution may be in active operation again. *Work while it is day—* for if the Institution goes down—it will be as when *the night cometh, when no man can work.* J. D.

### GENERAL MISCELLANY.

#### The Lost Key.

Patrick Lyon was a capital hand at making a safety lock, and no less adroit in picking one also, in an honest way. A merchant of Philadelphia having unfortunately lost the key of his iron chest, sent for Mr. L. to come to his office for the purpose of opening it. Patrick speedily accomplished the task, and when asked how much he charged for the service, demanded five dollars. The merchant was quite amazed, and refused to pay so much; whereupon the artist, who had still kept his hand upon the ponderous lid, slapped it down again, and leaving it in *statu quo*, departed. The merchant was in a quandary; the contents of his chest were indispensable to his commercial operations; there was not another locksmith in the United States who possessed the *open sesame* of a door so hermetically circumstanced. He sent for Patrick; a second time did Mr. Lyon effect the liberation of the imprisoned bolt, taking care to hold in his hand the lid, as before. The merchant, quite delighted at again beholding his account books, handed Mr. L. a five dollar note; but the cheat had been opened twice, and Patrick demanded ten. The merchant was indignant at the former demand, but he was bouncing mad when he found the compensation doubled: he peremptorily refused to pay him; and Patrick, having slapped down the lid again, walked a second time laisurately back to his workshop. The

blacksmith, however, was finally triumphant. The merchant was compelled again to send for the ingenious mechanic, and having received the sum of fifteen dollars, *beforehand*, he applied his instruments a third time, and, having unlocked the chest, left it open for his employer's use.

#### Russian Calculating Boy.

In the "Memoirs of the Imperial University of Moscow," we find the following interesting details respecting a child who is said to display the most extraordinary genius for the solution of arithmetical problems. His name is Ivan Petroff, his age 11 years, and he is the son of a simple peasant of Ragozine, a village in the district of Kologitvoff, government of Kostroma. He neither knows how to read nor write, but resolves the most complicated problems in arithmetic by the force of his imagination and memory alone. In the month of May last he was examined by the civil governer of Kostroma, when he answered every question put to him with the utmost exactness; and shortly after professor Prevostelinkoff, on visiting the establishment of public instruction, had an occasion of witnessing the extraordinary feats in the way of calculation performed by the boy. An enumeration of the questions put to this arithmetician is then given in the Memoirs; but as they are much the same in nature and difficulty as those which have been resolved in this country by calculating boys, we shall not weary the patience of our readers by transcribing them. It is said that he resolves these intricate questions with the greatest ease, and scarcely ever takes his eyes from the other children of the gymnasium, who are playing around him. One of these problems is perhaps worth stating on account of its complexity. It was as follows—A certain number of poods of sugar were purchased for 500 rubles, if three poods had been bought for the same sum, it would have happened that each pood would have cost three rubles less. The question then is, how many poods were purchased! On this being proposed, the boy seemed a little embarrassed. He balanced one of his feet on the other, and turning his head aside, remained without moving for the space of seventeen minutes. He then replied, "twenty poods." Astonished at the accuracy of the answer, the examiner asked him how he had arrived at this conclusion, but he could extract no satisfactory answer from the child; but from what he said it appeared that he had arrived at a knowledge of the true number by successive positions of numbers. The Emperor of Russia on paying the gymnasium of Kostroma a visit, saw Petroff, and had him examined in his presence, and after admiring his extraordinary faculty, ordered the civil governer to place the sum of 1000 rubles at interest for the boy, and instructed the director of the gymnasium to have him taught to read and write in the Russian, German and French languages.—*Vt. Tel.*

A doctor in Scotland was employed by a poor man, to attend his wife, who was dangerously ill. The Doctor gave a hint amounting to a suspicion that he would not be paid. "I have, says the man to the Doctor, "five pounds, and if you kill or cure you shall have it." The woman died under the Doctor's hands; and after a reasonable time he called for his five pounds. The man then said "did you kill my wife?" "No." "Did you cure her?" "No." "Then," said the poor man, "you have no legal demand," and turned upon his heel.

*Extract from Spurzheim's Phrenology.*

"At Berlin, Mr. Mayer showed us a soldier whose general health was bad; he was very irritable, and much weakened by grief for the loss of his wife; he had every month a fit of violent convulsions, the approach of which he felt, accompanied with an immoderate propensity to kill; he then begged to be chained; but at the end of a few days the fit left him, the fatal propensity disappeared, and he himself fixed the period when he might be safely delivered. At Haina we met with a man who at certain periods felt an irresistible desire to maltreat others; he also knew his unfortunate propensity, and begged to be confined till his fit was over. A person of a melancholy turn of mind, having seen a criminal executed, was so much upset by the spectacle, that he suddenly became possessed with a propensity to kill, although he felt the strongest aversion to commit the act; he spoke of his deplorable situation, weeping bitterly, struck his head, wrung his hands, exhorted himself, and admonished his friends to take care and to fly; he even thanked them if they restrained him.

"Pinel has also frequently observed the fierce impulse to destroy, and speaks of one man who showed no mark of alienation in memory, imagination, or judgment, but who confessed that his propensity to murder was so involuntary and irresistible, that his wife, notwithstanding the love he bore her, was near being immolated, he having only time to warn her to fly. In his lucid intervals he made the most melancholy reflections, expressed horror at himself, and was disgusted with life to such a degree, that he several times attempted to put an end to his existence. 'What reason,' said he, 'have I to cut the throat of the overseer of the hospital, who treats us with so much humanity? Yet in the moments of my fury I feel the same desire to attack him as others, and to thrust a dagger into his breast.' Another madman, who, during six-months in the year, suffered periodical fits of fury, felt the decrease of the symptoms, pointed out the periods when the danger was over, and begged those about him not to set him free when he felt incapable of governing his blind impulse to destroy. In his calm intervals, he confessed, that during his fits it would be impossible for him to restrain it; he said, that if he met any one then, he saw, as it were, the blood circulating in their veins, and felt an irresistible desire to suck it, and to tear their limbs with his teeth, to do so more commodiously. Pinel also relates the history of a young female, who every morning had a fit of mania, during which she tore all that fell under her hands, and committed every sort of violence against those who came near her, so that they were obliged to restrain her by a straight jacket; yet in the afternoon she repented of the actions of the morning, and asked pardon, which she always despaired of obtaining. Pinel quotes another example of a monk alienated by devotion, who thought he had one night seen the Virgin Mary surrounded by a choir of angels and happy spirits, and received an express order to kill a certain person whom he considered as an infidel; he would have executed this commission, had not his actions and manner betrayed him. The same author speaks of a credulous vine dresser, who was so violently shaken by the sermon of a missionary, that he thought himself and his family damned to everlasting pains, if he did not save them by the baptism of blood, or martyrdom. He therefore first endeavored to murder his wife, who escaped with difficulty; he then killed two of his children, to pro-

cure them eternal life; and when confined to prison before trial, he cut the throat of a criminal in the same room with him, still with the intention of doing some expiatory act. His insanity being proved, he was ordered to be shut up in the Bicetre for life. Long solitary confinement exalted his imagination, and because he had not been executed, he fancied himself the Almighty; or, according to his own expression, the fourth person in the Trinity, sent to save the world by the baptism of blood. Having been confined for ten years, he became tranquil, and was permitted to converse with the other convalescents in the court of the hospital. He passed four years in this way, and his health seemed restored, but he was again suddenly seized with his former superstitious and sanguinary ideas. The day before Christmas he conceived the project of offering up an expiatory sacrifice by killing all who might fall under his hands; he consequently got possession of a shoemaker's knife, with which he gave the keeper a thrust from behind, which fortunately slipped over the ribs; he then cut the throats of two other lunatics, and would have continued his homicides, had he not been overpowered and prevented. These and many similar examples, which occur in the state of health and disease, prove that the propensity to kill and destroy is innate, in man as well as in animals. Does not the whole history of mankind indeed confirm this position? In all ages the earth has been drenched with blood.

**THE CODE OF HONOR.**—There is one feature in the Mexican laws which we should be glad to see adopted in all parts of the world where duelling prevails. It is, that if a person kills another in a duel, he becomes responsible for all the debts of the deceased. It can hardly be conceived that a sane man would challenge another merely because he was involved and wished, at the expense of life, to discharge his debts. On the other hand, it would form a good reason to decline acceptance of a challenge, that it might involve other hazards than the loss of blood. There is also much justice in the provision—for the surviving duelist, having taken the life of his antagonist, has of course deprived him of the gratification of paying his honest debts.—*Com. Adv.*

**BATTLES BETWEEN THE INDIANS AND POLES.**—It appears from a letter received this week from a respectable Polish emigrant, at New-Orleans, that about twenty of his countrymen, not meeting with any means of support, and totally without funds departed from New-Orleans for Mexico, by land, through the Texas country. Having no guide nor knowledge of the wilderness route, they became utterly lost, when they were fiercely attacked by a numerous body of Indians. The Poles had but few guns, but maintained a long and bloody conflict, until they had killed a large number of their enemy. They, however, suffered severely, having had two of their number slain, and the remainder wounded.—Only one Pole was able to reach New-Orleans.—*Louisville Journal.*

We find from the last book of the Temperance Society, the "Advocate and Herald," that the number of members in England and Wales, is 104,448.

## A. S. BROWN, EDITOR.

## Causes of Emigration.

To the Editor of the Southern Agriculturist.

MR. EDITOR.—Having proposed, in your January number, to examine some of the causes which induce the stream of emigration to flow from, and not into our State, we are led, in the first place, to inquire whether any changes of soil or climate have rendered our native land less fruitful than she was of old; and in the second place, whether we have not ourselves undergone some change, and, since the introduction of cotton, become more anxious to grow suddenly rich; and are content to abandon all the comforts of home and friends and civilization, in order to double our income. The second cause has in some measure produced the first; a certainty of obtaining cheap and productive lands in the West, has rendered the cotton planters of the middle and upper districts, careless concerning any benefit beyond the growing crop; satisfied, that when their present fields are exhausted, they can be sold for what will purchase fresh Western lands, they pursue a system of husbandry, so reckless, that were the destruction of land and life equally felonious the Courts of Sessions would never adjourn.

A Farmer had better emigrate, than continue to cultivate exhausted lands, but would it not be preferable to remain at home without exhaustion? A blacksmith in the upper country who had, by industry and frugality, amassed several thousand dollars, went to Alabama to purchase land and become a farmer. Returning after a few weeks, he said, that all the accounts of the crops of that country were true; that the soil produced as much cotton, independent of seed, as the Pendleton land produced with the seed. On being asked where he had purchased, he replied, "No where; I asked every person with whom I became acquainted, whether he had gained or lost by emigration, and all, with one exception, agreed that they had better have staid at home." Let us examine whether a planter can remain in Carolina, and realize a fair interest on his capital without exhausting his fields.

In estimating the production of capital, we should never lose sight of the permanent benefit or injury sustained by the capital itself. If a stockholder vests \$10,000 in bank or funded stock, and obtains an interest of five per cent. per annum, and also sells privately \$1,000 worth of his stock at the end of each year, he will appear to the world to be a thriving man, deriving from his property \$1,600 the first year, \$1,590 the next, and so on—but at the end of ten years he will be worth nothing. May not this be the cotton planter's case? If by the usual mode of culture his lands are deteriorated 10 per cent. per annum, the result, as far as landed property is concerned, will be similar to the stockholder's above mentioned. This depreciation in uplands is not chimerical, and accounts for the universal spirit of emigration which pervades the interior. The present mode of ploughing, (up and down hill) with those destructive implements, the gofer, and shovel ploughs, is sufficient to exhaust any soil above the falls of the rivers, except alluvial or bottom land. When to this we add the exhausting nature of the corn and cotton crops, the surprise is, not that the lands and owners are ruined, but that they should still pursue a system where ruin is inevitable. It is undeniable that while the lands are fresh, and full of fibres and roots, cotton and corn are

the most productive crops; it is equally true that after a few years the same productions are so much diminished, that a change of system or of land becomes indispensable. In order to avoid the numerous evils attending emigration, it is only requisite to change the mode of husbandry. Horizontal ploughing is the most important improvement; it is as easy for the ploughman, and far more so for the horse than straight ploughing up and down hill; a man and boy with a common land compass, can lay off ten or twelve acres in a day for the most accurately level ploughing. Under this system, the land never washes in the hardest rains, and the most fertile parts are retained in the field, while under the old plan, every rain may be said to cause more injury than benefit to land recently ploughed, as each plough furrow becomes a sluice for the water to carry off the richest portion of the soil.

The next evil to be remembered is the plough; in a country where manuring is not yet introduced, it is important that every particle of vegetable manure not harvested for our use, should be returned to the soil. A very small portion is returned when we use the gofer, or shovel plough. If all the stubble, grass and weeds that remain after the crop is taken off, were carefully returned to the soil by a bar-share plough, they would afford nourishment to the succeeding crop, whether of cotton, corn, or small grain; but under the present system, the land is merely pulverized by a gofer plough, and all the vegetable matter left on the surface, exposed to the alternate exhaustion of sun and rain, dew and frost.

The third and last evil to be noted, is the injurious succession of crops; a man is esteemed a prudent farmer who rests his land, as it is called, by sowing it in wheat or oats the same year that it has produced a crop of corn, and this without any other manure, than what is turned in by a gofer or shovel plough. When this second crop is harvested, cattle, sheep, and horses are generally turned into the field to devour the grass and scattered grain, and the land is supposed, under this system, to be so completely rested, that it will produce a crop of cotton or corn the following year. Under such a system of agriculture, Mr. Editor, we are not to be surprised, that our crops of wheat seldom exceed six or seven bushels per acre, oats and corn about twice as much.

When leisure permits, I will endeavour to suggest a different rotation of crops, derived from the systems of more experienced and practical farmers than—

Your's, respectfully,

C. C. PINCKNEY.

## Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835.—Dr. M. Laborde, N. L. Griffin, M. Mims, Mrs. C. L. Blackwood, Wm. Sanders, Jackson Harley, Jennings J. Wood, S. H. Butler, Wm. J. Harley, B. H. Brown, Rev. D. Bythewood, D. L. Thomson, C. T. J. Singelton, Wm. Fripp, Jas. Fripp, Miss Firth, Jos. J. Pope, George Walker, Rev. N. W. Walker, T. G. Caldwell, Charles Moore, Austin Peay, Jas. Barber, John Robertson, Joseph Cox, Wm. Smith, O. Hanes, Gen. T. F. Jones, Col. Wm. Hill, Joseph Crocker, John H. Coleman, John E. Crisp, Wiley Hill.

Col. William Thomson and Rev. J. M. Thomson paid to March 8th, 1835—Matthew Gambrell paid 84.

\*Mr. William Fripp sent also for John M'Furion and Josiah Daniels \$3, each. The papers for these gentlemen go in Mr. Fripp's name. We have also \$3, subject to Mr. Fripp's draft.

CHARLESTON PRICE CURRENT, MARCH 13, 1835.

ARTICLES.			ARTICLES.			ARTICLES.							
g	c	g c.	g	c	g c.	g	c	g c.					
BAGGING, Hamp, 43 m. yd.	20	a	21	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	13		
Tow and Flax	20	a	22	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9	
BALE ROPE, lb.	61	a	9	Mackerel, No. 1.	7	a	725	PORK, Mess, bbl.	13	50	a	14 50	
BACON, liams.	9	a	11	No. 2.	6	a	625	Prime,	10	50	a	11 00	
Shoulders and Sides.	61	a	84	No. 3.	5	a	550	Cargo,	8	00	a	10 00	
BEEF, New-York, bbl.	10	a	11	Dry Cod, cwt.	2	75	a	3	New, Boston,				
Prime	7	a	7	50	FLOUR, Bal. H.S. sup. bbl.	5	25	a	550	No. 1. do.			
Cargo	41	a	44	Philadelphus and Virginia,	5	25	a	550	PEPPER, black, lb.			8	
Mess, Boston,	10	a	11	New-Orleans,	5	25	a	550	PIMENTO,	9	a	94	
No. 1.	91	a	10	GRAIN, Corn, bush.	69	a	70	RAISINS, Malaga, bun. box.	3	50	a		
No. 2.	101	a	11	Oats,	36	a	43	Muscate,	3	25	a	2	
BREAD, Navy, cwt.			31	Peas,	70	a	00	Bloom,	2		a	2 12 1/2	
Pilot,	4	a	41	GLASS, Window, 100lb.	41	a	9	RICE, 100lbs.	2	12 1/2	a	3 43 1/2	
Crackers,	7	a	71	GUNPOWDER, keg,	5	a	6	SUGAR, Muscovado, lb.	8	a	91		
BUTTER, Goshu a, prime, lb.	20	a	21	HAY, Prime Northern, 100lb.	85	a	90	Porto Rico and St. Croix,	84	a	94		
Inferior,	131	a	15	IRON, Pig,				Havana white,	11	a	111		
CANDLES, Spermaceti,	31	a	32	Sweden, assorted,	4	a	41	Do. brown,	71	a	81		
Charleston made,	16	a	17	Russia, bar,	4	a	41	New-Orleans,	6	a	74		
Northern,	12	a	13	Hoop, lb.	61	a	61	Leaf,	14	a	17 1/2		
CHEESE, Northern,	10	a	11	Sheet,	8	a	81	Lump,	13	a	13		
COFFEE, inf. to fair,	91	a	11	Nail Rods,	7	a	71	SALT, Liv. con. sack, 4 bu. 1	57 1/2	a	0 00		
Good fair to prime,	13	a	13	LARD,	7	a	71	In bulk, bush.	25	a	30		
Choice,	131	a	134	LEAD, Pig and Bar, 100lb.			61	Turks Island,	33	a	25		
Porto Rico,	13	a	134	Sheet,	61	a	7	SOAP, Am. yellow, lb.	5	a	64		
COTTON, Uplands, inf.	14	a	14 1/2	LIME, Stone, bbl.	1	50	a	SHOT, all sizes,	71	a	8		
Ordinary to fair,	15	a	15 1/2	LUMBER, Pitch Pine, rfs. Mf.	7	a	8	SEAGRAMS, Spanish, M.	14	a	16		
Good fair to good,	15 1/2	a	16 1/2	Shingles, N.	3	a	5	American,	1	85	a	1 87 1/2	
Prime to choice,	16 1/2	a	17 1/2	Staves, Red Oak,	14	a	15	TALLOW, American, lb.	2	a	9 1/2		
Santee and Maine,	32	a	40	MOLASSES, Cuba, gal.	30	a	32	TOBACCO, Georgia,	34	a	4		
Sea Island, fine,	38	a	45	New-Orleans,	26	a	28	Kentucky,	5	a	6		
CORDAGE, Tarred,	9	a	10	Sugar House Trade,	30	a	30	Manufactured,	8	a	13		
Do. Manila, cwt.	11	a	12	NAILS, Cut, 4d. to 8d. B.	34	a	54	Cavendish,	34	a	38		
DOMESTIC GOODS.				NAVY STORES.				TEAR, Bohem,	18	a	20		
Shirting, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	60	a	Souchong,	30	a	40		
Hanched,	8	a	15	Turpentine, soft,	2	50	a	Gunpowder,	75	a	80		
Shirting, brown,	8	a	10 1/2	Do. Georgetown,	1	a	125	Hyson,	50	a	80		
Flannel,	104	a	17	Fisch,	1	75	a	Young Hyson,	65	a	75		
Calicoes,	9	a	15	Rosin,	1	37 1/2	a	150	TWINE, Seine,	26	a	30	
Stripes, indigo blue,	84	a	11	Spirits Turpentine, gal.	45	a	50	Sewing,	36	a	30		
Checks,	7	a	16	Varnish,			25	WINEs, Madeira, gal.	2	a	3		
Prints,	84	a	11	OILS, Sp. winter strained,	1	05	a	110	Tenariffe, L. P.	1	a	135	
Fustians,	12	a	16	Full strained,	90	a		Malaga,	45	a	50		
Bed Tick,	13	a	20	Summer strained,			a	Chart Bourdeaux, cask,	39	a	30		
DUCK, Russian, boll.	15	a	21	Lined,	1	a	105	Champaign, doz.	8	a	15		

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	100	106 62	3.80
South-Carolina do.	45	56	1.30
State do.	100	105	2.82
Union do.	50	59	1.50
Planters' & Mechanics do.	25	33	671
Union Insurance do.	60	84	4.00
Fire and Marine do.	86	90	5.00
Rail-Road do.	100	96	3.00
Santee Canal do.	670	00	20.00
State 6 per cent Stock,	100	102	
State 5 per cent do.	100	102	
City 6 per cent do.	100	103	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 6 a 6 1/2 per cent. prem.  
 France, 5f. 25 a 45 per dollar.  
 New-York, } 60 days, } per cent. discount and int.  
 Boston and } 30 days, } per cent. discount and int.  
 Philadelphia, } 10 days, } per cent. discount and int.  
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 4 and int.; Western Offices 1 per cent. and int.; North } per ct. and int.; Savannah 1 per ct. and int.; Checks on the North, par. do. South and West, 1 prem.  
 Savannah and Augusta Bank Bills, 1 per cent. discount.  
 All other Georgia Bank Bills, 1 per cent. discount.  
 North-Carolina Money, 1 per discount.  
 Spanish Doubloons, 154.  
 Mexican and Colombian do. 151.  
 Heavy Guineas, 95, and Sovereigns, 94 a 4 7-8.

Charleston Market.

Cotton.—The sales since our last report have been 2191 Bales of Uplands as follows—20 Bales at 17 1/2 cents, 798 at 17, 93 at 16 1/2, 179 at 16 1/4, 78 at 16 1/8, 234 at 16 1/8, 450 at 16, 484 at 15 1/2, 405 at 15 1/4, 97 at 15 1/8, 198 at 15, 4 at 14 1/2, 48 at 14, 85 at 13 1/2, 60 at 13 1/4 and 10 of Nankeen, at 20. In Long Cottons, Sea-Islands a few extra fine above our quotations, and Bantees 23 a 25 cents. The demand continues steady, and prices generally according to our quotations, fully maintained. Our last European advices are rather favorable.

Rice.—The sales at the early period of the week for prime was 63 1/2 a 3 1/2; and inferior to good, 62 1/2 a 3. Our stock has since increased, and the Market became heavy.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payments protracted over 6 months, \$3.50; Payments protracted over 12 months, \$4.

All communications must be post paid or charges will be made accordingly.

Remittances may be made by mail at the risk of the Editor, and a certificate from a Post-Master will be a good receipt.

Post Masters and Baptist Ministers are requested to act as Agents for the Paper.

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