

# THE SOUTHERN BAPTIST

AND

## General Intelligencer.

WILLIAM HENRY BRISHANE, EDITOR.

Vol. I.]

CHARLESTON, FRIDAY AFTERNOON, MAY 8, 1835.

[No. 19.]

### TEMPERANCE.

The following was received too late for insertion in our last week's paper.

#### A Public Meeting.

##### Formation of a Temperance Society.

Agreeably to previous notice, a meeting of the inhabitants of Lexington District, South-Carolina, was held on Friday 24th of April, in the Lutheran Church, Lexington village, for the purpose of forming a *District Temperance Society Auxiliary to the State Temperance Society*. The meeting was organized by calling Col. West Caughman to the chair, and appointing Elijah Hawkins, Secretary *pro tem*. Upon taking the chair, Col. West Caughman, explained the object of the meeting, and made some very pertinent remarks relative to the formation of Temperance Societies.

The Rev. E. L. Hazelius, D. D. rose and addressed the Meeting at some length. He showed very explicitly the bad effects which have resulted to Society in general, from an immoderate use of intoxicating liquors, and the duty of every good citizen, who felt interested in his own welfare, and that of his neighbors, to use his utmost endeavors to put a stop to the current of intemperance, which might otherwise exist among her citizens. He also showed the intimate connexion existing between the cause of Temperance, and the cause of civil and religious liberty, that when the former did not prevail, the latter must give way and ultimately droop and die; and concluded by stating, that the prosperity of our Seminaries of learning depend in a great measure on the zeal and activity of their votaries in the Temperance cause.

At the conclusion of his address, Dr. Hazelius made the following motion which was seconded by P. A. Strobel, viz. "That all those gentlemen who are friends to the Temperance cause, form themselves into an association for considering the propriety of forming a *District Temperance Society*, which motion passed. After which, it was moved and seconded, that a committee consisting of five be appointed to introduce a constitution to the Society for their consideration. A constitution was immediately introduced, read and being duly considered was adopted; and it is worthy of remark that the present society which is very respectable, both in point of numbers, and the standing of the members, has been formed on the principle of *total abstinence*.

When the Society had been regularly organized, and the constitution read and adopted, P. Arthur Strobel, rose and addressed the Society in a very feeling and sympathetic manner. He portrayed the opposition which the Society might expect to meet with, in the efforts which it was about to make, and exhorted them to diligence and perseverance in the discharge of their arduous, but pleasing duties.

The Society then went into an election for officers, when the following gentlemen were duly elected, viz:

Col. WEST CAUGHMAN, *President*.  
ARTHUR H. FORT, *1st Vice President*.  
HENRY MULLEN, *2nd do do*.  
THOMAS SHULER, *3rd do do*.  
P. ARTHUR STROBEL, *Corresponding Sec'y*.  
Rev. JOHN C. HOPE, *Recording Sec'y*.  
JESSE BATES, *Treasurer*.

BOARD OF MANAGERS.—Rev. E. L. Hazelius, D. D. Col. Thos. Sheldon, John Dreber, Daniel Roof, Levi Bedenbaugh, David Bernhard, S. R. Sheppard, William Berly, Elijah Hawkins, George M. Bates, William G. Harter, George Haltewanger, jun.

It was resolved, that the proceedings of this Meeting be published in several papers of the day.

The Meeting was then closed with prayer, by Rev. J. C. Hope.

WEST CAUGHMAN, *President*.

ELIJAH HAWKINS, *Secretary*.

#### Temperance Operations.

The Temperance Union of the District of Columbia, composed of eleven Societies, was fully organized on the 4th of July, 1834; and the following officers were elected, together with two persons from each Society, who constitute a *Board of Managers*.

Walter Lowrie, Esq. *President*.

Hon. Judge Cranch, *1st Vice-President*.

James L. Edwards, Esq. *2d do*.

Dr. J. Wheelwright, *3d do*.

John Withers, *Treasurer*.

John Coyle, *Corresponding Secretary*.

Floresio Howard, *Recording Secretary*.

At a meeting of the Board of Managers held in the Methodist Protestant Church, Washington, March 16, 1835, it was ordered, that extracts from the minutes of the Board be published in the newspapers of the District of Columbia. The extracts are as follows:

"That the clergy of the District of every denomination, be requested to preach at least one annual discourse to their respective congregations on the subject of intemperance.

"That the editors of the different newspapers in the District be requested to lend the use of their columns from time to time, to the cause of temperance.

"That the societies composing the Union obtain, by the first of June, 1835, and transmit to the Corresponding Secretary (JOHN COYLE, Washington City) as full answers as possible to the following questions, together with all other information touching the causes and effects of intemperance within their bounds.

"1. What is the population of each city and county?

"2. How many belong to the Temperance Society?

"3. How many were added the past year?

"4. How many have renounced the traffic in ardent spirit?

"5. How many now traffic in ardent spirit?

"6. What number of them are professors of the christian religion!

"7. What quantity of ardent spirit is now used, and at what expense!

"8. How many paupers, what the expense of supporting them, and what proportion of the pauperism has been occasioned, directly or indirectly, by intemperance!

"9. How many criminals have been prosecuted for such length of time as can well be ascertained, at what expense, and how many of them used strong drink!

"That but one report be made from each city and adjoining country; and the societies of each city and adjoining country forthwith take such measures as may be necessary for a division of the labor.

"That it be recommended to all the Temperance Societies of the District of Columbia, to discuss the following questions in public meetings.

"Are the manufacture and sale of ardent spirit, as a drink, morally wrong!

"Ought the laws which authorize the traffic in ardent spirit, as a drink, by licensing men to pursue it, to be abolished!

"That a committee of three be appointed by the Board, one from each city in the District, to draw up a memorial to the respective corporate bodies of said cities, on the subject of abolishing licenses granted by them for the sale of ardent spirit within their respective limits.

"That the members of the committee be authorized to address letters to such persons and bodies, in the respective cities, on the subject of granting licenses for the sale of ardent spirit, and its effects upon the community, as shall elicit such information and facts on the subjects as the committee may require to embody in their respective memorials."

The following gentlemen compose this committee, and are now making preparations to carry the subject into effect:

JOHN COYLE, jr. Washington.

H. STRINGFELLOW, Alexandria.

ANTHONY HYDE, Georgetown.

WALTER LOWRIE.

F. HOWARD, Rec. Sec'y.

#### Temperance on Rail-Roads.

In building the three Rail Roads from Boston to Providence, Worcester and Lowell, total abstinence has been the rule with regard to the use of ardent spirits; and it is now the rule for all those who manage the engines and cars on the roads. In building the roads some of the contractors from the first refused to furnish their men with spirit, or permit them to bring it on the ground. It was soon perceived that these contractors avoided all difficulty with their men; that their men did more work; and that, although most of the laborers were Irish, the territories of the temperance contractors were so much more comfortable, that they were most popular, and could always select the best hands. The Boards of Directors became so fully convinced of the advantages of temperance, that they made it a condition with the contractors that they should give the men no intoxicating liquor. Coffee and tea were substituted, and cold water.

On all these roads perfect order and decorum have been preserved. Not even the civil authorities have been called on to preserve the peace. On other roads where the same description of laborers have been em-

ployed, there have been repeated murders, endless fights, often with deadly weapons, and the whole territory around has been rendered insecure. The civil authorities have been set at utter defiance. The military forces, after being harassed by marchings and watchings, have been unable to restore order. We have no doubt that the difference between the peacefulness of the East, and the riots at the South is to be attributed chiefly to the difference in the use of intoxicating drink.

With regard to the engineers, we have no hesitation in saying that the Eastern rule ought to be every where adopted. No man who puts an enemy in his mouth which may steal away his senses, ought to be entrusted with the tremendous energies of steam machinery when the lives of hundreds of passengers are at stake. Most of the accidents on board steamboats and stages and rail road cars are to be attributed to intemperance. A man who manages a steam engine ought to be a whole man. But he who drinks is seldom a full and complete man. We hope a little reflection will bring all our steamboat and railroad proprietors to the conclusion that it is due to the immense number of lives committed to their care, to see to it that every man who fills any place of consequence about their establishments, is strictly temperate. Hitherto there has been great want of consideration on this subject.—*N. Y. Jour. Com.*

#### "Take the Bridge."

At the formation of a Temperance Society in an adjoining county to the one which was the scene of this new effort, the speaker illustrated his subject in the following manner:—Suppose there was an old ferry boat plying across the Chatahouchie, which had carried, it is true, many safe across, but which had dipped and drowned a great number of those who ventured in her; and exacted moreover, a heavy toll of every passenger—And suppose a new bridge were built across the same river strong and firm where one could pass toll free, which would you take, and which would you advise your friends to take, the old leaky and dangerous ferry boat and pay the toll, or take the bridge and go over safe and toll free? An old man who had been in the long habit of taking the boat, and had been dipped often and again, and paid hundreds of dollars in toll, cried out, "Take the Bridge, my boys—Take the Bridge. I have tried the boat."—*Char. Observer.*

#### Intemperance.

An Irish laborer, aged 30, was recently taken to the Pennsylvania Hospital with one of his knees burned almost to a cinder. According to his own statement, he went to sleep intoxicated, upon the floor before a fire. In the night he turned one of his knees into the fire, but his stupefaction was so complete that the burning of the limb did not awaken him; and it was not until morning, when he attempted to get up, and found his knee unserviceable, that he was at all aware of his situation! After lingering in great misery about 8 weeks, he died a victim of RUM.—*Philadelphia Daily Advertiser.*

It is a great advantage to learn what is to be avoided by the misfortunes of others.

A wise man corrects his own practice by the faults of others.

**RELIGIOUS MISCELLANY.****FOR THE SOUTHERN BAPTIST.**

The last number of the Christian Watchman which has reached me, holds, under the Editorial head, this very strong language on this subject:—"We believe all slavery to be an infraction of those immutable relations which the Creator has caused to subsist between one human being and another; and that it is alike forbidden by the spirit and precept of Christianity. Of course, we believe that every person who approves of slavery in sentiment, or upholds it by his practice, sins against God, by thus violating one of those unchangeable laws to which he has subjected every intelligent being."

This, then, is the conclusion to which our Northern brethren have come on this question. No one can mistake it—that they regard the holding of slaves as a sin against God—as a violation of the rights of man—as pregnant with direful consequences to the owner and the slave—and as retarding the progress of our holy and peaceful religion in our land. These, truly, are evils, which, if their statement be true, are not lightly to be regarded by us. If slavery be a sin against God—an infringement of natural justice—if it be attended with direful results to master and servant—and if it check the progress of religion amongst us—then, as Christians—as philanthropists—we are bound to put far from us this great evil. But, where is the proof of all this? If, for instance, it be a sin against God, he has certainly forbidden it in his sacred word—and yet, in all the pieces which I have read in the Watchman or any other paper, condemning slavery, I do not recollect that a single passage from holy writ has been adduced, by which they fairly make it out to be *unscriptural and wrong*. The mere assertion, then, that "all slavery is an infraction of those immutable relations which the Creator has caused to subsist between one human being and another—and that it is alike forbidden by the spirit and precept of Christianity," cannot be expected to convince us; and until something more is brought to bear upon the Anti-Slavery side of the question, we are disposed to maintain our belief as consistent with justice and revelation.

J. D.

**FOR THE SOUTHERN BAPTIST.**

Mr. Editor,—Would you believe it that there are Baptists, yea, Sir, even Baptists who send their children to dancing School? I have always thought that Christians were opposed to such things as Balls and Theatres, &c. &c., and therefore I am amazed now, to learn that Baptists, who as a Denomination, glory in the discipline of their Church, not only look with indifference upon these vanities, but even encourage their children, whose souls ought to be exceedingly precious to them, to participate in amusements frivolous and soul-destroying.

I cannot conceive how Christian Parents can so far forget their obligations to their God, their duty to their offspring, and their relations with the Church, as to send their sons and daughters to a Dancing-school. It is, Mr. Editor, in my opinion a species of misconduct that ought not to be tolerated by the Churches. While efforts are being made to establish Sabbath-Schools for the purpose of training up children in the nurture and admonition of the Lord, shall Churches pass unnoticed this infanticidal conduct of their members? It is to be hoped not, and yet, I never hear of a

member being brought to the Bar of the Church on this account, (although I have repeatedly heard of the children of Baptist Parents taking lessons in dancing.) Surely this is a censurable neglect of Church Discipline, and the more pious portion of the community ought to look seriously into the matter. If this conduct is tolerated in a few, their example may be imitated, and in time it might become quite a general thing for the children of Christian Professors to attend the long-room, and Concerts and Balls, with the approbation of their Parents. "A little leaven leaveneth the whole lump."

But is it not an evidence, Mr. Editor, of a low state of religion in the heart, when Professors encourage their children to acquire (if you will pardon the solemnity) these vain and pernicious accomplishments? I think it is; for I cannot believe that one whose heart is deeply affected for the spiritual welfare of his children, and who is anxious about the salvation of their immortal souls, can allow them thus to grow the plants of folly and dissipation. Is there a Christian who could have the hardihood, after sending his sons and daughters to the Long-Room, to gather his family together at bed time to thank God for the entertainment they have had during the evening? Or could he in the morning worship pray that a blessing may attend the approaching evening's visit to the Dancing Assembly? Surely conscience would not allow him. Why, then, should any do that for which they are ashamed to ask the blessing of God? MENTOR.

**Triennial Convention.**

This body convened on Wednesday morning, and after the names of the delegates were enrolled, Elder Spencer Cone was chosen President, Elder Howard Malcom, Secretary, and Elder G. B. Davis of Hartford, Assistant Secretary.

As various conjectures have been expressed with respect to the object had in view by the Baptists of England, in sending a delegation to the Baptist General Convention of the U. States, with a view to give information to all interested, and that it may be every where known what official character is sustained by our Brethren, Cox and Hoby, we publish the following communication, addressed to the General Convention by the English Baptist Union, and borne to us by those brethren. The hearts of American Christians cannot fail to respond to every sentiment of this highly interesting document.—*Re. Herald, May 1st.*

**ADDRESS**

*Of the Baptist Union, assembled in New Park Street Chapel, London, June 18th, 1834, to their Brethren composing the Baptist Triennial Convention, meeting at Richmond, Va. April 27th, 1835.*

**BELoved BRETHREN,**

The gospel is a source of many mercies to mankind, but one in particular, demands our grateful remembrance on the present occasion. It awakens by its spirit and doctrines, a disinterested benevolence, resembling that which distinguished its Divine Founder. The hearts of his followers are thus united by a bond of spiritual sympathy, their sorrows are divided, their joys are multiplied, and, while under the influence of holy hopes and desires, they long for the salvation of their fellow immortals, they are combined in indissoluble bonds, with those who are born of the same spirit, and who cherish the expectation of inheriting the same glory.

In this imperfect state, therefore, when the servants

of our Lord are separated from each other, sometimes by physical, and at other times by moral causes, we embrace with pleasure, the opportunity of addressing you, afforded by your Triennial Convention. We are separated from you, brethren, by the ocean of mighty waters; but we are united to you by a love which many waters cannot quench. Our descent is one, our faith is the same, and our mutual hope is fixed on the same eternal glory. We rejoice in the same ordinances of our exalted Lord, and feel that our duty and privilege, alike impel us to address you, both to express the interest we take in your welfare, and that we may learn from you more fully, the grace you now experience.

You will permit us, beloved brethren, cordially to congratulate you on the high privileges you possess, beyond so many of the nations of the earth. We revert to the period when the "Pilgrim Fathers," driven by intolerance, took up their residence in your now happy country. With holy delight and gratitude we exist in the formation of your first state on the broad principles of entire civil and religious liberty, by Roger Williams, a member of our own denomination. In your numerous and flourishing churches, in the extension of divine truth, and in those revivals of religion with which you have been so happily favored, we see the blessed fruits of voluntary Christian zeal; we exclaim "what hath God wrought!" and devoutly pray that your distinguished public spirit, your union and brotherly love, and your benevolent efforts for the spread of the Gospel, may be long continued and greatly multiplied. Much of your success in the use of the simple but powerful means of grace we ascribe, under the influence of the Holy Spirit, to your perfect freedom from the incumbrance of a State Religion. And we devoutly trust that, unimpaired in their energy and efficiency, your high privileges will be transmitted to the latest generation.

Persuaded, brethren, as we are of your warmest affection towards us, and of the deep interest you take in our welfare, which has been fully shown by the brethren who have visited our shores, and by all your publications, we will briefly state to you our present circumstances and prospects.

You must be fully aware that many things with which you are practically unacquainted, combine in this part of the world to retard the advancement of our prosperity. Events, however, transpiring in rapid succession, prove that these impediments are lessening, and that far more correct views of the spirituality of our Lord's kingdom are beginning to be cherished, which will, we trust, ere long be prevalent around us.

In addition to the evils without our immediate pale, there have been those within it which have tended to diminish our success. We have had to deplore the extensive influence of erroneous opinions, in reference to the moral government of God, and the obligations of men; the abuse of doctrines which are dear to our hearts as illustrating the sovereign love of Jehovah, which have been unhappily perverted, so as apparently to destroy the accountability of human beings; and the encouragement of a ministry with less mental culture and illumination, than the state of society demanded. We bless the Great Head of the Church that we see these evils rapidly diminishing, and more scriptural views and holier practices becoming prevalent. The results are already encouraging. The number of our churches has increased within the last forty years more than threefold; so that we have

now certainly not less than one thousand churches, most of which are supplied with pastors. These Churches probably contain from ninety-five to one hundred thousand members. We rejoice that very nearly the whole, support flourishing Sunday schools, and aid in various ways, the extension of the Gospel around them; while *Bible Classes*, which God appears so greatly to have owned among you, are growing up among us.

We bless our Heavenly Father for the success with which he has been pleased to honor our public Societies. Our Home and Foreign Missions—our Societies for the diffusion of divine truth in Ireland, and on the continent of Europe, with our Colleges for the education of the rising Ministry, are all favored with support, with usefulness, and with prospects unenjoyed at any former period of their history. Every year deepens our conviction, that while we honor God by extending his glory, he will honor us with increasing personal enjoyment, and with growing success in the accomplishment of his great designs.

We cannot, beloved brethren, pass from this topic, without expressing our high gratification, excited by the kind sympathy you have manifested towards our Irish Society, and the affectionate esteem you shewed towards our brother, the Rev. Stephen Davis. We accept these expressions of your Christian benevolence, both as indicating your zeal for the common cause of extending the Gospel, and as shewing your regard to us as a denomination. The value of your donations was exceedingly enhanced, by being given at a season when they were so especially needed, and by the cheerful promptness with which they were afforded. We regret to add, that the Society you thus so materially assisted, is yet burdened with a heavy debt, and has greatly suffered from the death of its revered Secretary, the Rev. Joseph Ivimey.

We trust, dear brethren, that you will unite with us in praise to our Heavenly Father, for the many things which claim our gratitude. Our lot is cast in the most eventful times which have ever passed over our country. We feel more urgently called upon than at any previous period, to oppose Infidelity and false Religion at home, and to join the ranks of the Christian Church at large, in destroying the heathenism and the superstition which yet govern so large a portion of the earth. We witness efforts daily increasing in number and in power, to separate in our country the unholy union between the church and the world; and tremblingly alive to our responsibility, and our dangers, we implore the millions of our beloved brethren across the Atlantic, to "pray for us." Entreat, we beseech you, our Father and your Father, our God and your God, that in this great contest we may be preserved from the defilements of the world, and may hate even the garment spotted by the flesh. Implore that on us the Spirit of our God may descend, that we may exemplify the pure and enlightened principles of Christianity, and constrain the enemies of the truth to glorify our Lord.

And now, beloved brethren, we repeat the assurance of our warmest affection for you. We sympathize in all your joys and your sorrows; we earnestly pray that you may enjoy the presence of the Great Head of the Church in all your assemblies; and that wisdom and power may be bestowed upon you; and finally, we intreat our God, that our mutual piety, zeal, and devotion, may be sanctified by his Spirit to the advancement of his glory throughout the world. Ne-

ver may our labors cease, till the earth be filled with his glory.

Brethren, the grace of our Lord Jesus Christ be with you all. AMEN.

We are, beloved brethren, yours, in the faith and service of our blessed Redeemer,

[Signed by order, and in the presence of the Baptist Union, in New Park Street Chapel, London, June 18, 1834.]

F. A. COX, LL. D.	Chairman.
W. H. MURCH,	} Secretaries.
Stepney College.	
JOSEPH BELCHER,	} Committee.
W. Newman, D. D.	
Jno. Eust. Giles,	} Committee.
Charles Stovel,	
Thomas Price,	
Thos. Thomas,	

**Indian Improvement.**

The following article was written by a young Chipeway Indian, and delivered at the late exhibition of the students at the Onida Conference Seminary.—*Mon. Rep.*

*Missionary Enterprise.*

The missionary efforts are the most successful of all the benevolent enterprises that have been put into operation for the spread of Christianity and civilization in the world. When the night of barbarism and superstition covered the whole face of the continent of America, the poor and degraded inhabitant made the sun and the moon the objects of his adoration. True, he had heard his forefathers speak of the Great Spirit, who presided over all, and created all, and required the adoration of all. But he knew not how to fulfil this requirement; and though he never bowed himself before an idol, nor offered himself as a sacrifice to appease the anger of his gods, yet he never heard the Divine revelation of God's holy word, till in the course of events another race of men from an unknown land appeared on his native coasts, bearing to him, as has been truly said, "the seeds of life and death." Many efforts were made by pious and Christian people for the preservation of the Indian race; but in vain, till they were disappearing from the limits of civilized society. At length the voice of humanity prevailed in every heart of philanthropy, and now at the present day a unanimous chord of sentiment is vibrating in the Christian and civilized world, to meliorate the condition of the human race. Already has community enlisted its combined efforts in favor of the missionary cause. Already have men turned their attention to the dark places of the earth, and even to the distant islands of the sea, there to plant the standard of Christianity, the Gospel of the great Redeemer; to those regions where ignorance and idolatry are still swaying their brutalizing influences over the mind of man; to Asia, where the demon of idolatry exults in the misery of the wretched inhabitant, where its despotic tyranny has reat from the human heart all that is endearing in life, and has taught the mother to tear away from her bosom her child, and offer it to contending alligators, and to Africa, around the funeral pile of her husband, a catalogue of human misery, where the people, bowing themselves down in the most abominable idolatry, and wasting away as though and depopulating her sultry shores dread.

where the people of other lands are capturing with cruel hands her defenceless sons, and consigning them to the chains of slavery.

The great object of this benevolent enterprise is, the general diffusion of Christianity, and the purification of the whole world from the abominations of idolatry, ignorance, and barbarity. It is not love of power or dominion that induces the missionary to cross the mighty deep, and proclaim the everlasting gospel to those barbarous shores, and to penetrate the wilderness of the west, to preach the name of Jesus to those who are sitting in darkness, and who are fast hastening to destruction. Notwithstanding all that is dear at home, and the difficulties and dangers he may have to encounter, yet he has gone forth in the name of his heavenly Master who commanded to go into all the world and preach the Gospel to all nations.

How pleasing and glorious has been the effect of this holy cause in those parts where the missionary has employed his labors! Idolatry and superstition are vanishing like the shades of night before the splendor of the rising sun. Where darkness so lately reigned, the light of truth is shining, and thousands of the redeemed are sending forth their praises to their great Deliverer. Thus far it has prospered. It will go on from prosperity to prosperity, for it is the work, and it is the hand of the Almighty. It will go on till the night of barbarism shall be dispelled from the face of the earth, and the pure and benign principles of Christianity every where prevail.—"Then the wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the rose."—We may indeed indulge the pleasing hope that the period is fast approaching when all nations shall know their God—when the red man of the forest shall raise his song of praise, and the whole continent of America resound with the praises of God, and re-echo from the shores of the Atlantic to the Pacific the name of the Redeemer.

SHAWANNEKERIK.

*From the Western Luminary.*

**Interesting Recollections.**

"A word in season how good is it!"

I recollect at a certain meeting in South-Carolina the power of the Highest was present to heal. On going one day into the room where enquirers, so called, were assembled, I saw an interesting young man who had evidently come into the meeting through mistake. After conversing with many, I came to him, and perceiving that he seemed very astonished, I observed, "This is an inquiry meeting, are you willing to be conversed with, sir?" "No, sir," replied he, "I am not." "Very well," said I, "I will not converse with you as you do not desire it—but remember sir, you have a soul, you must die, and you must go to the judgment bar." Having said this, I passed on to converse with others. About two weeks after, I met with a Baptist brother, who asked me if I recollect the young man in the inquiry meeting who collected me to talk to him. "O yes," said I.—"Well," said he, "I baptized that young man, last Sabbath, and he told me it was the remark you made to him which was blessed to his conversion."

A sweet little girl, about five or six years of age, Ann Elizabeth R., went home from meeting one day (after children had been addressed,) much impressed. At table, after talking her father, who was a very irreligious man, something about the meeting, she said to him—"Papa do you pray?" Not liking

the question, he replied in an angry manner, "It is your Mother, or your Aunt Sally that put you up to that, my little girl." "No, papa," said she, "the preacher said we ought all to pray. Papa, do you pray?" Yet more angry, he replied—"Well, you and your Mother, and your Aunt Sally may go your way, and I will go mine." The dear little girl, looking up in her father's face with much simplicity said,—"*Papa, which way are you going?*" The word reached his heart. Immediately he burst into a flood of tears—arose from the table, rushed into another room, and begged his wife to pray for him. "O," says he, "Do you think that such a sinner as I am can be saved?"

AN EYE WITNESS.

#### Methodist Mission to South-America.

When we intimated in our last that this country would yet be blessed with American Methodist missionaries, we had not the slightest supposition that one had been already appointed. We learn by the Western Methodist, that Bishop Andrew has appointed Rev. Fountain E. Pitts, the stationed preacher at Nashville, to this mission. His place of residence will be Buenos Ayres. The Methodist says that he does not go out so much in the character of a permanent missionary himself, as he does in the character of a pioneer of missions; his stay will probably be less than one year.—*Zion's Herald*.

From the Charleston Observer.

#### The Existing Law.

By the late act of this State, entitled "An act to amend the laws in relation to slaves and free persons of color," White persons are not inhibited teaching Free persons of Color to read and write, though it debar free persons of color from acting as instructors. I will say nothing respecting the policy of this part of the act. It may be wise—it may have been called for as a means of self protection. But there is one consequence which is likely to follow in the train of this act to which I would beg leave to call attention.

The disbanding of the Schools which have hitherto been taught by free persons of color, leaves the scholars the alternative of either abandoning any further pursuit of knowledge under instructors of their own color, or of joining such schools as are, or may be formed with White Instructors. But in the present state of society, it will be found exceedingly difficult to obtain suitable white instructors for colored schools and such schools there will be. Now, I am apprehensive that these schools will come under the management of Roman Catholic Priests, foreigners by birth and habit, and trained up themselves and sworn to yield implicit obedience to the will of their Superiors. From these schools they will go to the Confessional and reveal the secrets of the families where they reside, and give "the man or woman" in a thousand ways, a hold upon the community which he could not otherwise obtain. It is hence far better, in my humble opinion, that these schools should be as they were, than to be under the control of Roman Priests who have no stake in this community, and care not for consequences, if the interests of the Popedom is subserved. Already, we understand, overtures have been made "by John, Bishop of Charleston," to take these schools under his special supervision, with the promise on his part that he will furnish them instructors as they shall be needed.

A PROTESTANT.

P. S. Since writing the above, I have been informed that the Roman Catholics have already received one hundred of the scholars formerly taught by free persons of color. Is it not time for Protestants to awake!

It is to be hoped that Protestants will be so awake to this subject, as to take into their own hands the instruction of these people, rather than allow the Roman clergy, the advantage of which they are already availing themselves. It is a fault with us that we talk too much and do too little, while the Catholics say little, but "go ahead."—Ed. So. Bar.

#### An Address,

Delivered before the Evangelical Society of the Columbian College, D. C.

BY STEPHEN CHAPIN.

You have, my young brethren, assigned me a difficult subject. I will, however, out of a regard to your good, comply with your wishes, and address you this evening on the Spirit of the Age. By this we are to understand that moral habit, which so generally prevails at a given time, as to distinguish it from every other period. One epoch has been called the golden age, because in it the people were free, enjoying a perpetual season of blooming and fruit, and cultivated the spirit of peace and harmony. Another, the silver age, because it was licentious and wicked. Another, the brazen age, because it was violent, savage, and bloody. Another the heroic age, because its wars were conducted by national laws, and their evils greatly mitigated by civilization. And another, the iron age, because in it justice and honor had forsaken the earth. And we may add that, in modern times, one period is called the classic age, because it was distinguished by taste for studying the models of fine writing in the Greek and Roman literature. Another, the age of chivalry, because men were then distinguished for their heroic exploits in defending life and honor. And another, the age of discovery, because the success of Columbus in finding this new world, roused all Europe to go out in search of new regions of golden mines. Thus different moral habits, which have prevailed at different times, have divided history into separate ages, each bearing a name descriptive of its specific character.

What, then, is that leading feature, which now, in common, belongs to Pagans, Mahometans, Jews, Catholics, and Protestants. In reply, I would say, that the history of all these communities has produced a general expectation among them, that some great change in human affairs is fast approaching. I am aware that expectation has ever been a powerful spring of conduct. The present day, then, is not, in reference to this general fact, distinguished by any newness in the principle of action. But still, I believe, that it is marked by the high degree of expectation which now prevails, respecting one common subject. I would, therefore, say, that the present unusually strong expectations concerning some momentous change in the moral condition of man is,—

#### The Spirit of the Age.

The expectation is excited among Pagans by the ~~manifest~~ influence of their religious systems. It is ~~manifest~~ that they have had a superficial acquaintance with their history, that they have lost their pristine power, and have long been on the wane. Multitudes have renounced them, as degrading follies. Multitudes more are equally convinced of their absurdities, but who still observe them, out of motives of private, but who still observe them, out of motives of public inter-

cat. Besides, Christianity has, at many points, made powerful attacks on the idolatrous world. The light of revelation has shot its beams into her dark dominions, and many of her nations have forsaken their temples, and embraced the Gospel as their only hope. The Bible is already translated into the most extensive languages of Pagan countries, and missionaries are going forth, distributing this word of life throughout their possessions. And this spreading light is to them a harbinger of ruin, as was the presence of the ancient ark of God among the Philistines, to Dagon and all his worshippers.

In the same way, a similar belief has been excited among the Mahometans, that some mighty revolution is approaching. The time was, when they made rapid strides towards universal dominion. But long since, this towering course has ceased, to be followed by a descending movement. Compare the present decrepit and shorn condition of the Ottoman Empire with what it was, when the formidable Almansor sat on the splendid throne of Cordova in Spain, and threatened the overthrow of Christendom; and you will not wonder that a decay, so rapid and extensive, should be viewed as prophetic of final dissolution. Ever since the battle of Navarino, and even before, Mussulmen themselves acknowledge that their power and faith are fast declining, and will soon become extinct, unless prevented by some miraculous interposition. But these same facts awaken different expectations in the christian church. They view them as the fulfilment of ancient prophecy, making known, that the power of Mahometanism is to be gradually weakened by the force of public opinion, and thus, at the time of the end, to be broken without hand.

It is now about twelve hundred years since the Roman religion began its sway. By the most artful combinations of principles and ceremonies, it has taken a firm hold upon the human heart, and become mighty. For many centuries all the temporal sovereigns of the world received, at the foot of the papal throne, the terms on which they were to hold their sceptres. The Pope, in the zenith of his glory, wore his triple crown, to indicate his claimed dominion over heaven, earth, and hell. But the Reformation under Luther, hurled him from this arrogant summit, and ever since that period his power has been gradually declining. What is the Catholic church now in any country within her pale, in speculating Germany, in infidel France, and in the priest-ridden Spain, Portugal, and Ireland, but a shattered engine, kept in feeble motion by artificial stimuli. This decay is so manifest, that it is acknowledged by their own adherents. But, instead of viewing it as a precursor of speedy death, they view it only as the lowest point in the ebb of their history, and that the returning tide will soon carry them to higher ground than they have ever yet occupied. It is under the expectation, that her youth is to be renewed like the eagle's, that the mother of harlots is now collecting all her remaining strength, and directing it to bear on points, where there is the greatest prospect of success. It is under this delusion that she is now pouring out her treasures, and sending out her troops of well trained Jesuits and Priests, to save civilised heretics from the pains of eternal death. Our own country is flooded with her agents, who openly avow their purpose to erect a line of churches from the Gulf of Mexico to the St. Lawrence, and another, crossing it at right angles, extending from the Atlantic to the foot of the Rocky Moun-

tains, and thus to save this whole land from the doom of heresy by erecting upon it the Catholic cross.

But how differently is this whole matter viewed by Protestant believers. Knowing from the word of God, that the man of sin is to reign twelve hundred and sixty years, and that we now cannot be far from the close of this period, they view all the movements in the mystic Babylon, as the struggles of expiring life. And they already antedate the song of Heaven and of the holy apostles and prophets, when God, with violence, shall cast down the great city Babylon, that it be found no more at all, and with prophetic eye they see the pure church rise upon her ruins in endless perspective.

If we turn our attention to the Jews, we shall find that they also are indulging stronger hopes than ever, that the time of their dispersion will soon close. For nearly eighteen hundred years, they have been scattered to the four winds of heaven. But their own scriptures lead them to believe that they are soon to be gathered, and restored to their ancient land, where they are to become the principal agents in spreading the Gospel among those Gentiles, who have not heard the fame, nor seen the glory of God.

If we look abroad over the political community, we shall find that now, more than at any former time, it is agitated by strong expectations. The privileged ranks and adherents to legitimacy, are looking with intense anxiety to the movements of the friends of reform. They fear that the thrones, which they are so anxious to guard, will be overturned by the mighty heavings of free principles. Hence, their unholy alliances to resist a shock, which they know they must feel, but cannot endure while standing alone. On the other hand, those who maintain that man is capable of self-government, know that they have to struggle with formidable enemies. They know that a great portion of wealth, and rank, and talents, is arrayed against them—that, to carry their point, they must demolish, or greatly modify, systems, venerable for antiquity, and which, by their imposing forms, and occasional munificence, have taken fast hold of the lower orders of men. They know, too, that each of the parties are fighting under a deep conviction, that they have a mighty stake at issue—on the one hand, the secured succession to all the splendors of royalty; and, on the other, the undisputed possession of all the blessings of civil freedom. How, then, can it be otherwise, than they should be strongly agitated with the alternate sway of hopes and fears.

In taking this brief survey, we must not overlook the state of that portion of the human race, which have formed themselves into an atheistic kingdom. They, too, have their high expectations. With them, every species of religion is the result of human weakness and folly. Overlooking, as they do, the unobtrusive character of pure Christianity, and looking abroad upon the antiquated state of all the corrupted forms of religion, they flatter themselves, that the darkness of superstition will soon pass away, and that idols and altars will be viewed as the toys of infancy in the human family, and that, in all coming time, the generations of men shall be free from the burden of feeding a crafty and tyrannical priesthood.

Nor will we entirely forget the scientific world. So important have been the discoveries in chemistry, and in almost every branch of physics—so rapid have been the improvements in machinery—so great the spirit of enterprise in constructing canals, railways, and ships; and so wonderful has been the increase

of skill in fabricating the conveniences of life, and in forcing the earth to yield her full strength for the support of man, that they are delighting themselves with the belief that the drudgery of the hands is to be mostly transferred to physical agents, that distance is to be virtually annihilated, so that the most remote nations are to be brought into convenient neighborhood, to enjoy together that plenty and leisure, which will constitute another golden age.

Thus, my friends, I have shown that the present state of the world has produced a general expectation, that some great change is about to take place in its moral condition. But you wish to gain a knowledge of what is the spirit of the age, for a nobler purpose than to gratify a vain curiosity. You wish to learn what are its distinguishing moral traits, that you may thereby know how to prepare yourselves to serve God in your generation, and what are your peculiar encouragements for action. You have seen that the expectations, which now prevail, are of no ordinary character—they respect great good or great evil—changes of the highest moment, in reference both to the present and future world. On the one hand, hoary systems are about to be broken up—systems, which for ages, have exerted a mighty influence over the destinies of man; and on the other, the kingdom of Christ is to make rapid advances until it attains universal dominion. Most of the present forms of government, are corrupt and oppressive, presenting strong barriers against the prevalence of civil freedom, and the diffusion of Christianity. What then will be the consequences of that radical reform, which they must soon undergo. Public opinion, respecting free principles, is daily gathering fresh strength from the lights of experience and revelation, and will never cease in its march, until the arm of every oppressor is broken—till every despotic sovereign is either hurled from his throne, or converted into a nursing father of the church of God, and the whole power of the magistracy be chiefly concerned to advance the triumphs of the cross. These changes, whether civil or sacred, are near at hand. Who can estimate what will be their results. What a deep feeling, then, ought they to awaken. How are they viewed by the inhabitants of glory. They hail the return of the Jews as life from the dead. At the destruction of idolatry, the Holy Spirit represents the whole inanimate world in raptures of praise, hills breaking forth into singing, and the trees of the field clapping their hands. And, at the downfall of papacy, the same Spirit calls on them to exult, saying, Rejoice over her, thou heavens, and ye holy apostles and prophets, for God hath avenged you on her.

But it is more important to inquire, what are the duties of believers in view of these approaching changes.

They ought to prepare themselves for corresponding action. The church, above every other community, is under special obligations to render these changes productive of the greatest good. What other body is expected to collect the scattered remnants of Jacob, and to labor, to the utmost, to save the breaking up of hosts of Gentiles and Mahometans. Now, above every former period, ought the work of evangelizing the world to be conducted on an extensive plan.

She ought to consider herself as a general missionary society. The Son of God, during his stay on earth, was a missionary, and His Father has promised that he shall not fail nor be discouraged, till he

have set judgment, or mercy in the earth. He constituted the church for missionary purposes—to be the chief instrument in preparing laborers to preach the gospel to every creature. Hence he compared it to a light, lighted, not for her private benefit, but to enlighten the world; and to sark, imparted, not simply for her own preservation, but for the purpose of redeeming the earth from moral corruption. Until the church entertains this view of the design of her existence, and cherishes a deep and practical conviction of her obligation to act up to this design, the work of converting the world will make but slow advances—a work which should be the object of all her labors, and charities, and prayers. But feeling this object as the high purpose of her being, she would form a society, that nothing could confine—she would be perpetually breaking forth, on the right hand and on the left, enlarging the place of her tent, and stretching forth the curtains of her habitation, until she enclose every Gentile kingdom.

The church ought now to possess, in an eminent degree, the power of holy zeal in the cause of missions. The work which she has to perform is, at once, the greatest and most difficult ever assigned to mortals. The field is the world, now worse than a vast waste. It is full of the habitations of cruelty. But as bad as it is, it must be turned into a blooming paradise. And now, every thing in the word and Providence of God, in the state of the church and world, indicates that this work must soon be accomplished. But to do it, will require zeal of the highest character. In human affairs, nothing great is achieved without enthusiastic ardor. It is so in religious matters. The zeal of God gave up his Son to die for a lost world, and the zeal of the Lord of Hosts is pledged to secure to Christ the heathen for his inheritance, and the uttermost parts of the earth for his possession. The zeal of the apostles spread the gospel over the Roman empire. The zeal of Luther broke the power of the Pontiff, and gave existence to the Protestant world. And the church now must possess a similar degree of zeal, before she will gain her millennial rest. To gain this, will make such high demands upon interest, upon courage, and personal services, that she will never seek it, unless she is urged to it by a quenchless zeal. Without this, her charities will be scanty, her prayers faint, and her labors inconstant. It is comparatively easy to give our gold, our counsels, yea, and our bodies, and our formal prayers, too, to advance this work; but a hard thing to give to it our whole soul. We act, I fear, too much on the principle that if the church will contribute, liberally, and give up her sons and daughters to make known the Saviour's love in distant nations, all will be well—that those whom she has sent abroad, will every where, plant the standard of the cross, and make the wilderness as Eden, while she, at home, enjoys her repose, and is indifferent about possessing, in her own bosom, the power of religion. But this is a serious mistake. A lukewarm church will never plant missionary colonies, that will be sealous, or flourish to any great extent. If the heart be faint, the pulse must be feeble at the extremities. Zion must lift up her voice, she must never rest, but travail in birth for a world that lieth in sin, before Christ be formed within the hope of glory.

Besides, there is now special need of council, and of resources in missionary efforts. The field for harvest is broader and whiter than ever. But the church is only a little flock, when compared with

the unconverted world. Her strength, then, ought not to be diminished by diversions to things comparatively little moment. I am not here pleading, that the different sections, which now compose the visible kingdom of God, should give up their distinguishing forms. These they may retain, and yet be united in conquering a common enemy. The ancient tribes of Israel were marshalled under different banners, yet they had but one object in view—the conquest of Canaan, and their different standards indicated the approach of but one host. Hence the dukes of Edom were amazed, and sorrow took hold on the inhabitants of Palestine. So, let the disciples of Christ be united in their spiritual warfare, then, though they may choose to form themselves into different companies, still they would be viewed as one combined force, and their discriminating flags would be regarded alike, as the signals of a united onset on the empire of darkness. The chief burden of our Saviour's memorable prayer to his Father, was that the apostles and all believers might be brought into a perfect unity of faith and of object; and the reason he assigned for his importunity was, that such a union would convince the world of the truth of his own legation, and that they were the objects of his Father's love. And were the disciples of Christ now united in their prayers and labors to save a lost world, this, above every other argument, would convince unbelievers of the power and the Divine origin of the gospel. It is not enough, however, for Christians to be united and zealous in this great work.

But they now, more than ever, need a great increase of spiritual wisdom. It is, at all times, a work of great difficulty to convert individuals and communities from false systems of morality to the pure religion of the Bible. But this work they will have to carry on in a period of great changes and commotions. The sea, on which they are embarked, is stormy and full of counter currents. Hence they must have far higher skill, than what is demanded to navigate, amid the ordinary dangers of the ocean. The bodies of men, which have long been swayed by false theories, are not to become extinct. But the spirit of their creed is to expire soon, and leave these great masses of population without any principle of union. These facts will present new difficulties to the missionary, and render his labors more severe, and, in some respects, more uncertain. How much heavenly wisdom then, will the Church need to win over the scattered elements of these broken up communities to the kingdom of Christ! before they have time to sink down into the death of atheism, or to reconstruct themselves into some new, and still more corrupting forms of worship.

In what I have hitherto said in the application of this subject, I have had reference to the Church in general. But in conclusion, it is my duty to say something, specially applicable to the members of the Evangelical Society in this College. Your object in attending to the services of this evening, is that you may know and feel, more fully than ever, what are the peculiar duties, which you owe to the present generation. I have been much gratified in witnessing the interest, which, from your first formation, you have continued to manifest in the missionary cause. I was particularly pleased, when invited to address you at this monthly concert, because I indulged the hope, that I might be enabled to say something, that would be useful to you in your after life. What duties, then,

does the present crisis in general history demand of you individually? In answer, I would say,

1. You need a deep and practical conviction, that the great changes, which you now anticipate, and which are near at hand, are doubtless intended by God himself to open before you a wider door of usefulness in spreading the gospel. The waters of the mystic Euphrates are to be dried up, that the way of the kings of the East may be prepared. The overthrow of Babylon is designed to accelerate the flight of the mystic angel, having the everlasting gospel to preach unto them, that dwell on the earth, and to every nation, and kindred, and tongue, and people; and the destruction of the armies of antichrist in the valley of Jehosaphat, is intended to give a new impulse to the missionary enterprise. Those who escape it, God will convert into heralds of the cross, to declare his glory among all heathen nations. And such will be their success in winning souls to Christ, that they will put in requisition every mode of conveyance to bring them for an offering unto the Lord, out of all nations, upon horses, and in chariots, and on litters, and on mules, and upon swift beasts, to the holy mountain Jerusalem. We are not certain, that the heretic, when convinced of his error, will, therefore, be ready to embrace the truth. But when we see, that pagans are now casting away their idols to the moles and to the bats, that Turks are abandoning their Koran, or holding it with a wavering faith, and the Jews turning their faces toward their ancient land, holding themselves in readiness to return, and looking out for some great change in their favor, we, certainly, have higher reasons to hope for success in attempts to spread the gospel among them, than we should have, if we now saw them adhering to their respective formularies with increasing veneration. The General chooses for the time of onset, when he knows, that his enemy are either faint or divided, or are losing their confidence in the goodness of the cause for which they took up arms.

2. You ought to have a deep conviction, that it is your duty to devote your life to the missionary service. If you have read your Bibles aright, you have learned, that it is the duty of the whole Church to consider herself as a missionary body, and that it should be the grand object of all her efforts to spread the spiritual blessings, which she enjoys among the destitute nations. If this be true of the whole Church, it must be so of each particular member. It is not now left optional with you to say, whether you will enter this work or not. God has settled this duty upon you, and you cannot cast it off. For this you were called into being—for this you have been converted—for this you are enriched with gifts and graces—and for this, your life is continued. So that it is left for you simply to say, whether you will perform this duty, or run the hazard of neglecting it. The only question in which you may have any choice in this matter, respects the place, where you will perform your missionary service—whether in the bosom of the Church, or among those who are perishing for lack of vision. The decision of this question, is not so material, as you may fancy. It is only to determine, whether you will hold the rope, or descend upon it into the pit of sin and wretchedness. And those who hold it with all their strength above, may have to toil and suffer as much as those do, who labor below. Carey, when he left his brethren in Europe, said “I will descend the rope, if you who stay above, will hold it.” They engaged to do so. And in doing it, Pearce, and Fal-

ler, and Hall, and others, wore out their lives at home, sooner than did their brethren, whom they supported in distant fields. If you have good reasons to believe you can accelerate this work most by preparing agents for it, you will stay at home; but if you feel yourselves qualified to serve it in the dark places of the earth, you will hasten to your foreign field of labor. Let it, then, settle down in your hearts, my brethren, that you are missionaries, and that you must remain so, or rebel against your Maker. From henceforth the world is to be your field, and you are never to cease to labor upon it, until you are taken from it by death, or see it converted into the garden of the Lord.

3. You need a great increase of that faith, which is the substance of things hoped for, the evidence of things not seen. The promises, respecting the universal triumphs of the gospel, are many and emphatic. Take up the sacred volume, and you will find something in almost every page, respecting the future enlargement of the Redeemer's kingdom. Indeed, so full is it on this subject, that the Holy Ghost hath said, that the testimony of Jesus is the spirit of prophecy. Whenever the prophets strike the joyful harp of Zion, we hear the songs of millennial glory. He, Christ, shall have dominion also from sea to sea, and from the river unto the end of the earth. They that dwell in the wilderness shall bow before him—the kings of Tarshish shall bring presents, the kings of Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him, and nations shall serve him. All nations shall call him blessed. For, from the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. For the gods, that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. Now, faith in these promises will change them into the quickening nourishment of the soul, and prompt it to act with a zeal and a constancy, proportioned to the infinite value of the good to be obtained. But to you, they will never become springs of action, if your faith in them be feeble and inconstant. A sword may as well rust out in its scabbard, as to be given to a soldier, who has no confidence in the elasticity of its strength, or the keenness of its edge.

Besides, the evils which you are to relieve, and the blessings which you are to impart, are not the objects of sense, but are alike invisible and distant. It is in the far west of our own country, on the gloomy shores of Africa, or on the distant plains of Hindostan and Burmah, that Moloch now reigns over degraded millions, torturing his subjects with cruel rites, and daily consigning them by hundreds and by thousands to an inglorious grave, and to the pit of endless burnings. But as all this wretchedness and death are felt, many thousand miles distant, we are but little affected by them. We enjoy our repose, and neither weep nor feel the throb of anguish over these remote regions of misery and ruin. Ah! my brethren, how much do we need that strong faith, which would bring around our feet, this remote scene of sin and death. How much do we need the living faith, which animated the Apostles and primitive believers. When they had received the Spirit at Pentecost, they left their upper chamber, where they had prayed and sung together with holy delight, and went forth as missionaries of the most High. They displayed the banner of truth, they blew the great trumpet of the gospel, and it was

heard afar off. Arrayed in gospel armor, they abjured the world and in the name of Christ, waged war with the powers of darkness; and their weapons wore mighty in the pulling down of strong holds. The world fell before such combatants, and its pomps and vanities, its riches and honors, its science and learning, its arts and arms, its potentates and gods, were subdued by the doctrine of the cross. Let Christianity now be animated by the same spirit, and go forth in the strength of their Redeemer, and how long would it be, before the great voices in heaven would say, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign forever and ever.

My brethren, how responsible is your present station. God has brought you upon the stage of action at a time, more interesting and eventful, perhaps, than has been past, or will be any future period in the history of the world. Certainly the Church cannot be far from her millennial reign. To this conclusion we are led, both from the present attitude of the world, and the light of prophecy. I know that prophetic language is obscure and hard to be understood. Indeed, to answer its end, it must not be so plain as to abridge the freedom of the impenitent, and yet sufficiently clear to guide and comfort the people of God in all their duties and sufferings. The Scriptures have clearly revealed to us, that the man of sin is to exist only twelve hundred and sixty years, and that his overthrow, and that of the false prophet, will nearly synchronise. But they have not thus revealed to us the exact date of his origin. Hence it is difficult to determine, precisely, when his reign will expire. But we know that these powers have long existed, and that, upon every principle of calculation, they have far passed their zenith. For several hundred years, they have been on the decay, and they must soon be overthrown, and, on that event, the fullness of the Gentiles will come in. The long promised rest of the Church, then, must be near at hand, and fast approaching. Before the young men of this generation, scenes are opening, which, more than any preceding, are deeply to affect the history of man in all coming time. The day cannot be far distant, when the Lord will consume the beast and the false prophet with the spirit of his mouth, and destroy with the brightness of his coming—when he will utterly abolish every idol under heaven—when he will convert and gather into his kingdom the outcasts of Israel, the descendants of Abraham. For God, within comparatively but few years, has shed down upon his people, in an unexampled degree, the spirit of missions. He has prompted them to put in operation a train of the most appropriate and powerful means to regenerate the world. These he will certainly bless, far beyond our highest anticipations. He has graciously promised, that the richest effusions of the Holy Ghost shall rest upon the Church in the days, immediately preceding her long and triumphant reign upon the earth. Now there are only scattering drops, compared with this plentiful shower. Now the Church is slowly increased by separate and individual conversions. Then, a nation will be born in a day. "Then the wilderness will become a fruitful field, and the fruitful field be counted for a forest: then all the powers of nature, all the resources of Providence, all the advantages that are possessed by men in every variety and state, will jointly contribute to aid the general triumph. The multitude of camels shall come up; the dromedaries of Midian and Ephah: all they from She-

ba shall come; they shall bring gold and incense, and they shall show forth the praises of the Lord. Kings shall offer their gifts, and the majesty of all earthly sovereigns will bow to the majesty of the Saviour. All the spoils of earthly grandeur will be laid at his feet, and none will be exalted in that day, but the Lord and the Messiah." These are the scenes fast-opening before us. Yes, my young brethren, you may live to see more than their incipient dawning. Certainly you will have much to do in hastening their accomplishment. Are you, then, prepared to enter upon them? Have they come up before you, in all their overwhelming consequences? To act such an exalted part in the day, when God shall arise to shake terribly the earth, you need, more than any preceding race of Christians, the high qualities of holy courage, Christian fortitude, self-denial, and the spirit of prayer. The Scriptures fully apprise us, that the time, which shall introduce the millennium, is to be a season of unexampled suffering and peril. Are you then, let me repeat, prepared for action? Are you prepared to enter on this momentous and closing drama of time? Have you that courage, which no dangers can appal—that enthusiastic devotedness to your work, which would lead you to sacrifice every earthly interest to advance it? Are you desirous so intense to spread the good news, that Christ died to save sinners; that in doing it, you are ready, if need be, to meet martyrdom in its most frightful forms? Have you that faith and fervor in prayer, which will bring down for your help the Holy Ghost, and retain him for your aid—that agent, which alone must give life to your soul, and make all your labors triumphant. Privileged young men, I almost envy you your station and your prospects. Long after your fathers are sleeping in the dust, you are to be employed in a work, pre-eminently fitted to ennoble the mind and assimilate it to God. Go then, and count not your lives dear to yourselves to make known, among the most barbarous nations, the love of Jesus; and may you win many a poor pagan to satisfy the travail of the Redeemer's soul, and enrich his crown of glory.

### CHARLESTON, S. C.

FRIDAY AFTERNOON, MAY 8, 1835.

The Rev. Dr. Brantly, who has for a long time officiated as Pastor of the First Baptist Church, in Second street, has, we are happy to state, declined the acceptance of an earnest invitation to return to Georgia, and will continue with his congregation in Second street—a circumstance upon which not only they in particular, but the Baptist Denomination, generally, in this section of the Union, may be congratulated. Dr. B's eloquence and zeal, as a preacher, has won the affectionate esteem of a large portion of the community, and his high classical attainments will also render him an efficient promoter of the Burlington College, to which we have elsewhere referred.—[U. S. Gazette.]

The above spontaneous tribute to the worth of a distinguished son of the South is highly gratifying to our feelings. In various relations, we have often been edified and delighted by the various stores of knowledge he possesses, and which he communicates with a classic elegance and force worthy of the best public speakers in this country. It has often occurred to us that he would be a most suitable, successful, and popular President of the South Carolina College. In classical attainments we know of no superior, whether we regard the classics of the Schools, or the elegant refinements of ancient literature to which but few in this country aspire. His attention has been particularly directed for several years to the departments of the philo-

sophy of the human mind, Belles-Lettres, and Rhetoric; and he gives ample evidence of his ability to instruct in these departments by his own polished diction, sound and discriminating views and commanding elocution, to which crowded audiences in this city have recently listened with delight. Independently of any personal knowledge on the subject, we should conclude favorably respecting a man who had been the pupil and friend of Dr. Maxcy, the intimate literary associate of such men as Walsh, and Ingersoll, and Wayland. Besides all which, he is a man of liberal views and feelings; and what is of no mean importance in this case, a Southern man:—A native of North-Carolina, educated in this state, a graduate of our own college, and extensively known and appreciated in Georgia; decidedly with us on the question of domestic slavery, and, from early habit and choice, in every respect a Southern man. If there is meaning in all the indications of public sentiment which we have heard, respecting that interesting institution, it will require some distinguished Southern Clergyman at its head, whose character and feelings are well understood, to restore public confidence to the College. Where shall one be found so admirably suited in all respects as Dr. Brantly?

We hazard nothing in saying that his election by the Trustees would give unfeigned pleasure to very many of the most ardent friends of the College throughout the State, and that with a faculty such as may be easily selected, it would soon rise to the usefulness and distinction which the munificence of the State entitles the citizens to expect.

"The Spirit of the Age."—Dr. Chapin has our acknowledgments for the rich treat he has afforded us in his Address, bearing the above title. We have perused it with so much pleasure to ourselves, that we cannot think our readers will require any apology from us for having transferred it to our columns. It is so replete with instruction and interest, that we recommend it to the attentive perusal of our brethren generally. The subject is one of importance, and the judicious manner in which it is treated by our much revered, and esteemed brother, is highly calculated to excite a spirit of expanded christian benevolence. Surely in such an age as this, Christians should put forth all their energies and labor with unceasing activity!

By a letter from the Rev. Richard Fuller, received in this city, we learn that he was to have left Richmond on Monday last, and may be expected to preach here the coming Sunday. Mr. Fuller, on his way to Richmond, spent 8 days in Philadelphia, and preached there every night during the week. On the last night there were probably not less than one hundred enquirers in Dr. Brantly's congregation, and such was the state of feeling, that Dr. Brantly had determined to return to Philadelphia as soon as possible after the adjournment of the General Convention.

A Baptist Church was constituted in Marion District, on the Saturday before the 4th Sunday in March last; with the assistance of Rev. Jesse Seal, and Rev. Robert Napier. It is already a large and respectable Church, and the state of religion in the neighborhood is quite interesting.

It is a matter of deep regret, that in a country where Christianity has so long had a name, there is comparatively an almost entire destitution of Pastors. Many of the churches in our country seem perfectly satisfied to have a Preacher, although that Preacher may be enabled to officiate no where else than in the church. Few bear it in mind, that a church stands as much in need of the private offices of a Pastor, as of the duties of the pulpit. And an almost prevailing opinion is, that a Minister has nothing more to do than to preach, baptize and

administer the Lord's Supper. Whence arises this state of things? Why is it that our Churches are destitute of Pastors? This question many will meet with the answer that the scarcity of Ministers is the cause of this destitution, and that as one minister must necessarily supply three or four churches, he must necessarily be incapacitated for the performance of mere Pastoral duties. But it is evident that his cannot be the sole cause of the destitution since we see many ministers without any charge at all. Some remain for years uncalled by any Church, and are compelled sometimes to engage in some employment by which they might gain a livelihood. But there is not indeed such a scarcity of ministers as some suppose. Let us take for instance, some of the associations in this State. In 1833, according to Allen's Register, there were in the Charleston Association, 34 churches and 31 Ministers. In the Savannah River, were 26 churches and 26 Ministers. In the Bethel Association, 28 churches and 28 Ministers. Now this does not look like a necessity for dispensing with the pastoral office. Indeed there are nearly as many Ministers as Churches. There are at this time in the Savannah River Association, not less than 41 Ministers to 41 churches. Why then need a church be without a Pastor? And yet there are some absolutely destitute of preaching, and several have preaching once a month, whilst the residue wish only three or four exceptions have preaching but once a fortnight. Whose fault is this? We must think that the blame lies in a great measure in the Churches themselves. Many are so fastidious, that this one will not suit them, and that one will not suit them, and thus rather than unite in calling one who is not according to their notion just right, they will content themselves to have a preacher once a month, and be all the time without a Pastor to feed the flock, to visit their sick, to pour consolation into the wounded heart. Such neglect as this is highly reprehensible, if not unpardonable. The churches ought to look to this matter, and they should not let the apprehension that the Minister whom they may desire to call, deter them from calling him. Let them call one after another until they get a Minister. They had better have a man, provided he is orthodox, who may be absolutely deficient in many ministerial qualifications, than to be absolutely destitute of preaching. It is of the utmost importance that the regular ministrations of the word should be kept up, and it is of equal importance to have a Pastor who will make it his business to visit his people, to attend the sick, to converse with mourners, to settle disputes among brethren, and to cultivate in his congregation a spirit of expanded christian benevolence. Should the churches generally adopt the plan of having their places of worship open every Sabbath, and having a Pastor settled among them, there can be no doubt but that the greatest benefit would result to the cause of religion. If they cannot afford to support a Minister whose habits of life, and whose domestic circumstances demand a higher salary than they can give, then let them call one whose situation will enable him to accept their call. We hope the Churches will take this subject into consideration, and be properly awake to the interests of Zion.

The following is an extract of a letter from our Correspondent in Spartanburg.

"Religion in Spartanburgh and Greenville is not to all human appearances in as flourishing a state as in days not long since past. In the years 1823 and '4, we were signally blessed with revivals. Our hearts were cheered and lifted up in praise to the Lord for his goodness. Then we sailed delightfully on a smooth sea. All was peace—all was love—a sunny sea seemed to burn in every breeze. We were so much delighted with summer, that we scarcely anticipated the return of winter; but now those refreshing breezes are gone. We are chilled with winter. The love of money has wound cold, and many more have gone out from us, declaring by their conduct that 'they

were not of us.' I am however comforted under the consideration that all that ever were Christians are so yet—and that this declining day will to a great extent purge us of those in-cumbrances which only contribute to impede the progress of Zion, and try the faith of the true Israel. The faith of a Christian when tried is better than gold. Gold when tried in the fire loses nothing, but it gains nothing. Faith so far from losing, is sure to gain or increase by trials. Hence I trust all things will work together for our good. Oh, methinks, if it were not for ardent spirits, we would have more peace and prosperity in our churches; but alas! we are beset on the right hand and on the left by drunken members—many of whom it is hard to dispose of, and still harder to bear with.

Query. Suppose a member who is in the habit of getting drunk frequently, comes to the Church and says, brethren I have been drunk, and I am sorry for it, and the church forgives him four or five times, but still he goes on without any reformation whatever. What should a church do? Should they keep him in fellowship without his reformation as long as he turns and says he is sorry? Please to give us your opinion on the above.

We casually mentioned the fact of having received the above query to a very worthy brother, and he recommended this answer—"Pray him, pray for him, and turn him out of the Church." We know of no better answer than this, and therefore adopt it as our own. Experience in Church polity has taught us that no credit ought to be attached to the mere confessions and professions of a member who has more than once been drawn aside by his love for the insubstantial draught—However earnestly and honestly such an one may express his resolution not again to be guilty of intoxication, the great probability is that his resolutions will fail—And this probability rests upon the fact that once a man who has any excessive fondness for it, has gratified his appetite for even a single drink of spirits, he is no longer master of himself. That one drink enervates the whole man, and renders powerless all his previous resolutions. We not unusually see a Church exercising the lenity noticed in the above query, and with all patience, forbearance and charity, receiving the professions of repentance from the weeping brother, but it is all in vain, for sometimes scarce a month elapses before he is again overtaken, and again his tears, his evident remorse, his candid confessions, and his apparent godly sincerity, and heartfelt sorrow excite the compassion of his brethren, and with perhaps some verbal reprimand, they continue him in the fellowship of the Church. We sometimes see this state of things continue for years until finally this ever confessing but never reforming brother, becomes so wedded to his glass, and so hardened to mere reprimands, that his contempt of the church's citations becomes really the cause of his excommunication. His weakness has been pitied and his drunkenness has not destroyed the fellowship of the church, and no wonder that he finally treats with contempt a church so loose in her discipline, and so destitute of self respect.

We would recommend the following course to be pursued with such refractory members. If a member be once brought forward under a charge of drunkenness, and give signs of penitence, let the church require from him a pledge of total abstinence from all intoxicating liquors. If he refuse to give this pledge it is an evidence of his want of repentance, and he ought to be kept from fellowship until he brings forth "fruits meet for repentance." Should he give the pledge, and yet be again brought to the bar of the church, let him be forthwith excommunicated.

The question to be decided is this. Will it be most to the glory of God to retain or to excommunicate the aggressor? And this is easily determined if we only reflect that the Church is the light of the world, and the salt of the earth. No church can exert an abiding religious influence over the community among whom it exists, without the strictest regard for its discipline and the purity of its government.

Dear Bro. Brisbane.

The reply by the President of the Board of Agents of the State Convention of the Baptist denomination in So. Ca. to the inquiries of J. D. relative to the Furman Theological Institution, will at least effect some of the objects of the querist. 1st. The students now may be satisfied, that the Institution will not go into operation again this year; and may therefore look out for some other employment. 2d. It may further satisfy the friends of the Institution that the worthy President has been theoretically employed, if not practically. And I would not venture to say, if practical efforts had been made, whether success could have been expected under the present circumstances; but yet think it possible, if more had been attempted, the Institution might have been revived. At the same time, I by no means would impeach the worthy President of being influenced but by the best designs and anxieties for the prosperity of the Institution.

I am sorry to discover some appearance of excitement in the President's reply to the 4th query, which relates to the coequal presidency of the former professors of the Institution. I had suggested the incongruity of such a bifurcated head to the Institution, as not only contrary to natural but moral government. This the President reflects upon as an "implication of a grave charge against the judgment and understanding of the Convention." I must admit that it would appear rather presumptuous for an individual so filled with imperfections, and so inferior in judgment as I am to many of the enlightened members of that Convention, to call in question any decision or course pursued by that body. But I hope the President does not consider even the Convention infallible, and if an humble enquirer should be wrong, that the President should not think it offensive, if the querist should beg leave to demur, and hear a reason or two to support the claims of the convention to wisdom or correctness in judgment and understanding. Further I would remind the President, that if the Convention should have erred in this matter, that it is not the first ecclesiastical council by a dozen or two, which has been in error; in past ages, many he is aware, have committed the grossest errors upon subjects of much higher importance. Let me further remind the President of the Board, that on an ancient occasion, an humble servant of a Syrian captain proved to be right, when his master to his best interests was wrong. We live in an age when the most dignified councils of learned and great men cannot impose their judgments or opinions upon others without sufficient argument; and if the Convention can furnish no better arguments in favour of a coequal Presidency or a bifurcated head to a Theological Institution, than the President of the Board, with all the high esteem I have for the wisdom of its members, I must still beg leave to demur, nor am I alone in my opinion; and if I am not mistaken in my information, the founder of the Institution has given an opinion different from the views of the President upon this subject. But to decide the question as far as the arguments advanced by the President of the Board may prove, let us examine them. He pleads as the 1st argument "the example of numerous other Institutions, which have been established and maintained on a similar basis." But the President having not specified or named any particular example; we cannot therefore compare its similarity with the case

before us; and hence it cannot pass for argument. He next contends for apostolical example, quoting Acts xx. 17, 28, as authority, alluding to a plurality of elders in the Church of Ephesus. But I hope, that he as a Baptist by the application of such a reference does not intend to support Presbyterianism, i. e. that the Church of Ephesus was governed by Elders. And if as a Baptist he acknowledges that the church of Ephesus, as other gospel churches, was governed by a majority of the members, the application cannot be made to a Theological Institution, without he designs to give the Students of the Institution a vote in its government. This we cannot suppose intended. Further, the President must admit that each church had a particular Pastor, Bishop, or overseer, as a ruling Elder; for he surely does not suppose that all the Deacons or preaching Elders were ruling Elders or Pastors, who had their memberships in the same church. And if he admits of particular Pastors or ruling Elders to the primitive Churches, it only goes to establish evidence against his own position. So I cannot see how he can apply the quotation as an argument in any respect to favour his views on the subject.

In short, I did not expect when first proposing the query upon the subject, that a member of the Convention would attempt to advocate the fact as an approved principle; but supposed from some circumstances of the case, that the Convention labored under some delicacy in giving a preference of the superintendence of the Institution to either of the Professors; and hoped that they had learned by the experiment, that a more decided course ought to have been pursued by them in the affair. And I must confess, it is to me a strong evidence of the real piety or christian forbearance and humble preference of the Professors towards each other; that they preserved and kept in harmony a coequal Presidency so long. J. D.

#### SUMMARY.

Rev. C. D. Mallary, late of Augusta, has taken charge of the Baptist Church in Milledgeville, Geo.

There were seven deaths in this city on the week ending May 3.

There is an unfounded rumor, that the French Chambers have adjourned without making an appropriation to satisfy the American claims.

Mr. Amos Kendall, has entered upon his duties as Post Master General, in the place of Major W. T. Barry. Dr. Mason has resigned the office of Chief Clerk in that Department.

The little boys in this City have formed an Anti-Lying and Anti-Swearing Society.

*Singular Dentition.*—A female of the name of Mary Thompson, residing at Little Smeaton, near Pontefract, at the advanced age of ninety-six years, has, within a few months back, cut four new teeth. The last tooth perforated the gum about six weeks ago.

*Anti-Slavery in Kentucky.*—An extra of the Olive Branch paper, published at Danville, Kentucky, is occupied exclusively with the Constitution and proceedings of an Anti-Slavery Society formed in that town on the 19th of March, auxiliary to the American Anti-Slavery Society. Its object is stated to be "The entire abolition of Slavery in the State of Kentucky." The Society, we are given to understand, consists of about forty members. Its President is James M. Buchanan, Esq.

We find there was a mistake in stating that the Corner stone of a new Catholic Church had been laid in Savannah. It was to have been done, but was by advice of Bishop England, postponed.

The Philadelphia Courier and Enquirer of the 25th, says:—  
"We learn that Major Barry retired from the Post Office Department on Wednesday last. He proposes visiting some of the Northern cities preparatory to his departure for Spain. He will be succeeded by Mr. Kendall, who will resign his station as Fourth Auditor."

### GENERAL MISCELLANY.

The New-Yorkers are determined to have good water. They are about to bring water into their city, at the estimated expense of \$5,412,627 01. The advocates of an entire *hard money* currency would do well to make an estimate of the cost of transporting this amount of money in silver. We will lend a helping hand. One million of dollars will load 41 wagons allowing 1,500 pounds to each. Thus, the amount in silver which one city is calculating to expend in obtaining water, would load 235 waggons.—*Evansville Journal.*

There is no wife or mother who will not fall in love with the warm-hearted Major Noah, in reading the following description of his family, which he gives in a late number of his Evening Star:

"Look there; that blue-eyed ruddy-checked fellow, on the carpet, employed in cutting out ships and houses from old newspapers, is my oldest; he designs himself to be an editor, for he contends that nothing is easier, it is only, he says, cutting slips from one paper and putting them into another. That little one, who struts about in a paper cocked hat and wooden sword, with which ever and anon he pokes at my ribs, while deeply engaged in considering how the nation is to be saved, is my second hopeful; he is a Jackson man; (all children, sir, are Jackson men!) he goes for a soldier, if there be wars. That little golden-haired urchin, who is sure to ask me for candy while I am describing in bitter terms the tyranny of the Albany Regency, is my youngest; and there, with a basket of stockings near her, sits my better half; there is the sparkling fire, and here my slippers."

### Rail-Road Accident.

We learn that one of the cars on the Petersburg and Roanoke Rail Road, ran off the track about 10 miles this side of Petersburg, on Friday afternoon of last week; by which the whole train was more or less injured—one or two of the passengers cars being nearly demolished. None of the passengers, however, lost their lives, although several were severely wounded—a gentleman from Fayetteville having received a dangerous cut on his head. The accident happened at a curve of the road, where the iron on the railing was loose, the train being at full speed.—*Raleigh Standard.*

### Locks for Rail-Roads.

Mr. Taylor, now in New-York, has invented a species of locks for rail roads, which are said by a correspondent of the Mercantile Advertiser of that city, to be preferable, cheaper and safer, than inclined planes. He says—"These objects are intended to be attained by an invention of Mr. Taylor, a gentleman now in this city, and are effected by the power of the screw. The whole machinery consists of a horizontal platform or cradle sufficiently long to receive a locomotive engine with its train of cars.—Along each of its sides

are arranged several upright screws, passing through nuts firmly attached to this cradle. The power of the locomotive engine itself causes these screws to revolve in their places, and thus the cradle can be at pleasure, either rapidly raised or depressed. It is believed that a train of cars may be raised by a single lock, to the altitude of thirty feet, in the space of five minutes. Having examined the principles of the mechanism of this lock, with considerable attention, I am clearly of the opinion that its abilities have not been over estimated. If not, the most important results may be expected from its introduction."

### London, and the Thames Tunnel.

*From the Baltimore Gazette.*

The present population of London is about 1,500,000, to accommodate whom there are six bridges across the Thames, three of which are free, and three are toll bridges, the greatest traffic passing over the former. Of these, the two which are most used are Blackfriars and London, the average use of which, per day, is thus stated in a London publication now before us, as the result of actual observation:

	Blackfriars Bridge.	London Bridge.
Foot passengers,	61,069	89,040
Carts and drays,	1,502	2,924
Coaches,	900	1,240
Horsemen,	822	784
Wagons,	588	760
Gigs,	500	485

London Bridge is the lowest, though the streets extend on each side of the river about two miles lower. The consequence of this is, that goods sent by wagon from one side to the other, have to cross London Bridge, and others often make a round of two or three miles; at an expense of time, and wear of horses and wheels, very serious to wharfingers and warehousemen. But why not build a bridge, it may be inquired. We reply, because, a bridge would offer to the navigation of the river, an impediment against which the shipping interest have protested; and so successfully did they urge their protest, that a bill introduced into the Parliament for the erection of a bridge was rejected.

Under these circumstances, a company was formed for the purpose of constructing a tunnel under the bed of the river, and an act of the Legislature obtained. Just ten years ago, the work was begun; but after proceeding about one-third of the way, an irruption of the water took place. This, of course, retarded the prosecution of the tunnel, as it was necessary not only to pump out the water, but to stop the leak. Both objects having been accomplished, the work was renewed, and continued to about half the whole distance, when a second irruption ensued; and by the time this evil was remedied, the Company's funds were exhausted. This occasioned the total cessation of the work till the period when the House of Commons voted £250,000 to effect its completion, the tunnel being pledged by the Company as security.

It will be perceived that as the traffic over London Bridge is prodigious, there is great probability of an ample revenue being secured by the tunnel; for, to use the Irishman's simile, the best way to get over the river will be to go under it! And as to its utility, the inhabitants on both sides of the Thames, are desirous of having a cheap and ready conveyance of merchandise from the one to the other.

Should this great work be accomplished, it will, in

all probability, give an impulse to the formation of similar works. Already, one under the Ohio is talked of, as well as one under the Mersey at Liverpool; and who knows whether the time will not come when one may be attempted from New-York to Brooklyn? Such an undertaking is less improbable now than was the construction of a canal, twenty years ago, from the Hudson to Lake Erie.

### AGRICULTURAL.

#### On Emigration to the Western Country.

COLUMBIA, (S. C.) April 11, 1835.

To the Editor of the Southern Agriculturist.

Sir,—I was glad to see this subject so ably treated, as at page 128 of your number for last March, and it is desirable that the very able and most respectable author of the piece will continue to discuss the same subject, and that it will have, at least, partially, the desired effect. Were that gentleman situated as I am, on one of the principal roads leading to the West, he would see that the evil exists to such magnitude as would give serious alarm to his patriotism, and excite him to make great exertions to expose the disappointments of the emigrants, and propose means that might put a stop to so great an evil.

It is most true, that the general mode of cultivation in this State, is the best calculated to ruin the cultivator by exhausting his land; but it is likewise true, that the exhaustion of the soil is not an unavoidable evil, and that even the exhausted fields are susceptible of being restored to their primitive fertility; although it is undoubtedly more easy and economical to prevent the evil than to remedy it. We have, I believe, the means and materials within our power, and it only requires some little exertion on our part, and a determined will to effect either or both, when we add to this that there is yet a sufficient quantity of land, uncultivated, in this State, to maintain in affluence a population twice or three times greater than our present one. Do fathers of family reflect, when they remove to the West, that they condemn their posterity for two or three generations, to the ills and hardships to which frontier countries are necessarily exposed, to a state short of barbarism, destitute of that amenity which has been the delight of their lives?

It must be admitted, that in those new western lands, a planter with a given force, can make more cotton, and therefore, more money than in South-Carolina. I admit, also, that cotton and money are two very good and convenient things; but I deny most positively, that they are the only good things attainable in this world. A little less money and more happiness, comfort and ease are to my taste much preferable to little or none of the latter, to a most copious abundance of the former. As we all think our tastes are the best, those who think as I do, prefer the endearments of a long established home, the cordial intercourse between neighbours who know, esteem and love one another. The very sight of the spots where we have spent the happy days of our childhood, a ramble through the woods where we made our first trials with our fowling piece, of the brook and pond where we used to bathe, and exulted in our prowess in catching the first minnow, &c. &c. produce more innocent contentment and pleasure, than the hoarding a large sum of money until we can so dispose of it as to produce more money; forgetting that the only legitimate use of money is to render it subservient to our happi-

ness, and that of all that surround us, whether our children, servants, or the very brutes of which we exact labour and food.

It was mentioned above, that we had the means and materials for preventing and remedying the exhaustion of our land. Our forests offer us a most abundant supply of leaves and other vegetable matter, we have cattle in more than sufficient number, (*though we get our beef from abroad!*) Our sea-coast is bordered with inexhaustible beds of salt-marsh, and our rivers with swamps, from which we could, with a little industry, enrich a territory three times the extent of our State, and last, though not least, we have calcareous earths in various forms, from the oyster-shell in our sea, the inexhaustible beds of marl, or old sea-shells for sixty or seventy miles from the coast, to the marbles and other limestones in the upper country. The most excellent effects of the use of lime in its different modes as a manure, are not sufficiently known. It is believed to be the most permanent of all manures, and a field judiciously ameliorated by it, will under only tolerable management, show the good effects for an incredible number of years, and with a good system will not deteriorate; but will go on increasing in fertility the more it is cultivated. There is another advantage in the free use of calcareous earths for manures, that is not sufficiently adverted to: it is, that it has a greater tendency than any thing else to increase the healthfulness of the country; and it will also render that which is sickly, perfectly wholesome. Its manner of operating these beneficial effects, have, perhaps, never been fully developed, and I am not chemist enough to explain it; that it is a fact is sufficiently established by the old practice of throwing lime into those places from which bad smells are apprehended. Hence, also, the practice of covering with lime the dead bodies buried in churches, and the use made of it for a like purpose in shambles, as also, in such places where much fermentation is going on, where the deadly carbonic acid gas is readily rendered inoffensive by a sprinkling of lime. The case of the city of Mobile might also be cited as having been rendered, from very sickly to very healthy, by its streets being covered with shells; and I presume, that the healthfulness of St. Augustine may be attributed to the same cause.

This part of the subject induces me to recommend to the attention of all the inhabitants of cities, or of the country, as planters or farmers, an essay on calcareous manures, of which, I am informed, a second edition, much augmented and improved, is now in the press under the care of its author, Edmund Ruffin, the most worthy and industrious editor of the *Farmer's Register*, published at Shellbanks, Virginia. It is hoped that the publication of this book, if it be sufficiently disseminated, will form a new era in our agriculture; for, although the use of lime as a manure, is by no means a new thing, it is scarcely, if at all, used here, where it is most needed.

I am, Sir, very respectfully, your obed't. serv't,  
N. HERBEMONT.

#### Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835.—W. W. Simpson, and John Davis, per Wm. Hill, of Laurens, C. H. Rev. Joseph Phillips, Robert Cleland, John Sterling, Col. B. F. Griffin, Hon. J. K. Griffin, Jas. V. Lyles, Jesse Maybin, Henry Carter, Senr. J. D. O'Dum, Rev. J. Brooker, Jas. H. good, Thos. Beard, D. Myers, A. J. Ulmer, J. B. Mobly.

CHARLESTON PRICE CURRENT, MAY 6, 1935.

ARTICLES.		ARTICLES.		ARTICLES.			
c.	c.	c.	c.	c.	c.		
BAGGING, Hemp, 42 in. yd.	60	a	30	OIL, Tanner's, bbl.	11	a	15
Tow and Flax	23	a	24	OSNABURGS, yd.	8	a	9
HALE ROPE, D.	5	a	9	PORK, Mess, bbl.	18	00	00
BACON, Hams,	10	a	11 1/2	Prime,	14	00	00
Shoulders and Sides,	8 1/2	a	11	Cargo,	8	50	00
BEER, New-York, bbl.	09	a	12	Mess, Boston,	14	50	a
Prime,	8	a	50	No. 1, do.			
Cargo,	41	a	44	PEPPER, black, lb.			8
Mess, Boston,	09	a	12 1/2	PIMENTO,	9	a	9 1/2
No. 1,	09	a	11	RAISINS, Malaga, bun. box	3	00	a
No. 2,	8	a	9	Muscata,	9	00	a
BREAD, Navy, cwt.	8	a	24	Bloom,	2	75	00
Flat,	4	a	4	RICE, Motha,	2	12 1/2	a
Cracked,	7	a	7 1/2	SUGAR, Muscovado, lb.			10
BUTTER, Goshen, prime, lb.	25	a	30	Porto Rico and St. Croix,			10 1/2
Isabelle,	20	a	25	Havana white,			11 1/2
CANDLES, Spermoceti,	32	a	34	Do. brown,			7 1/2
Charleston made,	26	a	28	New-Orleans,			6
Northern,	22	a	23	Leaf,			14
CHEESE, Northern,	8	a	9 1/2	Lump,			12
COFFEE, inf. to fair,	11	a	12 1/2	SALT, Liv. con. sack, 4 bu. 1	42 1/2	a	156
Good fair to prime,	13	a	13 1/2	In bulk, bush,	25	a	30
Choice,	14	a	15	Turks island,	31	a	
Porto Rico,	13 1/2	a	14 1/2	SOAP, Am. yellow, lb.	5	a	6 1/2
COTTON, Uplands, inf.	15 1/2	a	16 1/2	SHOT, all sizes,	7 1/2	a	8
Ordinary to fair,	14 1/2	a	15 1/2	SEGARS, Spanish, M.	14	a	16
Good fair to good,	17 1/2	a	17 1/2	American,	1	65	a
Prime to choice,	18 1/2	a	18 1/2	TALLOW, Adulterated, lb.	9	a	9 1/2
Stains and Mains,	32	a	40	TOBACCO, Georgia,	3 1/2	a	4
Sea Island, fine,	32	a	50	Kentucky,	5	a	6
CORDAGE, Tarrad,	9	a	10	Manufactured,	8	a	13
Do. Manila, cwt.	11	a	12	Cavendish,	24	a	28
DOMESTIC GOODS.				TEAS, Bohem,	20	a	20
Shirtings, brown, yd.	6 1/2	a	6 1/2	Souchong,	20	a	20
Bloused,	8	a	15	Gumpowder,	75	a	80
Sheeting, brown,	8	a	10 1/2	Hyson,	50	a	55
Bloused,	10 1/2	a	17	Young Hyson,	65	a	75
Calicoes,	9	a	15	TWINE, Seine,	25	a	30
Stripes, indigo bias,	8 1/2	a	11	Sewing,	25	a	30
Checks,	7	a	9 1/2	WINES, Madeira, gal.	3	a	3
Flats,	8 1/2	a	11	Tenerville, L. P.	1	a	1 25
Fustians,	13	a	16	Malaga,	45	a	50
Red Ties,	12	a	20	Claret Bordeaux, case,	29	a	30
DUCK, Remains, bbl.	15	a	21	Champaign, doz.	8	a	15
American Cotton, yd.	35	a	45				
FISH, Herrings, bbl.	3	75	a				
Mackerel, No. 1,	7	50	a				
No. 2,	7	00	a				
No. 3,	6	00	a				
Dry Cod, cwt.	2	75	a				
FLOUR, Bal. H.S. sup. bbl.	5	67 1/2	a				
Philadelphia and Virginia,	5	67 1/2	a				
New-Orleans,	0	00	a				
GRAIN, Corn, bush.	83	a	90				
Oats,	36	a	43				
Pots,	48	a	50				
GLASS, Window, 100lb.	41	a	9				
GUNPOWDER, keg.	5	a	6				
HAY, Prime Northern, 100lb.	1	00	a				
IRON, Pig,							
Swedes, assorted,	4	a	4 1/2				
Exmia, bar,	4	a	4				
Hoop, lb.	61	a	61				
Sheet,	8	a	8 1/2				
Nail Rods,	7	a	7 1/2				
LARD,	9	a	9				
LEAD, Pig and Bar, 100lb.	7	a	6 1/2				
Sheet,	61	a	7				
LIME, Stone, bbl.	1	50	a				
LUMBER, Pitch Pine, rds, M.O.	7	a	7				
Shingles, M.	3	a	5				
Staves, Red Oak,	14	a	15				
MOLASSES, Cuba, gal.	25	a	26				
New-Orleans,	30	a	32				
Sugar House Treacle,	39	a	40				
NAILS, Cut, 4d. to 30d. lb.	84	a	0				
NAVY STORES.							
Tar, Wilmington, bbl.	1	62 1/2	a				
Turpentine,	2	50	a				
Do. Georgetown,	1	a	1 25				
Pitch,	1	75	a				
Rosin,	1	37 1/2	a				
Spirits Turpentine, gal.	45	a	50				
Varnish,	7	a	25				
OILS, Sp. winter strained,	1	05	a				
Fall strained,	90	a					
Summer strained,							
Lensed,	1	a	1 05				

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109 50	3.50
South-Carolina do.	45	58	1.50
State do.	100	115 00	3.00
Union do.	50	60	1.50
Plumbers' & Mechanics' do.	25	34	87 1/2
Union Insurance do.	60	84	4.00
Fire and Marine do.	66	91	5.00
East-End do.	100	96	3.00
Seaside Canal do.	870	00	20.00
State 5 per cent. Stock,	100	102	
State 5 per cent. do.	100	102	
City 5 per cent. do.	100	102	
City 5 per cent. do.	100	00	
U. S. 5 per cent. do.	100	none.	

EXCHANGE.

Bills on England, 5 a 8 1/2 per cent. prem.  
 France, 5 1/2 per dollar.  
 New-York, 60 days, 1 per cent. discount and int.  
 Boston and Phila., 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, 1 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, per. do. South and West, 1/2 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, 15 1/2.  
 Mexico and Colombian do. 15 1/2.  
 Heavy Guineas, 25, and Sovereigns, 84 1/2 a 4 7/8.

Charleston Market.

**COTTON.**—The sales since our last report amount to 3513 bales of Uplands, as follows: 69 bales of very choice (above our highest quotation, 43, 18 1/2; 77 18 1/2; 79, 18 1/2; 231, 18; 30 17 1/2; 23, 17 1/2; 748, 17 1/2; 533, 17 1/2; 853, 17 1/2; 460, 17; 234, 16 1/2; 14, 16 1/2-16, and 189, 16) cents. A few Saw Gin, 22 1/2 cents. We have heard of no sales of Sea Islands, Maines or Santos. The market continues steady, but the chief inquiry is for the prime qualities of Uplands.

**RICE.**—Our stock for sale is light, and what sales that are made, are at last week's prices.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payments 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.

PRINTED FOR THE EDITOR,

BY JAS. S. BURGESS, 19 BROAD-ST. CHARLESTON

PRINTING.

Of every description, neatly and expeditiously executed, by JAMES S. BURGESS.