

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRIDGEMAN, EDITOR.

Vol. I.]

CHARLESTON, FRIDAY AFTERNOON, APRIL 17, 1835.

[No. 16.]

Close Communion.

But let a man examine himself, and so let him eat of that bread and drink of that cup.—1 Cor. xi. 28.

The confused and indelicate manner in which the Corinthian Church had been partaking of the ordinance of the Lord's Supper, drew upon them the animadversion of the Apostle, and his immediate endeavour was to restore the former lustre of that beautiful sacrament. He therefore caudily tells them that what they were engaged in "is not to eat the Lord's Supper," and he proceeds to remind them of the design of the institution and the manner in which it should be celebrated: "That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it and said, take, eat, this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood: this do ye as oft as ye drink it in remembrance of me. For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till he come. Wherefore, whosoever shall eat this bread, and drink this cup unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." Thus, in a solemn and impressive manner, the real character of the Institution is made to agitate the tender sensibilities of the heart. It is then a sacred ordinance, which requires solemn attention, and a strict adherence to its original institution. When attended to according to its original design, it is in every way calculated to make the deepest impressions upon the heart, and therefore it should not be participated in, but in a serious, and solemn, and devotional frame. So sacred is this ordinance, that the Apostle expressly directs a previous examination, and he enforces the recommendation, by assuring us, that the consequence of inattention to his advice, will be awfully tremendous. "For," says he, "he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." There being a necessity for a previous examination, we infer that there must be pre-requisites to an admission to the Lord's table, and the participant must comply with these pre-requisites, or be unworthy of a seat, and it is in relation to such compliance, that an examination is necessary. What then are the pre-requisites to communion? The answer to this question will be the subject of this Essay.

1. Regeneration is necessary.

Presuming that human reasoning would not be sufficiently weighty to convince your judgments on a subject requiring divine testimony, we will more especially restrict our reasoning to arguments drawn from the scriptures. And taking the subject in the

order in which we find it in the New-Testament, we call your attention to the first institution of the Lord's Supper, as recorded by the evangelists. Here we find that none were partakers but his immediate disciples, yet it may reasonably be inferred that the family dwelling in the house where the upper chamber had been made ready for the occasion, were friendly to Jesus Christ, and as a kind attention may have looked for an invitation. This invitation was not given, and Jesus Christ alone with his disciples, in a secluded part of the house, partook of the Supper. Here indeed it may be argued, that there was one individual present, who was not a true disciple of the Lord. But I think it would be difficult to prove, that Judas was actually present, for, according to the testimony of John, Judas "having received the sop, went immediately out." Now it was after Judas's character had been made known, that Jesus administered the bread and wine; so then, Judas, according to the testimony of John and Matthew compared, must have been absent, and this is not sufficiently contradicted by any of the Evangelists, to leave more than the shadow of a doubt against the position. But allow that Judas's true character was made known after the distribution of the bread and wine, and still we hold that regeneration should be a pre-requisite to communion, for this was entirely between himself and his God, and it was not presumed by the rest, but that he was like them, a true disciple of the Lord. Jesus indeed was acquainted with his intentions, but for the same reason that many real hypocrites—many infidels wearing the garb of religion, are now permitted to remain members of the visible church by its great head, Judas was allowed to remain and participate with the true disciples. But to be consistent in our examination and conclusions, if we take it for granted that Judas indeed was present, it must indubitably be the case from expressions of our Saviour's, that Judas is now in Heaven, and if so, then it is positively established, that none but his real disciples, were partakers of the sacred ordinance of the Lord's Supper. This also is confirmed by the practice of the primitive Christians, for in the second chapter of the Acts of the Apostles, when a vast multitude were pricked to the hearts under Peter's sermon, and enquired, "Men and brethren, what shall we do?" he did not recommend to them, to come and partake of the Lord's Supper as a means of grace, but his first word to them was "Repent." They gladly received his word and were baptized, and being thus initiated into the church, it is said of them, "they continued steadfastly in the Apostle's doctrine and fellowship, and in breaking of bread." And in Acts xx. 7, it is said, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." It is plainly written then, that the disciples were in the practice of breaking bread together, while there is no where, mention made of others partaking with them. But it may, perhaps, be surmised that by "disciples" are not intended regenc-

rated souls, but members of the church, and that there are many, perhaps, in the pews of the church, who are not yet converted, but may be considered merely as seekers after religion; or the children of believers. To determine the point then, it is necessary to ascertain who are, or who ought to be members of the church, and we think there is satisfactory evidence, not only from the circumstance just alluded to under Peter's sermon, but also from the manner in which St. Paul addressed the various churches to which he wrote, that the church of Christ was then, and of course ought now to be, composed alone of those who profess to be true Christians. In perusing the Epistles directed to particular churches, we universally find it to be the case, that the members of those churches are all looked upon as saints, and it is in this character that they are addressed at the commencement of each epistle.

We trust that we have presented sufficient scripture testimony to establish the point, but before we close this head, let me ask, would it be consistent to call on an Englishman to celebrate with us on the 4th of July, our deliverance from the British yoke? There can be no little propriety in calling upon those who are yet in their sins, to celebrate with us deliverance from the yoke of sin, for it is in remembrance of Jesus our deliverer, that this ordinance is instituted, and to call upon unregenerated persons to partake with us, is actually asking the enemies of Jesus Christ to express an admiration of his excellence while they cannot possibly feel it. And however a person may express his desire of being religious, until he is actually regenerated, he is an enemy to the pure and undefiled religion of Jesus, for Christ himself says, "He that is not with me, is against me." We consider it established then, that regeneration is a pre-requisite to communion.

2. Baptism is necessary. It was the commission to the Apostles, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." This commission was precisely in accordance with the course previously pursued. The Apostles were first taught, then baptized, tho' with the exception of two, who are mentioned as John's disciples previously, we only have it strongly inferred that the Apostles were indeed baptized. The order of the commission we find attested in the example of the Apostles. In the case which we have alluded to above, Peter directed the inquirers to "Repent and be baptized," and after their baptism, they observed further appointments of Christ, among which was the breaking of bread. Throughout the New Testament we find no inference, that any other order was pursued, and when it is considered that none but such as profess regeneration are entitled to a seat at the Lord's table, we necessarily draw the conclusion that as baptism is an outward sign of an inward spiritual change, and consequently a profession of regeneration, so it must be first submitted to as the certificate to a right at the Lord's table. The heart being unknown to Christians, it is only by the outward profession and conduct that Christians can receive any into their communion or fellowship, and hence baptism was instituted. Baptism then, is an initiation into the visible church, and of course to its privileges. If, then, baptism be the door to the privileges of the visible church, none can partake of the privileges of membership, but those who have been regularly admitted, with any greater

propriety than a foreigner, however friendly to the government, would have a right to the privileges of a citizen, until he had taken the oath of allegiance.

In our own opinion then, it is established, that regeneration and baptism are pre-requisites to communion, and indeed, our Pedobaptist brethren of all denominations, admit that baptism is preparatory, while many also admit that regeneration is equally required. There are, however, these differences between us. Whilst we consider baptism ought to be administered subsequently to regeneration, they just change the order, and admit into the visible church those who are not yet members of the spiritual body. And whilst we hold immersion to be the only mode of Gospel baptism, and consequently the only door of admission to Church membership, they open three doors, immersion, pouring and sprinkling. If then, we admit them to our communion, we virtually acknowledge the validity of their baptism. To shew the inconsistency of unrestricted communion, we present the case in this way. Here is a church composed of such as believe that immersion alone is baptism—an individual comes forward, relates an experience of grace, but says he thinks the proper mode of baptism is by sprinkling, and desires it performed in that way. The church answers, this is not our practice, and the only way of becoming a member of our body, is by submitting to immersion. The individual goes off, and becomes a member of a Pedobaptist church, the next Sabbath he attends the church to which he had first offered, it is a communion season, and he is invited to a seat with them. What immediately would be his reflections? Here are people who have so little confidence in me, as not to let me join them in the government of their society, which is a matter of secondary consideration, and yet allow me to partake in matters of fellowship, which of all others are the most important in a church. It would actually be shewing a distrust of the integrity of the individual, and surely, if his integrity cannot be confided in, he ought not to be admitted to fellowship. Baptists may, with the same propriety, admit to their communion those who are not members of any religious society, as those who have not been immersed, but sprinkled, for we consider it no more baptism, than if water had not been used. But some urge as an argument, that Pedobaptists believe they have been validly baptized, and in consequence of their having acted conscientiously, should not be refused a seat with us; but this would be establishing the position, that if one thinks himself right, he is right, which is absurd. But it is not our design to protract this division of our subject, and we conclude it, by recommending to all, to search the scriptures, and ascertain for themselves the truth or falsehood of our position. We pass on to the last pre-requisite.

3. A godly walk and conversation is necessary.

As faith in others can only be known to us by godly works, together with the confession of the lips, so, in order to participate at the Lord's table, our conduct and our conversation must be such as to leave our christianity undisputed. For by communion is meant fellowship, and the Apostle asks the question, "for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?" Christians are to let their light shine before men, that others seeing their good works, may glorify our Father which is in Heaven; now if we do not let that light shine, we are in darkness, and there cannot be a communion between those who do shine and our-

selves, and if we in our conduct are unrighteous, there cannot be fellowship exercised towards us by those who shew their faith by their works. But if our walk and conversation be not godly, it is devilish, and the Apostle again asks, "what concord hath Christ with Belial?" therefore we would be unfit for communing not only with the church, but with Christ. But let us examine what the scriptures teach with regard to church discipline. Our Saviour directs (Matt. xviii. 15—17) that if a brother trespass against another, and after proper measures he continue obstinate, he must be considered by the church "as an heathen man and a publican." St. Paul says (Romans xvi. 17.) "Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them." Again, (1 Cor. v. 11.) "But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such an one, no not to eat." Again, (2 Thes. iii. 6.) "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." Again, (2 Thes. iii. 14.) "And if any man obey not our word by this epistle, note that man and have no company with him." In these directions, we find that the church is to withdraw from any who walk or converse disorderly, consequently to be in communion with the church, and to partake of the privileges of the church, among which, the most conspicuous and important is the Lord's Supper, there must be a godly walk and conversation. The Lord's Supper is a feast of charity or love, where members of one family unite together to celebrate the love of a bleeding Saviour, and at that hallowed board, love must unite every heart, and there must approach none whose walk or conversation would interrupt the pleasant solemnities of that holy sacrament.

Thus we have endeavored to shew from the word of God itself, that Regeneration, Baptism, and a Godly walk and conversation, are the absolute pre-requisites to communion, and now let us examine ourselves and see if we have complied in every particular, and so let us eat of that bread and drink of that cup. Have we been regenerated! To ascertain this point, we ask these questions. What views have we of sin? Does it appear poisonous! Do we hate it! and do we view ourselves as having been totally infected by it! Have we cast ourselves upon Jesus Christ as our only hope and support! do we look upon him as the chiefest among ten thousand and altogether lovely! And as an evidence in the affirmative, do we love the brethren, and is that love proportioned to the likeness they have of the blessed Saviour! Again—Have we been baptized! Have we imitated our Saviour, who, as he submitted to the sacred ordinance said, "Thus it becometh us to fulfil all righteousness!" To determine this question, is easy to those who in adult years have taken the word of God for their guide, and have thus become initiated into the visible church of Christ. Lastly—Is our walk and conversation that which becometh God's dear children! However pious, however devoted to God we may be in this life, we almost shrink from a search of ourselves to determine this point. While it is our duty to live near to God, and to examine ourselves often, our conduct and our conversation, were we strictly to mark our deportment as the determining point of approaching the Lord's table, methinks we should never participate in the sacred feast. But to be prepared, we must determine

in the affirmative the following questions: Do we feel a repugnance to sin, and do we find that whilst we neglect duty, or act with impropriety, there is a law in our members, warring against the law of our mind! Do we delight in prayer, and are we often in our closets! Do we take pleasure in the conversation of the pious! And lastly, is the main motive for our action, the glory of God! If we feel a strong hope in our hearts that such is our character,

"Then come, and with his children taste,
The blessings of his love;
While hope attends the sweet repast
Of nobler joys above."

MISSIONARY.

From the American Baptist Magazine.

Thrilling News from Ava.

Our last advices from Ava, were dated Feb. 16, 1834. The two letters which follow, bring intelligence down to April 14, 1834. They call for our most devout gratitude to God.

MR. KINCAID TO DR. BOLLES.

Ava, April 14, 1834.

Rev. and very dear Sir,

In February, I sent off a letter and a few extracts from my journal, up to the first of that month. On the 31st of March, I had the pleasure of receiving your kind letter dated Sept. 17, 1833. One year and eight days have now passed since we left Rangoon; and, in a review of the past, I feel that we have reason to rejoice in the good providence of God, in all our labors and all our journeying. I have sent you a continued series of journals and letters, from which you will learn every particular worthy of notice.

Arraignment before the High Court.

Some of the ministers of government have appeared very unfriendly, from the first, and the *Mea-we-d* *Woongee* has showed himself particularly hostile. For ten times, he has forbid me preaching the gospel, and giving books. Last October, he placed a man over me as a spy. The subject has been taken up in the *H-wool-lau*, but it was not till the 22d of March, that a message came, directing an immediate appearance before the high court of the empire. The *Mea-we-d* *Woongee* conducted the business alone. He requested brother Cutter and myself to sit down near him. We did. He then inquired sternly, "Why have you come to the royal city?" I replied, "To diffuse abroad the knowledge of the eternal God."

Woongee. Dare you say the religion of the king, his princes, his nobles, and his people, is false!

"No, my Lord, I do not say so; but in my own country, and in the world, before the knowledge of the living God appeared, the people worshipped idols, and the command of God is, to go into all the world, and preach this religion."

Woongee. Stop: it is not proper to say much. It is the wish of the king, his ministers, and myself, that you should preach no more.

"If you send us away the whole world will ridicule you. Why, my lord, are you afraid of two men?"

Woongee. We do not wish you to remain here; you may go to Rangoon.

"Are there no other towns where we can go?"

Woongee. Rangoon is a good place; go there.

Much conversation took place about our disciples, our books, and various subjects connected with the propagation of religion. In my conversation, which lasted some time, I used respectful but firm language. I told him we had no political motive, no connexion

with any earthly power; that our only object was to teach the people the law of God. I observed, "Under all civilized governments, teachers of religion are allowed to preach the divine law." Towards the close, he used less haughty language than in the beginning, but utterly refused to reason with me.

Reflections and Resolutions.

Our fondest hopes appeared to be blasted, and the door soon to be closed against all future efforts. Alas! how mysterious the ways of God! a few souls are gathered into the fold of God, and many others appear to be near the kingdom. Must we leave them forever! With feelings which brother feels for brother, when about to be separated forever, we returned to our home. On account of having so many encounters with this nobleman before, I hoped that darkness would only continue for a night, and that light would shine out of darkness.

We resolved to continue in our various labors, until a written order, compelling us to leave Ava, should be put into our hands. A few days after, Major Burney, the English Resident at the court, having an opportunity, inquired of the Woongees, "Why do you wish to send them away?" They replied, "We do not intend to send them away; but we do not wish to have our religion subverted, neither do we wish them to live in the midst of the city, as they now do."

By permission of the government, we have rented a house, standing on the spot where brother Judson lived, for one year. Thus, the storm is past; blessed be the name of God, our prospects are encouraging.

Account of Baptisms in Ava.

I will now mention the names and dates of disciples baptized in Ava. Oct. 13, Ma Nwa Oo, the wife of Ko Thia, an old Rangoon disciple. She is about 36 years old. Moug Kai, a native of Ava, about 40 years old. Moug Kai, a native of Ava, about 40 years old, was baptized Oct. 29. He is every way a superior man; and, amidst alarms, has been a bold and faithful disciple. Jan. 20, Moug Shwara was baptized. He is a native of Ava, 25 years old. He appears well. On the same day, a country-born nearly 30 years old was baptized. April 6, Ko Gwa and his wife were baptized. He is about 60, and his wife, Mah Dike, nearly 50. They are natives of Ava, are quite polished in manners, and appear to be devoted Christians.

April 13, A government writer, Moug Shway Nee was baptized. He is about 40 years old, and a man of first rate talents. The last three mentioned disciples have been inquirers the last six or seven months. We feel encouraged by this addition to our little stock of believers. Inquiry is spreading in every direction, and I often feel that no earthly power will be permitted to arrest its progress.

Prayer for Missionaries.

We know you feel for us, and, by your prayers and courage, will help us on in this work. Brother and sister Cutter have been ill much of the time since their arrival. We are pleased with them, and hope they may be continued a blessing to this infant mission. Mrs. Kincaid and Mrs. Cutter have a little school, of three girls and five boys. These have made such proficiency, that others have been offered, and the school will probably increase before long. Would not some of our Christian friends forward a box or two for the use of schools in Ava? I have mentioned the subject before. Brother Cutter writes by this opportunity, and it is therefore less necessary that I

should be lengthy. My time is much taken up for a few days in directing the workmen, who are fitting up our house. Yesterday, I had an interesting assembly of 27, who listened to the word of life.

I feel quite at home now in preaching in the Burman language. Excuse the hasty manner in which I have written. With much love to yourself and all our dear Christian friends, I subscribe myself,

Affectionately yours,
E. KINCAID.
Rev. Dr. Bolles.

TEMPERANCE.

A. What paper is that in your hand?
B. The Constitution of a Temperance Society, will you sign it?

A. Not I.

B. Why not?

A. Because I have no idea of binding myself, when perhaps after I have done it, I might wish to take a drink, and be hindered from this gratification, or else be turned out of the Society.

B. You are fond of it then!

A. Yes, sometimes—I like occasionally to take a drink, tho' I never drink to excess.

B. What is it in spirits, that makes you like it?

A. Why it makes me feel better and more cheerful when my spirits are somewhat depressed.

B. Are you not depressed to see how many drunkards are in the land?

A. Yes, I do regret exceedingly to see so many men throwing themselves away, and ruining their families.

B. How would you like your son to be a drunkard?
A. God grant it may never be.

B. Which then would cheer your spirits most, the reformation of society, and so the better chance of keeping your son from drunkenness, or now and then gratifying your taste for a glass of spirits?

A. That does not admit of a question, for of course I should be very happy if society could be so reformed, but my signing a Temperance Constitution, will not reform society.

B. It may assist in doing it, and would it not be better to take a small chance of doing good, than to take no chance at all.

A. Well, my friend, since there may be some chance of my doing good by signing, then give me the paper.

Objection to Temperance Societies.

If God's word be not sufficient to determine men from drunkenness; then certainly Temperance Societies can not do it, else men's works are better than God's.

Answer: God's word commands servants to "obey their masters according to the flesh"—therefore, if God's word be not sufficient to ensure obedience, then men's works can not. But masters who use this objection, are very ready to compel obedience.

Wine used at the Lord's Supper.

Sir—This question has been asked—How can the advocates of Temperance, who are Christians, refuse wine, and yet reconcile the practice with that of our Lord, who, it is said, in keeping the passover drank wine, and presenting the cup to his disciples, says, "drink ye all of this," and as often as ye drink of it, do it in remembrance of me?

It has long been the opinion of a certain denomination of christians, that the wine used by Jesus was the "fruit of the vine" unfermented, such as the chief butler is represented as pressing into Pharaoh's cup. It is not the name that they object to, but the properties of the liquor. It is indeed difficult to believe, that the Saviour would, while following the injunction of Moses to eat unleavened bread, adopt intoxicating wine as a part of this solemn ordinance.

A sample of such unfermented wine, used by certain religious societies at the present day in their communion services, accompanies this note, which you will please to take charge of—and any persons therefore, who are anxious on the subject, may see and taste such pure and unfermented juice of the grape, on application to the editor of the Temperance Advocate.

Bolton, December 16.

The above remarks, taken from a late number of the Preston Temperance Advocate, appear to us of some importance. The scrupulous care enjoined upon the Hebrews, to remove from their dwellings every thing leavened before the commencement of the feast of unleavened bread, is well known to all readers of the Bible. Gesenius, an oriental scholar of great acuteness, remarks, that the Hebrew word *seor*, in the English translated leaven, applies to wine as well as to bread. The word *homets* applied to articles strictly prohibited during the passover week, is the same, according to the original Hebrew text, that in Numbers vi. 3, is translated vinegar of wine, in Ruth and in Psalms, vinegar. It is worthy of remark, also, that the verb, "akal," in our version rendered to eat, means equally to devour, to banquet—so that the prohibition of fermented wine at the passover, was not less imperative on the Jew, than that of fermented bread. He was commended not to banquet on anything fermented, on pain of being cut off from his people—consequently if these views be correct, there could have been no fermented wine at the first institution of the Lord's Supper.—*Am. Tem. En.*

RELIGIOUS MISCELLANY.

From the Cincinnati Journal.

The Contract Mohatra.

Gentle reader,—In all your reading, did you ever light upon Pascal's Letters! If not, borrow a copy by all means, if you are too poor to buy, and read it. You will find there curious and queer things, in abundance. And not the least curious of these things is the "Contract Mohatra." It was invented for the special convenience of usurers, but it is equally applicable to any other class of citizens. The design of it is to save appearances, and it does that to admiration.

"Mohatra is when a man, who has occasion for twenty guineas, purchased clothes of a tradesman for thirty, at a bill payable in twelve months, and resells them to him immediately for twenty guineas down." See Letter 18th.

"Law and conscience both remonstrate against usury; but both are silenced by this admirable process. You cannot take beyond lawful interest, but you can take goods or live stock, at your own price, to the money you lend, and make all go together.

"You want to borrow a thousand dollars?" "Yes." Well, I never take over lawful interest, but here is a flock of sheep, I wish to sell. If you will take them and the thousand dollars, and give a mortgage on your

farm for the whole, I don't know but I can accommodate you.' The borrower is in a strait, and though he has no earthly use for the sheep, especially at three times their value, the bargain is closed. This is a fair business transaction; while the lender himself would reprobate the taking 20 or 25 per cent. interest, as cruel and oppressive. Is he a Jesuit! He never heard the names perhaps. At any rate, he never heard of the *Contract Mohatra*. But he has the thing exactly."

You belong to the Temperance Society, and yet spirit is to be had at your shop. Yes, but I have nothing to do with it. My partner don't belong, and it is all his concern. It is not bought and sold in the name of the firm. Do not the profits go into common stock! And can you share the profits, and escape the responsibility! Balaam only wanted the wages of unrighteousness. He disliked the business. But then, unhappily, he had no partner, and you know, was obliged just to turn into the business himself.

But this man shelters himself behind his partner, and so saves appearances. The Jesuit!

— Quite unwell this morning, and has sent off to the apothecary's. Was he taken in the night! Oh no! He has been ailing most of the week. How very convenient to take medicine on Sunday! It saves time—it affords an excellent excuse for neglecting the house of God, and then you are all ready to commence operations on Monday morning. This reminds me of the good lady that wished for rain only nights and Sundays. For then, said she, very complacently, "there is no time lost." The sick man is of the same opinion, and yet he is an excellent man as the world goes; he would not violate the Sabbath on any consideration. He has a little touch of the Jesuit—good Protestant as he may think himself. He never read a Jesuit book. But great minds, you know, that are above the suspicion of plagiarism will sometimes hit upon the same thing.

Let us make three remarks, by way of close.

1st. The Jesuit's religion is the true doctrine, for it suits human nature exactly.

2d. There are more Jesuits than ever took the oath of poverty, chastity, and obedience.

3d. The Jesuit's party is increased not by conversion, but by manifestation. Not many years ago, we were told of certain Unitarians that had always been so, but never knew it till a wandering Levite of that order gave them the delightful information. Many a Jesuit is in the same predicament. He don't know it: and the increase to the Holy Mother consists not of converts, but of those who have just got to know that in heart and practice they always belonged.

D. M.

Anecdote

Of Rev. Hezekiah Smith, D. D. First Pastor of the Baptist Church in Haverhill, Ms.

It was during one of his preaching excursions which were very frequent and laborious, that, being fatigued with the ride and toils of the day, he called at a tavern, somewhere in the State of Maine, in order to obtain lodgings for the night. He had not long been seated, before a gathering crowd soon made him acquainted with the fact, that there was to be a large ball in the house that evening. Intending soon to seek the retirement of his room, he paid no attention to the gay party near him but was warming himself by the parlor fire side, in preparation for repose, when

to his surprise he was waited on by a deputation, with the request, that he should join in the mirth of the evening. He politely declined; but they urged his acceptance. Again he begged to be excused, and again they insisted on having his company. At length, overcome by their entreaties, he accompanied them to the hall, where the assembly was waiting to commence the dance. His appearance being that of a gentleman, the company were desirous of showing him some marked respect; and united in inviting him to take the most prominent part in the performance. Finding himself, involuntarily, in this predicament, he resolved to make the best of it, and turn the whole affair, if possible, to some moral benefit. So, after having acknowledged, in his own easy and pleasant manner, the attention which had been shown him, he remarked that he had ever made it a principle, through life, never to engage in any employment, without having first asked the blessing of God; and he presumed that the courtesy of the company would be farther extended to him, while he engaged in this imperative act of duty. Upon this, he immediately commenced a prayer. The singular turn which was thus given to the anticipated amusement of the evening produced a remarkable effect. The commanding tones of his voice; his impressive style of supplicatory address; the fervor of his prayer, and the solemn allusions made in it, riveted first upon himself every eye, and then upon his sentiments every heart, so that before he closed, many were dissolved in tears. Finding, as he ended, the way quite prepared, he began a close and pathetic address to the consciences of his audience, and continued it some length of time. The result was most happy. Suffice it to say, that there was no music or dance there, that evening. The company broke up with pensive thoughts. Many, that to that hour, had been immersed in the gay and dissipating pleasures of this life, now resolved to break off their sins by righteousness, and seek a more solid and substantial good. A work of grace of uncommon interest commenced in the neighborhood, and on the return of Mr. Smith in the following year to that region, he had the happiness of receiving the blessings of many of this same party, who had been raised, through his instrumentality, to a new life, and who were exhibiting in their deportment, the genuine virtues of the Christian character.

Cuff "will pray."

"This thine own wickedness shall correct thee." Jer. ii. 19.

"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet." Is. lx. 14.

Illustrated in the following Anecdote with which a friend has furnished us.

A man in Kentucky, buying a slave, went to his former master, and said to him, I want you to tell me all Cuff's faults. "He has none, except he will pray." Well, says his new master, I don't like that much, but I think I can break him of that. He took him home, and made him a servant in the house. He was soon observed, every day after his work was done, retiring to the woods. His master, unobserved by him, followed one day to the spot, and overheard him, engaged in prayer for himself and wife. He returned, but did not say any thing to him at the time. When the Sabbath came, Cuff went to meeting. When he

returned, his master asked him how he liked the meeting. He answered, Very well; there be good people there. I thank the Lord I come here to live. His master then said to him, Well Cuff, I don't allow any praying on my ground: so you must leave off praying. I can't, says Cuff. But you must. I can't Massa. Well then, I will tie you up and give you twenty-five lashes night and morning, till you do. I can't leave off praying, Massa. So he tied him up, and gave him the twenty-five lashes, and then let him down, and Cuff went away singing,

"Soon my days will all be o'er,
When I shall sin and sigh no more."

His master went into the house, and his wife said to him, "Why don't you let Cuff pray, if he wants to? It don't hurt us." He replied, that he would have no praying on his ground. He retired to bed, but through the agitation of his spirit, he could not sleep. About midnight, he awaked his wife, and asked her if she could pray for him. No, said she, I never prayed in my life. He groaned, and said, Is there any one in the house who can pray for me? She replied, I don't know as there is any one but Cuff. Well, call Cuff then; I must have somebody that can pray for me. Cuff came in; and his master looked up and said, Cuff, can you pray for your master? He says, "Massa, I be pray for you ever since you let me down." The man and his wife were both soon brought hopefully to the peace of the gospel.

Who can fail to admire the Christian spirit of this suffering disciple! Though treated most cruelly, and for no fault, he says, "I be pray for you, Massa, ever since you let me down." How perfectly illustrative of the Saviour's precept, "Pray for them which despitefully use you and persecute you!" Matt. v. 44.

Who, again, can tell what firmness in duty, and perseverance in prayer, will accomplish! Had Cuff yielded to the requisitions of an ungodly master, how great would have been the loss! But fearing God, more than man—how blessed the result! God will honor his devoted servants, however obscure. "I will set him on high, because he hath known my name." Ps. xci. 14.

May disciples of every grade be instructed by the example of this poor slave; and be as much more devoted than he, as their privileges are greater.—*Biblical Recorder.*

Persian Integrity.

A curious account is given in Malcom's Persia, of Shaikh Mohydeen Abdool Kauder. Being induced to undertake a religious life, after the fashion of his country, his mother, taking out eighty deenars, as he says, gave him half, as all his inheritance, the other half being reserved for his brother.

She made me swear when she gave it to me, never to tell a lie; and afterwards bade me farewell, exclaiming, "Go, my son, I give thee to God. We shall not meet again until the day of judgment!" I went on well till I came near Hamadan, when our kifflan was plundered by sixty horsemen. One fellow asked me what I had got? "Forty deenars," said I, "are sewed under my garment." The fellow laughed, thinking, no doubt, I was joking him. "What have you got?" said another. I gave him the same answer. When they were dividing the spoil, I was called to an eminence, where their chief stood. "What property have you, my little fellow?" said he. "I have told your people already," I replied; "I have forty deenars sewed

up carefully in my clothes." He desired them to be ripped open, and found my money. "And how came you," said he with surprise, "to declare so openly what has been so carefully hidden?" "Because," I replied, "I will not be false to my mother, to whom I have promised never to conceal the truth." "Child," said the robber, "hast thou such a sense of the duty to thy mother at thy years; and am I insensible, at my age, of the duty I owe to my God! Give me thy hand, innocent boy," he continued, "that I may swear repentance upon it." He did so. His followers were alike struck with this scene. "You have been our leader in guilt," said they to their chief, "be the same in the path of virtue;" and instantly, at his order, they made restitution of their spoil, and vowed repentance on my hand.

CHARLESTON, S. C.

FRIDAY AFTERNOON, APRIL 17, 1835.

We request the attention of our readers to the communication of G. P. H. on Ministerial Education in the Southern States. It is from the pen of a respectable Minister of Georgia. We are happy to find our influential brethren of that State, so ready to advocate the measure proposed by Brother Manly. The example of our Rev. Brother Mercer is worthy of imitation, and we sincerely hope that like him the friends of Education in the Southern States will be ready to lay aside all their sectional prejudices and partialities, and for the general good, support a measure so well calculated to advance the cause of Theological Education among the Baptists of this country. We sincerely regret to find that our brother Meridith, of North-Carolina, is not with us in this matter, but we are inclined to hope, notwithstanding his objections given in the last number of the Recorder, that upon reconsideration, he will be disposed to take other ground. It was our intention to have noticed more at large the objections of brother Meridith, but we find ourselves too crowded to do so this week. We shall probably take up the subject again shortly.

The Editor of the Christian Watchman surely could not have read with care, our observations on the subject of slavery, or he would not have expressed a doubt as regards our feelings on the subject of the religious instruction of that class of our population. The whole tenor of our remarks, goes to shew our solicitude on that point, and it was in special reference to the religious instruction of our colored people, that we reprehended the uniting of the question of emancipation with this object, knowing as we do, that all attempts of the kind must tend to thwart the plans we have already commenced for providing more suitably than heretofore for the moral improvement of our slaves. And we say, again, if our brethren at the North, sincerely desire the moral improvement of the coloured race at the South, they must cease to meddle on a subject in regard to which Southerners will not bear dictation, and upon which our Northern brethren, however benevolent, can neither act judiciously nor effectively.

We are, so far as our personal interest is concerned, totally indifferent, whether emancipation obtain or not; but we do feel an anxious solicitude on this subject in behalf, both of our white and coloured population. We are now a happy and prosperous people, and no doubt exists in our own minds, but that our very slaves are as happy as any community in the world. Why then, should we desire a change? Is it desirable, because we are living in disobedience to the will of God? This we do not believe; and we are bold to say, that we can prove

from the scriptures themselves, that man has a right to hold property in his fellow man. And from our very heart we believe that the emancipation of our slaves would be a greater injury to them, at this time, than to their masters. But we wish, sincerely wish our servants to be well instructed in the principles of religion, and on this account we deprecate the ill devised schemes of those who are as ignorant of the true condition of our slaves, as they are of what some call the eleventh commandment: "Mind your own business, and leave the business of the State to the Governors thereof."

There are some things in our system of slavery, which loudly demand a meliorating alteration, some things indeed on account of which, humanity, may well shed a tear; but there is equal cause for sympathy among the lower classes in those States, where universal freedom has a name. Let, then our brethren at the North do their duty towards their fellow citizens among themselves, and let us take care of our own poor.

We are happy to perceive that the Editor of the Watchman disclaims any design to represent the South as taking part with the emancipationists of the North, and we are only sorry that his Editorial was so worded and introduced in such connection, as to call forth the strictures in our paper of the 13th ult.

We beg pardon of our brother of the Zion's Advocate, for our inattention to the credit he gave to the Boston Recorder; but as he adopted the sentiment as his own, our notice of the paragraph is still applicable to him.

The following article was prepared by us last year for the Charleston Mercury. We now republish it that the Editor of the Zion's Advocate, and others of his way of thinking, may see that we are not "perplexed in finding an argument" "to begin a defence of the justice of slavery."

It will be seen that we confine our argument to the scriptures, and we hope if any shall attempt a reply, they will follow our example.

Has man a right to hold property in man.

The subject of emancipation is now so universally discussed in these United States, as well as Great Britain, that the question in the caption of this article has become well worthy of mature consideration, and we desire to approach it with the solemnity it deserves. If the answer be in the negative, then has the Christian slave holder no choice, but in the immediate manumission of his slave—however poverty may stare him in the face, and the contempt and scorn of a community, whose pecuniary interest checks the influence of truth, and who, disregarding the demands of justice, shall call him fanatic, may be in prospect—still he dares not neglect the mandate of heaven. He must sacrifice wealth, friendship and reputation, in conscientious compliance to the will of his Maker, upon the altar of Christian self denial. And he must not stop there; it becomes his duty to raise his voice in favor of those who are forcibly deprived of their natural rights, and by entreaty, by expostulation, by warning to persuade the master to manumit his slave. But if on the other hand, it is demonstrable that slavery is permitted by him who has a right to control the interests of man, and that he gives to man a right to hold his fellow man in bondage, then does it become every true patriot, and every pious Christian in these United States to exert himself to quench the spirit of Fanaticism, which is hurling firebrands into the Southern country, by inducing disaffection, and exciting an insurrectionary disposition among the blacks. Let this question therefore, be answered how it may, our voice should speak, our pen should write, our influence should be exerted in defence of truth. But where shall we go for the solution of the question? The Bible is the only test of truth, and to this word, and to this testimony we appeal. What doth it witness?

1st. Genesis, ix. 24, 25, 26, 27—"And Noah awoke from his wine, and knew what his younger son had done unto him. And he said, cursed be Canaan, a servant of servants shall he be unto his brethren. And he said, blessed be the Lord God of Shem: and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan shall be his servant."

Here is a curse pronounced upon Ham, and entailed upon his posterity, thus at one blow instituting perpetual slavery. But how can this curse be put in execution, unless there be masters to own slaves? Is it the divine law—that man shall not hold property in man? Then by yielding obedience to the divine will, the descendants of Shem and Japheth must have thwarted the purpose of God, and by their righteousness the guilty must have gone unpunished.

Shall it here be objected, that this is prophetic, not only of the slavery of Ham, but of the criminality of Shem and Japheth in holding their brother in bondage? We reply: That whilst Noah was cursing Ham, he was blessing his brothers; but the objection makes the blessing a greater curse than the curse itself, for to be a slave is not a crime, but the penalty for crime; and here are Shem and Japheth blessed with the promise that they shall be criminals in holding property in their fellow man. A most paradoxical blessing this! rather let us be the cursed slave, than the blessed master, and Father Noah take back thy blessing.

Gen. xiv. 14. "And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan."

Abram was celebrated for his piety, and was emphatically styled the "friend of God," and here we have it expressly recorded, that he had slaves, yes, from their birth they were slaves, and born too Abram's slaves. 'Tis true that Abram did more than once forget his God, and even disgraced himself by equivocation and falsehood, but can it be presumed, that the man who would quit at God's command, the land of his birth, and the friends of his youth, who ever held intimate communion with his Heavenly Father, and who was so ready to suffer the will of God, as to raise his own hand to strike home the fatal blow to the heart of his beloved Isaac, would so far forget the obligations of a pious profession, as to live in habitual criminality. Ah, no. He may have sometimes been tempted to occasional error, but surely we dare not charge upon him by whose "works faith was made perfect," a continued dereliction of the divine will, that "man shall not hold property in his fellow man." Abram was a master, his slaves were happy in his service, and since God sanctioned it in him, he surely permits it in us.

Exodus, xi. 17. "Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor any thing that is thy neighbor's."

It would appear strange, that God should introduce into his code of moral law, a provision that secures to a man, property in his fellow man, by checking even the disposition to defraud him of his ownership, if that man be indeed prohibited by the divine will from holding such property, whilst at the same time that code is entirely silent as to such divine prohibition. But we would that we could divest ourselves entirely of the fear, that some of our Northern Philanthropists are actuated in their opposition to slavery, by the very spirit which the above commandment is intended to quell.

Exodus xxi. 2, 3, 4, 5, 6. "If thou buy a Hebrew servant, six years he shall serve: and in the seventh, he shall go out free for nothing. If he came in by himself, he shall go out by himself: if he were married, then his wife shall go out with him. If his master have given him a wife, and she have borne him sons

or daughters, the wife and her children shall be her master's, and he shall go out by himself. And if the servant shall plainly say, I love my master, my wife, my children; I will not go out free; then his master shall bring him unto the judge; he shall also bring him unto the door, or unto the door post; and his master shall bore his ear through with an awl, and he shall serve him forever," &c. &c. Deuteronomy, xv. 17. "And also unto thy maid servant, thou shalt do likewise."

If we were at all doubtful of the correctness of our remarks upon the 10th Commandment, those doubts must vanish as we read this last quotation of the succeeding chapter. And he that cannot see the sanction of slavery here, not only temporary, but perpetual, must be blind from choice.

Here is palpable silence in reference to all slaves, except Hebrews, and a similar silence may be noticed in Jer. xxxiv. 9. Here is also authority for holding slaves by right of birth. Here too is only direction for slaves who are purchased, whilst no provision is made for the subsequent freedom of such as are born slaves. And lastly, here is the bought, Hebrew servant himself, made a slave forever, by a solemn ceremony, and tho' 'tis true, he voluntarily continues a slave, yet it is under circumstances which render it unnatural for him to withhold his consent.

Exodus, xxi. 16. "He that stealeth a man and selleth him, or if he be found in his hand he shall surely be put to death."

The 10th Commandment being disregarded by any, may induce theft, and here is a further provision to secure to man his property in his fellow man, making it penal, making it death to steal a slave. But it also makes it death to steal a freeman, and convert him into a slave. This cannot, however, be interpreted into a prohibition of slavery, inasmuch as slaves may be obtained without theft. And tho' we may not deny, but many of our slaves were actually stolen from their native land, yet we are kept in ignorance of this fact, and are left to the impression that they are rather the victims of savage warfare among themselves, and we know that it is not unusual for one nation to be forced for their self defence to make prisoners of another, and instead of exterminating them by the weapons of war, to sell them for slaves.

Deut. xxiii. 15, 16. "Thou shalt not deliver unto his master, the servant that is escaped from his master unto thee: he shall dwell with thee, even among you in that place which he shall choose, in one of thy gates where it liketh him best: thou shalt not oppress him."

This evidently has allusion to the servant of a heathen and not of an Israelite, or it evidently is a virtual contradiction of the passage (Ex. xxi. 16,) we have just commented on. This being the proper construction of the passage, and surely none will deny it, we are also authorised to assert that the Jews had a right to hold not only purchased slaves, but even the runaway slaves of the Heathen. In reference to these fugitives, however, it is expressly stipulated that they may make choice of a Master among the whole Israelitish Nation, and that when that choice has been made, the Master shall not "oppress" the slave.

Prov. xxix. 21. "He that delicately bringeth up his servant from a child, shall have him become his son at the length."

This passage contains a warning against bringing up a servant delicately, and the Master is reminded, that by such imprudence his servant will profit him nothing, for instead of doing his master's work, he will arrogate to himself an equality with his master's son. But the particular use for which we quote this passage, is to shew the reader that it was a customary thing even at the late day when the Proverbs were written, not only to hold slaves, but to raise them up slaves from their infancy.

In a very brief manner, have we commented on passages in the Old Testament, which are too plain to the most common

capacity to require any lengthy explication, or any thing in the shape of argument. And in doing this, we have made quotations in reference, not to hired servants, but to absolute slaves. By the Old-Testament then, we learn,

1st. That slaves were bought and sold.

2d. That slaves were bound from birth.

3d. That God, instead of expressing his disapprobation, expressly sanctioned, and made provision for slavery.

But a New Era has commenced, and shall we find in the dispensation introduced by our Saviour, a change in respect to this subject? No. So far from it, it is to the New Testament we should principally appeal, to prove that man has right of property in his fellow man.

John, viii. 33. "They answered him, we be Abraham's seed, and were never in bondage to any man: how sayest thou, we shall be made free."

Upon this verse, Sir Isaac Newton has observed, that these words were spoken in a Sabbatical year, when freedom was given to servants, and the answer of the Pharisees to our Lord was in allusion to this circumstance. "We are Abraham's seed, and consequently had we ever been in bondage, we should have been set at liberty at this season, tho' Gentile slaves are still detained, and besides that, we never were in bondage to any man at all."

Our Saviour in his reply says, if they were not the servants of men, they were at least the servants of sin, "And the servant abideth not in the house forever, but the son abideth ever. If the son therefore shall make you free, ye shall be free indeed."

Dr. Doddridge paraphrases this Passage thus, "Now as the servant does not always abide in the family of his master, but is at his Lord's pleasure, liable to be dismissed or transferred to another; much less can you," &c.

In a line or two above, the pious Paraphrast has translated the word "slave," and tho' he subsequently restores the term "servant," yet he still pursues the same signification of the term, in giving to the Master absolute control over the servant, to transfer him to another at his pleasure, i. e. to sell him.

Now, it is evident to us, that when the Jews asserted they were never in bondage to any man, their remark bore allusion to personal and not national slavery, for the speakers knew, and all the multitude knew, that as a nation they had frequently been in bondage, and were at that time subject to the Roman yoke. As individuals, however, they asserted that they were freemen and not slaves. And the answer of our Saviour, which makes allusion to the highest power a master can exercise over a bound servant, viz. to sell him, corroborates the idea, that personal slavery was referred to.

Such being the interpretation of the passage, what inference can we draw but that slavery, absolute slavery, existed among the Jews at the time of our Saviour; and he so far from objecting to it, actually connived at the practice, and made it the subject of frequent comparisons. But did he charge his Apostles on the subject, and direct them to teach to the Nations of the earth the criminality of such a practice? We turn over the sacred page in vain, to find any thing of the kind either direct or inferential. On the contrary, who can read the following quotation, from the Apostle's Epistles, and then say that slavery is condemned by Holy Writ?

Ephesians, vi. 5, 6, 7, 8, 9. "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ, not with eye-service as men please; but as the servants of Christ, doing the will of God from the heart, with good will doing service, as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And ye Masters, do the same things unto

them, forbearing threatening: knowing that your Master also is in Heaven; neither is there respect of persons with him."

Col. iii. 22, 23, 24, 25. iv. 1. "Servants obey in all things your Masters according to the flesh, not with eye-service as men please; but in singleness of heart, fearing God; and whatsoever ye do, do it heartily, as to the Lord and not unto men; knowing that of the Lord ye shall receive the reward of the Inheritance: for ye serve the Lord Christ. But he that doeth wrong, shall receive for the wrong that he hath done; and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in Heaven."

Titus, ii. 9. "Exhort servants to be obedient unto their own Masters, and to please them well in all things; not answering again: not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

1 Tim. vi. 1, 2. "Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed. And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit."

1 Peter, ii. 18, 19, 20. "Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thank worthy, if a man for conscience toward God, endure grief, suffering wrongfully. For what glory is it, if when ye be buffeted for your faults, ye shall take it patiently? but if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

That man's mind must be awfully perverted by prejudice, who does not see in the above passages, a sanction for slavery. Even believers or Christians, are spoken of by St. Paul as owning slaves, and instead of being rebuked for it, their servants are exhorted to give them the more honor on the very ground of their Christianity. But will it be assumed that the references here are to hired servants only? Such a construction cannot be supported from the text, for the servants are spoken of as bond men, and are also represented as subject to be buffeted by their masters, and are directed to suffer patiently, even chastisements wrongfully inflicted. Do such observations comport with the condition and opportunities of freemen, who are only for a season receiving wages for their services? Certainly not, and we know the fact, that the Apostles addressed themselves to Christians of those nations whose laws permitted perpetual slavery. And finally, as tho' in anticipation of the present fashionable discussion, we have in the sacred book, a little Epistle written by Paul to Philemon, the Christian master of his runaway slave Onesimus; and this Epistle, if nothing else were to be found on the subject, ought to settle the dispute. Paul represents Philemon as a most amiable and lovely Christian, and then urges upon him the pardon of Onesimus, who, whilst a runaway, was converted under Paul's Ministry.

It is matter of astonishment, that with such things before their eyes, men of sense, yea, men of professed piety, who certainly ought to feel most safe in taking the Scriptures for their guide, should persist in denying the right of man to hold property in his fellow man—when, too, such denial is calculated to produce in the disaffection of slaves, the most dire calamity and national distress. May the Lord avert the dangers which threaten our peace on this subject, and teach our northern Philanthropists to have a zeal founded on knowledge.

FOR THE SOUTHERN BAPTIST.

Mr. Editor,

Permit me through your columns to express my disapprobation of a very common practice among the

citizens of Charleston, and one too, which, tho' in my estimation, highly criminal, is regarded by most persons as justifiable and necessary. I mean, Sir, the practice of saying, 'not at home,' when really at home. To me the immorality is glaring, and I am surprised that ladies and gentlemen who otherwise pride themselves upon their honor, do not see in this practice an habitual disregard of morality and truth. Surely no usage can ever annul the dishonesty of a falsehood, and no circumstances can ever justify a departure from truth, nor can any such practice tend to ennoble the character, or cherish a regard for morality and virtue. But the criminality of this practice is enhanced by making servants the bearers of the falsehood. They are made to say, what they know to be untrue. What wonder is it then, that servants are disposed to lie, when they who ought to teach them morality, are training them up to falsehood? I would suggest, Mr. Editor, the propriety of substituting for this immoral usage, an honest statement of the fact, and instruct servants to say, "not prepared for company, please call again."

PALEY.

FOR THE SOUTHERN BAPTIST.

Ministerial Education.**PROPOSED THEOLOGICAL SEMINARY FOR THE SOUTH.**

Mr. Editor—

With truth and the Bible on their side, the Baptists are yet but little superior in numbers to some other denominations of Christians in our land. Such has been the superior industry and enterprise of our brethren of other sentiments, that against wind and tide they have made an almost equal progress with ourselves, who are aided by the powerful auxiliary of the divine sanction, both preceptive and exemplary. Thus instead of gaining for our peculiar tenets a universal triumph over the Christian world, as it was our duty to do, we have reposed listlessly upon the rock of truth, and have increased only upon the principles of elective affinity.

Again—equal in wealth and superior in numbers to any other denomination, we yet cannot rank higher than the *third* in the United States in point of influence upon the interests of the world. Possessed of a moral strength which might shake to its centre the throne of darkness, and spread the victories of truth to the ends of the earth, the Baptist denomination, to speak in candor, is comparatively *useless* in the great contest between darkness and light. While other denominations are sending their missionaries to range through our wilds, and follow with the offers of life the boldest pioneer, and are raising the standard of the cross upon many a foreign shore; we are content with a few disjointed efforts of missionary zeal at home, and with the little land of Burmah, as our full portion of the heathen world—while we shrink with an instinctive dread, from the crowded city, (the source and centre alike, of evil and of good) and thus leave to other sects the talent, the wealth and the enterprise of our country.

How shall all these evils be amended! How shall truth be made to assume its appropriate influence over the minds of those of our Christian brethren, who neglect the simple and beautiful injunctions of the Saviour, and find a wretched substitute in convenience misconceived, and gospel liberty misunderstood! How shall those talents, possessed by our sons, which perhaps might cast new light upon science

and religion, and help to kindle the glories of the millennial day, be brought forth from their concealment, and prepared for the high duties of christian charity! How shall that wealth which could put a Bible into every Heathen's hand, and send the gospel to the furthest nations, be wrested from the grasp of those with whom God has deposited it, and who now claim it as their own! How shall the scattered fragments of our denominational strength be gathered up and concentrated in one grand effort to roll the tide of salvation over the whole earth!

To all these inquiries, I answer promptly, that, so far as these objects are to be accomplished by human instrumentality, an *efficient, well instructed ministry is to be the principal means.*

It is too late in the day of general intelligence to inform our reading community, that religion has to do with the head as well as the heart; that knowledge is needful to our understanding the Bible, which though in many parts is the most simple, is in others the most difficult of all books; that in proportion as the mind is stored with knowledge, it is prepared to comprehend the true meaning of the sacred scriptures; that a critical acquaintance with the ancient languages is necessary to enable us to drink in the wholesome instructions of heaven in their greatest purity, and at the *fountain head*; that intellectual culture gives strength and scope to intellectual action; that, so far from disabling the moral faculties, the development of our intellectual powers is an important auxiliary to the cultivation of our moral feelings; that if we would communicate our ideas to the minds of others with precision and force, either in oral or written language, we must first learn the principles and usages of, at least, our vernacular tongue; that such is the cultivation of our age and nation, that intellectual improvement to a greater or less degree is essential to the influence, and therefore to the usefulness of a minister of the Gospel; that there are some posts of honor and spheres of usefulness too important to be foregone by our denomination, which require a *high degree* of intellectual cultivation:—all these are truths, which though perhaps not sufficiently pondered, are yet too well established to need here a further confirmation. It will be more to the purpose, if the minds of your readers can be directed to an object calculated to call into practical exercise the principles which they acknowledge to be true in regard to the importance of ministerial education.

Such an object, if I mistake not, was brought to view in the recent communication of our brother of Charleston. The establishment of a great Southern Seminary, for the thorough theological schooling of young brethren in the ministry, is in my opinion, one of the most important objects ever presented to our Southern Churches. The necessity of it I have already hinted at in the preceding remarks. Look at our city Churches, few and feeble for want of a greater number of competent pastors—Charleston, if you please, with her 30,000 inhabitants, and but one Baptist Church! Hear the taunts of that sect which has taken possession of the literary institutions of our land, when they ask, where are your men to vie with us in lettered greatness, and share the honors and the influence of academic appointments! See a large part of our denomination fettered in the torpors of antimonition error for want of a well taught ministry! And look at the comparative feebleness of the efforts we are making in behalf of the heathen world! Surely it is high time we should awake to the importance of

an educated, as well as sanctified race of gospel ministers.

But how shall the proposed object be accomplished! Whence shall we obtain the money, whence the men, to support such an institution, over and above those already in existence! These are questions which rise like impermeable mountains before the eyes of many of our brethren. But if we enter upon this object with singleness of purpose, with a self-denying resolution, and with a devout sense of our dependence upon God's providence and grace to give us success; we need not fear a defeat. Difficulties of course will be met with; but these will easily yield to an united and persevering effort. The men and the money shall be forthcoming, so soon as adequate exertions are put forth, and a lively interest excited in the mass of our community. And (if you will pardon me for assuming the character of a monitor) upon you, Mr. Editor, and our other brethren editorial, devolves in an especial manner this important duty of awakening public interest, and moulding public sentiment in regard to this matter. May you have wisdom and zeal adequate to the task!

I have thought that a serious difficulty might arise from the present existence of Institutions intended for the same purpose in a smaller degree. But I need hardly say how entirely incompetent these institutions are in their very plans and constitution, as well as their means of support, to accomplish the great object now proposed, viz. the opening of the very fountains of knowledge, and the uncovering of the heights and depths of religious truth to the minds of our theological students. Without a greater degree of religious enterprise and liberality than the Baptists are like soon to possess, it will be impossible for these institutions to rise so high as to produce the desired results. Let them still live to do good; but not to be in the way of more important efforts. Let them still live as subordinate seminaries, for the purposes of general education, and of preparation for higher studies; but not to keep down the standard of literary and theological attainment in a religious community, which in this respect is already left far below by other denominations. Let them still live to dispense, if you please, a hasty and partial course of study, profane and sacred, to those whose hearts God has turned to the ministry at an advanced period of life, and under the pressure of pecuniary disabilities; but not to turn out the ardent young preacher into the world a novice, a tyro, an empiric, when he has time and opportunity to prepare himself amply for whatever duties might be demanded of him. And if any have so set their affections upon these institutions, or have become so interested and concerned in them, as to be jealous towards one of superior pretensions, they must remember that these selfish partialities ought to be freely yielded at the call of God's providence, and of the general interest of the denomination. Prejudice and self-interest must not be permitted to carry the mind to biased conclusions, where the glory of God and the good of men are concerned. Let us rather imitate the example of our venerable father of the Christian Index, who though his name is attached to an institution, which might one day rise to some degree of honor if the increasing efforts of our brethren in Georgia were to be directed to it alone, is yet anxious that these efforts should be directed in part to the establishment of another Institution upon a broader foundation, and of more thorough and general utility. Nor must we engage in mean and contracted dis-

putes as to the location of such a Seminary. Let all private interests and local partialities be merged into a liberal and enlightened regard for the general good. Let our efforts be united, and vigorous, and persevering. Let the example of our Baptist brethren in other parts of our country, and the example of other denominations in our own, provoke us to this effort. I verily believe it is essentially necessary to the continued increase and prosperity of the Baptists in the Southern States.

Yours, &c.

G. F. H.

P. S. I take the liberty to request, that the editors of the Christian Index, and Biblical Recorder, would give the above article an insertion in their respective papers.

G. F. H.

FOR THE SOUTHERN BAPTIST.

I entered the house of mourning. The afflicted Father entreated me to address a word of consolation to his youthful son. I approached his bed, and there lay the lad with the pallidness of death, expecting the hour of his departure to the world of spirits. But oh! the agony of his afflicted soul! He was unprepared to die. Terrified at the prospect before him, he begged for one more day in which he might repent. It chilled my blood to hear him, as he ejaculated with uplifted hands and streaming eyes, "Oh, my God! oh, my God! have mercy on my soul! one more day, one more day, that I might repent!" I told him of a Saviour's love, I urged him to the cross of Jesus, and thus I tried to pour the oil of comfort into his bleeding heart. He begged me to pray for his life; "oh, if ever I could rise from this bed, I would serve the Lord all my days. Oh God, have mercy! oh God, have mercy!" And it did please the Lord to spare his life; and years have rolled around since then, and where now is that young man! Alas! alas! his broken vow, his perjury in the sight of God, is a warning to his fellow-sinners, never to wait for, never to trust to, a death-bed repentance.

B.

REVIVALS.

On last Sabbath in this City, 13 persons were baptized. There is a very interesting revival in the Broome-Street Baptist Church, New-York—40 have been recently baptized there. In Hudson, N. Y. 85 have been recently baptized.

SUMMARY.

Mr. Ex-Secretary Rush, has been sent out on a mission conjointly with Mr. — to Michigan, to try and reconcile the quarrel with Ohio.

It appears from a statement in the Globe, that the amount of specie imported into the country since the removal of the Depository—Oct. 1, 1833—up to the present time, is 24,428,596 dollars. The amount exported during the same period, is about three millions of dollars.

An Indiana paper discants in rapture on the multitude of swine passing through that region, towards Cincinnati—the greatest hog market in the known world. "It seemed," says the writer, "as if the vast arena of nature's storehouse was literally filled with hogs."

The claim of Colin Mitchell vs. the United States, respecting lands in Florida, has been confirmed by the Supreme Court of the United States.

Singular Earthquake.—A singular earthquake was lately experienced at Rockstown, Union District. It had been felt for 10 successive days at that place, 9 in the immediate vicinity. The shocks were such as to shake the goods out of the shelves

in the stores, and were accompanied by a rumbling explosion like the "voice of muffled thunder." The families residing had all removed excepting one. The shocks were not felt, nor the noise heard for more than three or four miles, but within that distance were very perceptible.

Bishop McKendree.—The venerable Wm. McKendree, for some years Senior Bishop of the Methodist Episcopal Church, died in Sumner co. March 5, in the 78th year of his age.

The Baptists in Kentucky, as appears by an account in the Baptist Banner, have failed this year in obtaining the passage of a law, by which the Pawling fund of \$30,000 may be taken out of the hands of a parcel of Campbellites, and restored to its original destination—the education of Orthodox Baptist Ministers. The law passed all the readings in the Senate, and two in the lower House, but was left among the unfinished business.

A Baptist church has recently been constituted in Mobile, of about 30 members. Brother Hurd has been chosen pastor. This infant church is about to build a place of worship. Mobile is an important and growing city, and it would give us much pleasure to see a flourishing Baptist church established there.

Mission to Hayti.—On Thursday evening last, Rev. W. O. Monroe (a colored man) was ordained in the Baptist Church in Mulberry street, as a Missionary to the island of Hayti or St. Domingo, and he will soon sail for Port au Prince.

The Church of Rome has appropriated 60,000 dollars for the establishment of a Catholic Convent, at Bertrand, Michigan.

The Rev. H. O. Wyer, has resigned the Pastoral charge of the 1st Baptist Church in Baltimore, in consequence of ill health. It is thought necessary that he should abstain from preaching altogether. The Rev. Stephen P. Hill, succeeds him in Baltimore.

We understand that in the town of Cheraw, no ardent spirits is retailed.

The Pee Dee Gazette has been stopped for want of adequate patronage.

The Rev. James Shannon, Professor of ancient languages in Franklin College, has been elected President of a College in Louisiana.

A Frenchman, named Bilot, is said to have invented a machine which will discharge 120,000 balls, each of eight ounce weight. If this is true, we shall have no more standing armies or pitched battles.

FOREIGN SUMMARY.

The recent arrivals from Europe give the following information:

The American Indemnity Bill had not been acted on by the Chamber of Deputies. Mr. Livingston, it is said, is confident of its successful passage.

The French Ministry has again been changed, and the Duke De Broglie placed at its head.

A change of Ministry has also taken place in Portugal; all is quiet there, and the Cortes and Government appeared to be in perfect unison.

In Spain, a serious Carlist conspiracy had just been discovered at Cadix. The result of the discovery was, that several persons of distinction had been arrested.

In Turkey, two-thirds of the City of Adrianople has been destroyed by fire; by which 2,000,000 piastres worth of English Manufactures had been destroyed.

In Great-Britain, Parliament was opened February 26. The Peel Ministry had been defeated in the choice of a Speaker, (Mr. Abercrombie being elected;) and in a vote on an address to the King.

Death of the Emperor of Austria.—The Moniteur of March

7th, contains a telegraphic despatch from the Charge d'Affaires at Vienna, stating that the Emperor of Austria died suddenly at one o'clock in the morning of the 3d inst. He was in his 67th year, and had been Emperor, first of Germany, and then of Austria, since 1804. He is succeeded by his son Ferdinand, now 42 years of age. This event, it is probable, will cause a great change in the future policy of the empire, as the present emperor is said to entertain a strong dislike against Prince Metternich.

GENERAL MISCELLANY.

Whiskey vs. Temperance.

A severe contest seems to have been carried on between the *whiskey drinkers* and the Temperance men, in the Borough election in Circleville, Ohio, which resulted, as appears from the votes polled, decidedly in favor of the Whiskey Boys. The highest Whiskey candidate, says the Alexandria Gazette, having 133 votes, and the lowest Temperance candidate only receiving 27. After the result of the election was known, the Whiskey Boys determined to have a *jollification* over the victory, in the military style. But some of them paid dearly for their victory, as appears from the following account of the affair, as given in the Circleville Herald.

"Between 10 and 11 o'clock, they charged and discharged a six pounder, in the west part of the town to the annoyance of the good people who were seeking repose, and to the destruction of the windows in the vicinity. From thence they repaired with the weapon of war, to the summit of Mount Phillippi, *alias*, 'the Mound,' the southern part of the town. Here there were three heavy discharges, the two first accompanied with yells and tumultuous shouting. In loading for the last shot, (which was very incautiously attempted without securing the vent,) the charge exploded, and the groans of death were substituted for shouts of triumph. It was now the hour of midnight—and when the writer repaired to the scene of death, about ten minutes after the catastrophe, he found the ground strewn with the bodies of four men. Mr. John Write was horribly mangled, gave one convulsive struggle, and was dead! A man named Hood, was awfully disfigured, and so wounded in the right arm as to render immediate amputation near the shoulder necessary. The other two were only stunned, and after a few minutes regained their feet, not being materially injured. The tumultuous crowd who had a few minutes before thronged the summit, and vexed the welkin with their shouts, had disappeared, and the scene was dismal and solitary."—*Nat. In.*

Be careful what you say to Printers.

Not long since, a *promising* citizen, on familiar terms with the printer, on opening his morning paper, read, to his utter astonishment, his own name in the following connexion:

"Died at his residence in this town yesterday, Mr ———, aged —, a *promising* citizen much lamented."

Not being fully convinced of the truth of the statement, with all speed he repaired to the office to ascertain the author of the *deadly* libel. "What! you heret!" says Typo; "Did you not say that if you *lived*, you would fulfil your promise last night! You must be in error, sir—if you are a man of your word, you *must have died*—go home, sir, for decency's sake, go home and be buried."

The man was reminded of his remissness, and we never heard that he ever after forgot his promise to the printer. He was better pleased with the joke when he learnt that his death was only inserted in the copy which was sent him.

It affords us much pleasure to be able to state, that the President has restored Passed Midshipman William Chandler to his former rank in the Navy.—*Army and Navy Chron.*

South-Carolina Rail-Road.

At a Meeting of the Stockholders of the South-Carolina Canal and Rail-Road Company, held at their Office, the 7th April, 1835, John Ravenel, President, in the Chair—the following Report from the Committee on Accounts was read:

Agreeably with a Resolution of the Board passed on 20th March last, requesting the Committee of Accounts to report upon the debts and liabilities of the Company, and to suggest such means as they may deem proper to meet the same, and other necessary expenditures on Road and Machinery, the following is submitted to your consideration:

By the accompanying statement of the affairs of the Company made up to the 1st instant, the Debts (exclusive of the loan of \$100,000 from the State, and interest due thereon to 3d March, 1835,) amount to, \$216,533 67

It is also liable for the following work under contract and now progressing, to wit:

For 6 Locomotives under construction in Liverpool, by R. Stephenson & Son, delivered on the Road,	31,800 00
For 2 Locomotives under construction, by Eason & Dotterer, Charleston,	11,500 00
For 8 Tenders under construction at the Depository (a portion of materials being already provided,)	1,600 00
For 150 Burthen Cars under construction at the Depository,	31,000 00
For Duplicates ordered from England,	1,940 00
For Blacksmith Shop, House for Engines and Cars, and additional tracks, at Hamburg,	2,000 00
For Buildings at Aiken for Engines,	900 00
For Turnout to be constructed,	1,000 00
For Fences, and alterations to Depositories,	500 00

Making a total of \$298,773 67

The Contractors of the greater part of the above enumerated Machinery being bound to deliver, under penalty, your Committee believe that on the 15th October next, the available power and means for business, will be as follows, to wit:

- 22 Locomotives,
- 400 Burthen Cars,
- 21 Passage Cars,
- 7 Baggage Cars.

This provision is estimated as equal to three Freight trains of 12 to 14 cars each, and one Passenger train, daily, from each end of the Line, leaving 5 Reserve Engines; and will enable the Company to transport, annually,

149,000 bales of Cotton down at \$1 per bale, and 38,440 tons of Freight up, at \$10 per ton; which would amount to \$539,440—Passage and Mail money, not included.

But as the capacity (as above calculated) will proba-

bly exceed the business offering, the following is submitted as an estimate, below which we will not fall for the year to commence the 15th October next, to wit:

60,000 bales of Cotton, at 75 per bale,	\$45,000 00
12,000 tons of Freight up, at \$10 per ton,	120,000 00
Passage Money,	100,000 00
Mail Money,	10,000 00

Making the probable total receipts, \$275,000 00
From which deduct the following Expenses:

For Current Expenses upon the business of the Road,	\$130,000 00
For Embankment,	15,000 00
For New Machinery,	30,000 00
	<u>\$175,000 00</u>

Leaving a balance of nett profits, \$100,000 00

if the Debts were paid. In confirmation of the above Estimate, we beg to bring to your view, that for the year which ended on the 1st inst. the Receipts were \$183,974 07—the work having been done by an average force not exceeding 7 Locomotives and 125 Burthen Cars, under numerous disadvantages. Notwithstanding our liability to be misled and the frequent disappointments attendant upon calculations of this kind, in the view of your Committee, an equipment so full in Machinery and other means as will be ready by the 15th October, and the daily improvement of the Road by the progress of the work of Embankment, authorize the belief that we shall then be prepared for every probable exigency. And that the capacity, usefulness, and value of the Road are about to be fully and permanently established. With such prospects, it is deemed the true interest of the Stockholders to pay the debts of the Company—to relieve it of the numerous disadvantages of daily financial arrangements—and without delay, to place it in a situation which will command public confidence, and give to the Stock its true value. To do this, two modes have been suggested. The first is the consolidation of the debts by the issue of Bonds, redeemable at eight, nine, and ten years, and bearing interest at the rate of 6 per cent. per ann. payable quarterly.

The second is, the increase of the Capital Stock by the sale of 3000 Shares at \$100 per Share, on the following terms, to wit:

- \$10 payable at the time of subscription,
- 10 do on the 20th July,
- 10 do on the 20th October, and
- 10 do monthly afterwards, until the whole be paid.

The said Shares to be entitled to any Dividend that shall be made after July next; provided they shall have been paid up in full on or before the 20th of October—the Stockholders, when the Books shall be opened, to have the preference for two days only. If more Stock be then subscribed than three thousand Shares, the whole shall be divided among the subscribing Stockholders, pro rata, as to the number previously held by each.

To the first, or the issue of Bonds, it is objected, That it will not improve our situation, inasmuch, as we shall still be in debt, and under all the disadvantages of being so; for companies, like individuals, are mistrusted or confided in, as they are understood to be indebted or otherwise. Nor would it be fair to argue from the comparatively few instances of those who have

found advantage in being *in debt*, as they are exceptions to the general rule. If the public mind could always know the *real situation* of a company, its *means and prospects*, as well as its *debts*, the Stock would not be liable to *undue depression*, and the **INTERESTS** of the *Stockholders* would not suffer; but the fact is generally otherwise, and with the *idea of debt* is associated the *disadvantages* that commonly attend it. In the case under consideration, the *debts of the Company* are believed to work *direct injury* to the *Stockholders* by affecting public confidence and consequently the value of the Stock.

2nd. That the interest to be paid, will then be taken as it now is, from the receipts of the Road, and of course will continue to diminish, as it now does the Dividends. While Stockholders would be paying a higher rate of interest on the Bonds, than many of them receive from their *capital otherwise invested*, not only transferring the *advantages of a good investment* to those who may lend upon said Bonds, but permitting their *property* to remain under the *depression*, believed now to result from its being *encumbered with debt*.

3rd. The improbability of obtaining here or elsewhere, the amount necessary to accomplish our purpose at the proposed rate of interest.

The second proposition, viz: The increase of the Capital Stock, appears, in all respects *advisable*. If our estimate of Receipts be *fair*, and we believe it *fully to be so*, they will be equal to $\frac{1}{2}$ per cent. annually on \$1,200,000 or 12,000 Shares.

The present number of Shares is 9,000. Your Committee therefore recommend the SALE of 3,000 Shares of *additional Stock*, which will produce \$300,000, and pay the *existing debt and contracts* of the Company, as previously stated, except that to the State of \$100,000, which not being due until the 7th April, 1837, and being at the rate of 5 per cent. per annum, it is deemed inexpedient to include in the proposed provision.

JOHN RAVENEL,
JOHN HASLETT,
GEORGE GIBBON,
WM. DAVIDSON, Committee on Accounts.

On motion of Mr. John Robinson, seconded by Mr. D. Perkins, *Resolved*, That the Report with its recommendations be adopted, and that the Board take measures to carry the same into effect.

Extract from the Minutes.

J. T. ROBERTSON, *Secretary*.

At a meeting of the Direction of the South-Carolina Canal and Rail-Road Company held on the 7th April, 1835.

Resolved, That the Books be opened for Three Thousand Shares of additional Stock to the Stockholders only on the 27th and 28th of April, and should they not take up the whole on those days, then the Books to be opened to the public on the 29th inst. for subscriptions on the terms prescribed in the recommendations of the Report adopted by the Stockholders.

Extract from the Minutes.

J. T. ROBERTSON, *Sec'y*.

A Dog Story.

A gentleman who knows that we are friendly to good dogs, and do not like to see even a cur abused, stopped to tell us a story about one of these half-reasoning animals, which we in exercise of our friendliness, give to our readers.

Last week a large Newfoundland dog, kept in a tan yard in the Northern Liberties, had persuaded a small dog to play with him, and while they were amusing themselves, the smaller animal was accidentally rolled into an open tan pit, in which the water was quite deep though it did not reach within eighteen inches of the edge of the vat. The little fellow flounced about terribly, but he could not get out, and the large dog could not reach him. Some of the workmen saw the whole occurrence, and felt disposed to watch at a distance the movements of the Newfoundland dog. He ran round the vat in great concern, then hastening to the building where the men had been, but they were not to be found. He then ran back and took another mournful look at his little play mate, and then tried again for help. None to be had, and matters became desperate in the vat. The Newfoundland dog then selected a place at the edge of the vat, where some of the tan had been removed, where the edge was not more than twenty inches above the water. He then stretched himself out, and thrust his fore feet down to the water, edging himself along with care, so as not to lose his balance and fall in himself. This was a matter of nice calculation, as the weight of the puppy was to be added to that of his head and shoulders. At length he appeared to have adjusted the weight to his mind. He then reached out and then took the little dog with a strong grip in his fore paws, and being unable of course to rise up with that weight hanging over the edge of the pit, he drew himself back with great efforts, and after considerable exertions, succeeded in landing the half-drowned dog in safety—and great and sincere was the joy, manifested by both animals at the fortunate deliverance.—*U. S. Gazette*.

AGRICULTURAL.

From the Southern Agriculturist.

Experiments on manuring Corn—and on growing Potatoes and Corn together.

CHARLESTON, Feb. 20, 1834.

To the Editor of the Southern Agriculturist.

Mr. Editor.—As the season for planting approaches, I will communicate the result of my experiments the last year upon manuring Indian corn, made on the Agricultural Society's Farm, called the "Cattle Farm." The soil, (a light sandy one, and without manure) did not produce, when first planted by me four years ago, more than nine or ten bushels to the acre. Since which time, by the application of manure, it has gradually increased in quantity, to about twenty bushels. The last season the following trials were made; cow-pen compost, horse-litter and fresh cotton-seed, were applied to the soil in the following manner: on the first of April the land was ploughed flush, then furrowed off four and a half feet apart with a bull-tongue plough; on a portion of the ground was strewed one peck of the first kind of manure to the task row (105 feet) spread in the trench; a furrow was then run on each side with a common bar-share corn plough, covering the manure about four inches deep; the corn holes were then made with a dibble stick or pestle, two and a half feet from centre to centre, and two stalks were left to grow in each hill. The same quantity of the other kinds of manure were used, and in the same manner to two other portions of land. To three other portions, three pecks were applied, and to others four pecks. The result was to the first, 18 bushels to the acre; to the second, 19 bushels; the third, 21 bushels. The next trial was

19, 22 and 25 bushels. The third was 21, 24 and 27 bushels. The fourth, was 23, 25 and 35 bushels.

To other portions of land the grain was planted without manure, and when about six inches high, the same quantity of manure of each of the aforementioned kinds, were applied to different portions around the hills; the yield of these were less in every instance. Again, when the corn was too feet high, similar proportions were used to other portions. The result was much the same as the last experiment; and again, when the corn had advanced to half its growth, the same trial was made to still other portions, when scarce any perceptible advantage was gained by the application. But to a part to which the same quantities of manure were used in the following manner, the result was nearly the same as the first class of experiments stated, to wit—when the corn was nearly a foot high, a furrow was run with a plough on each side of the bed, cutting away the foot, so as to expose the roots; the manure was then thrown in and immediately covered, by running a plough on the back of the furrow; in this experiment the bushel of cottonseed produced at the rate of forty bushels per acre. The seed in all cases were fresh, and from being covered from four to five inches with earth did not vegetate.

I am inclined to think, from repeated experiments, that manure ought always to be applied to corn where the greatest number of the ends of the roots will enter it, therefore, I should say, that it were best to incorporate it generally in the soil, as the roots pasture widely; even from four to five feet, if the soil is well pulverized, and well drained. I found it necessary to chop away a stock here and there, which put on an appearance of burning or drying up; except in those portions manured with cottonseed which kept green.

I will add to this communication a method of growing corn and potatoes in the same field, which will be found highly advantageous, viz:—furrow off the ground in nine feet rows, plant the corn fifteen inches apart, on the row in single stalks, or thirty inches, leaving two stalks; as soon as vines can be procured, prepare the intermediate spaces between the corn-rows and plant them. The corn will shade the slips and cause them to take root more readily. The corn blades being soon after removed, the potatoe vines will run across to the corn rows and take root there, and produce potatoes which answer well for feeding stock, while the corn yields finely from its open stand.

Yours, &c.

J. F. O'HEAR.

N. B.—Corn planted 30th April.

On Saw Dust, as a nutriment.

[The following article has been some time in our possession, and often postponed, but on reading a similar article on this subject in a late Northern paper, it was thought worthy of a place, from the singularity of the facts it contains.—*F. So. Agr.*]

In page 355 of the London Philosophical Transactions of the year 1827, there is a paper by Dr. W. Prout, a very accurate chemist, on the analysis of vegetable substances; particularly, of fine white sugar, pure starch of wheat, and the woody fibre of the saw dust of box wood, and the willow. All these vegetables are chemically composed of hydrogen, oxygen, and carbon. In all the woods (except the resinous woods of pine, fir, &c.) the hydrogen and oxygen exist in the proportions necessary to form water; and they are found thus combined as water. So they are in sugar and starch.

Sugar, therefore, when analyzed, may be considered in 100 parts by weight as composed of 42.5 carbon 57.5 water. Starch of carbon 44, water 56. Arrow-root about the same. Lignin, or the woody fibre of box tree and willow tree reduced to saw dust, repeatedly boiled in distilled water till the water came pure, gave, carbon 50, water 50. All these substances were carefully and perfectly dried in a temperature of from 200 to 212 Fah.

Saw Dust Bread.—The chemical component parts of these substances being alike, why should they not be equally nutritious as aliment! Dr. Prout, p. 381, proceeds to relate an experiment of Dr. Autenrieth of Tubingen, on the conversion of woody fibre into aliment. It may be stated thus. Take the saw dust of any common wood not resinous; the pine and fir, and cedar tribe to be excluded. Boil it in repeated waters, till water will dissolve nothing more. Press it; dry it in an oven, but not so as to char or discolour it; the object being dryness and nothing more. When dry, triturate it so as to reduce it into fine meal; make it into a dough with water, adding to it as a ferment some leaven of common flour. It will ferment, and rise like dough; let it be baked in the common way, the loaf having a good proportion of crust.

This bread is yellowish, not palatable, but more so than the bread used on the continent of Europe in times of scarcity, which is made of bran and the husks of wheat. It is digestible and nutritious. Flour thus made of woody fibre (Lignin) may be boiled into a tough, tremulous, nutritious jelly. Some intimations of the Indians using woody fibre for a like purpose, I think is contained in Bartram's Travels, but I have not the book at hand.

It is manifest, that in the usual times of plenty, this process is not likely to be put in practice. But it is equally manifest, that occasions may occur, when knowledge of this fact may prevent starvation.

I believe coarse paper has been made of woody fibre, treating it by boiling with about 15 per cent of its weight of carbonate of soda. C.

THE

COMPREHENSIVE COMMENTARY,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calma, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.

Plain binding \$3. Gilt \$3 75; Gilt Calf \$4 50.

Orders for the work directed to the Editor of the Southern Baptist, will be punctually attended to; but no copy will be delivered until paid for. April 17

TROTT'S HOTEL,
AIKEN, S. C.



The Proprietor respectfully informs his friends and the public generally, that his HOTEL is now open for the reception of company.

The Rail-Road Cars will stop at this Hotel regularly every morning and evening, in their passage up and down, and the Passengers will breakfast there every morning.

A daily Stage to Columbia and Edgefield will call and deliver Passengers for Charleston, and receive Passengers for the Up country, if they desire it. March 27.

CHARLESTON PRICE CURRENT, APRIL 17, 1885.

ARTICLES.	c.	s.	c.	ARTICLES.	c.	s.	c.	ARTICLES.	c.	s.	c.
BAGGING, Hemp, 42 in. yd.	28	a	33	American Cotton, yd.	45	a	45	OIL, Tanner's, bbl.	11	a	13
Tow and Flax	19	a	21	FISH, Herrings, bbl.	3	75	a 4	OSNAH RGS, yd.	8	a	9
BALE ROPE, lb.	6	a	9	Mackerel, No. 1.	7	50	a 0 00	PORK, Mess, bbl.	14	50	a 00 00
BACON, Hams.	9	a	11	No. 2.	6	50	a 0 00	Prime,	11	50	a 00 00
Shoulders and Sides.	6	a	8 1/2	No. 3.	5	25	a 0 00	Cargo,	8	00	a 10 00
BEEF, New-York, bbl.	00	a	00	Dry Cod, cwt.	2	75	a 3	Mess, Boston,			
Prime	7	a	7 50	FLOUR, Bal. H.S. sup. bbl.	5	75	a 0 00	No. 1. do.			
Cargo	4	a	4 1/2	Philadelphia and Virginia,	5	25	a 5 50	PEPPER, black, lb.			
Mess, Boston,	11	a	12	New-Orleans,	0	00	a 0 00	PIGMENTO,	9	a	9 1/2
No. 1,	10	a	10 1/2	GRAIN, Corn, bush.	86	a	00	RAISINS, Malaga, bun. box.	3	00	a 00 00
No. 2,	7	a	7 1/2	Oats,	36	a	43	Muscatef,	3	00	
BREAD, Navy, cwt.	4	a	3 1/2	Peas,	48	a	00	Bloom,	2	75	a 0 00
Flour,	4	a	4	GLASS, Window, 100lb.	4	a	9	RICE, 100lb.	2	12 1/2	a 3 43 1/2
Crackers,	7	a	7 1/2	GUNPOWDER, keg.	5	a	6	SUGAR, Muscovado, lb.	8	a	9 1/2
BUTTER, Goshen, prime, lb.	25	a	20	HAY, Prime Northern, 100lb.	1	37	a 00	Porto Rico and St. Croix,	8	a	9 1/2
Inferior,	20	a	00	IRON, Pig,				Havana white,	11	a	11 1/2
CANDLES, Spermaceti,	31	a	32	Sweden, assorted,	4	a	4 1/2	Do. brown,	7	a	8 1/2
Charleston made,	16	a		Russia, bar,	4	a		New-Orleans,	6	a	7 1/2
Northern,	12	a	13	Hoop, lb.	6	a	6 1/2	Leaf,	14	a	17 1/2
CHEESE, Northern,	8	a	8 1/2	Sheet,	8	a	8 1/2	Lamp,	12	a	13
COFFEE, inf. to fair,	10	a	11	Nail Rods,	7	a	7 1/2	SALT, Liv. coa. sack, 4 bu. 1	37 1/2	a	00 00
Good fair to prime,	12	a	13	LARD,	7	a	7 1/2	In bulk, bush.	25	a	30
Choice,	13	a	14	LEAD, Pig and Bar, 100lb.	6	a	6 1/2	Turks Island,	31	a	
Porto Rico,	13	a	14	Sheet,	6	a	6 1/2	SOAP, Am. yellow, lb.	5	a	6 1/2
COTTON, Uplands, inf.	15	a	16	LIME, Stone, bbl.	1	50	a 7	SHOT, all sizes,	7	a	8
Ordinary to fair,	16	a	17 1/2	LUMBER, Pitch Pine, ribs, Mh.	7	a	8	SEGAES, Spanish, M.	14	a	16
Good fair to good,	17	a	17 1/2	Shingles, M.	3	a	5	American,	1	85	a 1 67 1/2
Prime to choice,	17 1/2	a	18	Staves, Red Oak,	14	a	15	TALLOW, American, lb.	9	a	9 1/2
Santas and Maine,	32	a	40	MOLASSES, Cuba, gal.	25	a	26	TOBACCO, Georgia,	3	a	4
Sea Island, fine,	38	a	45	New-Orleans,	30	a	32	Kentucky,	5	a	6
CORDAGE, Tarred,	9	a	10	Sugar House Treacle,	30	a		Manufactured,	8	a	13
Do. Manila, cwt.	11	a	12	NAILS, Cut, 1d. to 20d. lb.	6	a	0	Cavendish,	24	a	28
DOMESTIC GOODS.				NAVY STORES.				TEAS, Bohea,	18	a	20
Shirtings, brown, yd.	6	a	8 1/2	Tar, Wilmington, bbl.	1	62 1/2	a	Souchong,	30	a	40
Blanchd,	8	a	10 1/2	Turpentine, soft,	2	50	a	Gunpowder,	75	a	80
Sheeting, brown,	8	a	10 1/2	Do. Georgetown,	1	a	1 25	Hyson,	50	a	80
Blanchd,	10	a	17	Pitch,	1	75	a 2	Young Hyson,	65	a	75
Calicoes,	9	a	15	Rosin,	1	37 1/2	a 1 50	TWINE, Seine,	26	a	30
Swipes, indigo blue,	8	a	11	Spirits Turpentine, gal.	45	a	50	Sewing,	26	a	30
Checks,	7	a	16	Varnish,	11	a	25	WINES, Madeira, gal.	3	a	3
Flax,	8	a	16	OILS, Sp. winter strained,	1	05	a 1 10	Teneriffe, L. P.	1	a	1 35
Fustians,	12	a	16	Fall strained,	90	a		Malaga,	45	a	50
Red Tick,	13	a	20	Summer strained,				Claret Bordeaux, case,	39	a	30
DUCK, Russian, bolt	15	a	21	Lanseed,	1	a	1 05	Champaign, doz.	8	a	15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109 50	3.50
South-Carolina do.	45	57	1.50
State do.	100	112	3.00
Union do.	50	60	1.50
Planters' & Mechanics do.	25	34	87 1/2
Union Insurance do.	60	84	4.60
Fire and Marine do.	66	90	5.00
Rail-Road do.	100	96	3.00
Santas Canal do.	870	00	20.00
State 6 per cent Stock	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	
U. S. 5 per cent do.	100	none.	

EXCHANGE.

Bills on England, 8 a 8 1/2 per cent, p.e.n.
 France, 5f. 25 per dollar.
 New-York, 160 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philadelphia, 10 days, 1 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
 1 per cent. and int.; Savannah 1 per cent. 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 cent. discount.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guinea, 95, and Sovereigns, 94 1/2 a 4 7-8.

Charleston Market.

COTTON—The sales since our last report have been 2084 Bales of Uplands, as follows—264 at 18, 152 at 17 1/2, 130 at 17 1/4, 86 at 17 1/8, 94 at 17 1/8, 146 at 17 1/8, 379 at 17 1/8, 600 at 17, 8 at 16 1/2, 76 at 16 1/2, 30 at 16 1/2, 7 at 15 1/2, 34 at 15 1/2, and 5 at 15 cts. In Long Cottons, a few good Sea Islands at 43. Santos at 35. Stained Sea Island, 25 a 26; and Stained Maine, 19 cts. Our last advices from Liverpool are to the 12th March, at which period, they state that during the week ending on the 30th Feb. that Market had advanced for the better sale of Uplands, 1 a 1d, and that this advance continued to be maintained. The sales for the week ending the 6th March, were 16470 Bales, and for the five succeeding days, they amounted to 14300 Bales, the Stock on the 7th, was the same as last year in number of Bales, but in weight considerable more. Sea Islands had declined 1 a 1d. Uplands are quoted from 8 1/2 a 9 1/2-11d. We have also advices from Havre to the 18th March, inclusive, there had been an improvement from 4 to 7 centimes in that Market, and prices continued steady, but with less enquiry since the 13th. Our Markets remain quiet, Shippers considering our rates too high; holders are firm.
 RICE.—This article continues in good demand, with rather an improvement in prices; one lot of superior quality brought \$3 43 1/2, another of prime \$3 1/2, and inferior to good \$2 1/2 a 3.—There remains but little in first hands.

Terms of the Southern Baptist.

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