

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRIDGEMAN, EDITOR.

Vol. II.]

CHARLESTON, FRIDAY, SEPTEMBER 25, 1835.

[No. 13

RELIGIOUS MISCELLANY.

From the Register.

Mr. Editor.—The following conversation passed between myself and an aged universalist, not long since, and is given you *verbatim*, as nearly as possible, from recollection. If you consider it worth publishing you are at liberty to insert it.

Dialogue between Mr. A. a Baptist and Esqr. B. a Universalist.

Esq. B. Good morning Mr. A.

Mr. A. Good morning Sir. I have been wishing to see you ever since our last conversation. Although we differ in sentiment upon religious belief, yet, I do not recollect that I have ever heard from you an explicit statement of your views. I should like to have you state if you have no objections, your views upon future punishment.

Esq. B. Why Sir, I believe that the affairs of this world are under the superintendence of an all-wise and infinitely benevolent Creator and that the great Supreme will overrule all things for the good of his creatures.

Mr. A. I have learned from our former conversation that you believed in the existence of God, and considered him a being of unbounded love and benevolence; but I wish this morning, to learn your views in relation to God's method of punishing sin. Perhaps I shall best obtain the desired information by asking a few questions. Will you answer them?

Esq. B. Yes, Sir, I will endeavour to do so, according to the best of my ability.

Mr. A. Well, Sir; you believe, do you not, that God is just, and that he will render to every man, according to his deeds?

Esq. B. Yes, Sir, I have very exalted views of the great Supreme, and believe he will deal out even-handed justice to all his creatures; you know the Scriptures say that he's no respecter of persons.

Mr. A. Well sir, when do wicked men receive their punishment?

Esq. B. Why, in this world to be sure, there's no punishment after death.

Mr. A. In what does that punishment consist?

Esq. B. Why, sir, I suppose it consists in remorse of conscience. There is no other hell but a man's own conscience. St. Paul, you know, represents the heathen as suffering from an *accusing conscience*.

Mr. A. Then if a man commits sin, you believe God will assuredly punish him in proportion to the guilt of his offence, *he will not let them escape?*

Esq. B. To be sure. Why don't you know the scripture says that there is no darkness or shadow of death where the workers of iniquity may hide themselves?

Mr. A. You consider murder a crime, do you not?

Esq. B. To be sure. It is a breach of the decal-

ogue, in my opinion, a great crime, and the murderer will suffer great remorse of conscience.

Mr. A. Then I suppose you believe if a man commits two murders, his punishment will be twice as great as his who commits one?

Esq. B. To be sure.

Mr. A. Well sir, on the next Sabbath when there shall be an assemblage in the house of worship opposite, six or seven hundred persons. I will deposit under the house, a quantity of gunpowder sufficient to occasion the instantaneous destruction of the whole congregation, and will apply the match to it myself, and we will all go into eternity in a moment. I have committed an enormous crime, and according to your own doctrine must suffer remorse of conscience seven hundred times as long as the man who commits a single murder. The very moment the crime is committed, I cease to exist. When do I receive my punishment, unless in a future state?

Esq. B. Why, Guy Fawkes, you know, tried to blow up—

Mr. A. I know all about that villain's abominable plot, but I wish to know when I receive my punishment.

Esq. B. Why, you know it is said that Sampson slew more at his death than—

Mr. A. To the point. I wish to know when I am to be punished for my enormous sin.

Esq. B. Why, Sir, that's an *extreme case*. It—it is a *extreme case*.

Mr. A. But do you suppose that this "all wise God" of whom you speak has neglected to make provisions for "extreme cases?" According to your doctrine, he will assuredly punish me, and the very moment I commit the sin I go according to your belief to take possession of joys that never end. I cannot be punished here; you say there is no punishment hereafter, and I go clear. Here the justice of God is sullied, and there is left upon it an everlasting stain. How do you clear up this difficulty?

Esq. B. Why, as I remarked just now, that is an "extreme case." I can't conveniently stop to talk any longer this morning. Good bye Mr. A.

Mr. A. Good bye Sir.

The best kind of Property.

In a town where several heavy failures had occurred, an individual was conversing with a friend on the different kinds of property at the present time.—Having expressed an unfavourable opinion of bank stock, real estate, &c. as sources of permanent income, he was asked what he *did* consider the best kind of property? He replied, "AN INHERITANCE INCORRUPTIBLE, undefiled, and THAT FADETH NOT AWAY."

Time is given, that we may take care of eternity; and eternity will not be too long, to regret the loss of our time.

Prosperity Dangerous.

That to the depraved heart of man it has ever been peculiarly difficult to endure the temptations incident to uncommon prosperity, no reflecting person will deny; and so long as a state of mind continues to exist in the church by which these temptations are invested with power, so long will it be true that she cannot endure prosperity, and yet remain incorrupt.—Nor is this true alone of the church taken as a body. It is true of individuals in all stations, from the highest to the lowest. But on those who are called, in the providence of God, to occupy important stations in the church, these temptations operate with peculiar power. It was so even with Paul, and to prevent his fall and ruin, his heavenly Father deemed it indispensably necessary to send and to continue a thorn in the flesh, even after entreated by earnest and repeated prayer that it might be removed. And if such things were true even of the chief of the apostles, what shall be said of us, and of other men? Who will be confident that he can stand when even an apostle was in such danger of falling? And that the danger is real and great, any man's experience, who knows any thing of his heart, must oft have taught him. How often has it been necessary for God to chastise him, and to bring him low to save him from ruin. And now, after all that God has done, and still continues to do, how few are found who can endure prosperity unshaken. How dangerous to young men is early prosperity, and to successful ministers or evangelists, that danger for them and their opinions, which is so natural, and the peculiar honor and influence enjoyed by them in the church; and how often in the midst of prosperous revivals is the Spirit of God grieved and quenched by the unholy elation, ingratitude and spiritual pride which so naturally result from peculiar measures of success. Indeed, a habit to elation and ingratitude, has been, in all ages, the danger of the people of God. So that the children of Israel, when about to enjoy a season of great prosperity in Canaan, even after a long series of wanderings in the desert, expressly designed to try and humble them and prepare them for prosperity, were yet deemed in greater danger from this than from any other source. How often was the warning repeated and urged upon them, "Beware lest thy heart be lifted up and thou forget the Lord thy God," and yet even those oft repeated warnings were all in vain, as their subsequent history showed, and as was often confessed in the lamentations of later prophets over the ruins of their people. So also has it been in the Christian church. When the fires of persecution have raged, and they have been driven from the honors and enjoyments of this world to God, the church has become humble. But so soon as this external pressure has been taken off, and the natural tendencies of the heart have had opportunity to operate unchecked, how soon has she forgotten God in the elation of pride, and through her wanderings from him become exceedingly corrupt. And even to this day the scourge of affliction has been found essential to make her humble and keep her from ruin.

Indeed, the greatness and extent of the dangers resulting from this source almost exceed belief, and cannot be too strongly stated. The sin of pride, is not in its nature open, and gross, and shocking to the common feelings of mankind, but is peculiarly plausible, deceptive, and fascinating. Nor are its evil effects at once manifest, like a species of mental intoxication, it steals over the soul, relaxes its moral energies, and

plunges it into an ocean of unhallowed and debasing indulgencies.

And to be keenly alive to its approach, and to reject, with loathing and horror, the very first drop of its Circean cup, requires a moral energy which few possess. Yet such must be the spiritual vigor of the church, before she can endure the state of prosperity implied in the conversion of the world to God. For in this it is implied that the scourge of affliction is no longer to be employed, as a means of producing humility; but that her prosperity is to be like the wave of the sea. And if the church, with her present degree of holiness, is unable to endure even the small measure of prosperity which God sees fit to bestow, how could she endure the accumulated and unheard of prosperity of the day when the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High! This is, indeed, a subject demanding deep and serious thought; for the whole of the great question, Can the church be prepared to endure the conversion of the world to God? centers here. Can she have resources and honor, and wealth, and influence, and yet remain heavenly minded and lowly in heart? If she cannot, this world can never be converted to God. Prosperity will but be the ruin of the church. She will rise but to fall again, and never can she enjoy constant prosperity and the smiles of Heaven. Of course, the church needs a special preparation on this subject, and one adapted to the age in which we live, and to the prospects before us. No common degree of humility will suffice. A character must be formed of humility, so pure, deep, and strong, as to endure even the trial of millennial prosperity. And it can be done. For if pride can be excluded from heaven, and if the church can be prepared to endure eternal prosperity there, and yet remain pure and lowly in heart cannot the same results be produced by the presence of God, and by breathing the atmosphere of heaven, even on earth? It may be: it will be: for such is the promise of God.

It is a duty that God himself demands the church no longer to evade. And if suitable efforts are made, and the presence and aid of God implored, the work can now be done, and the church can be redeemed from a sin so odious, so degrading, so destructive. Her public sentiment may be made energetic and pure. To seek the approbation of God only, and to adore God alone—to be pure, meek and lowly in heart, may become the constant, habitual, and delightful state of mind throughout the church, and to loathe with horror, infinite the least defilement of pride. Then will prosperity, however great, have no power to corrupt. So intimate will be the communion of the church with God—so clear her views of eternal things—so deep her sense of the utter vanity of worldly distinction and human praise, that temptations such as few can now resist, will be stripped of all their power—the baseness, the pollution, and the ingratitude, the unnumbered evils of pride, will be so fully seen and deeply felt, that the whole soul of the church will be turned against it as with the energy of omnipotence.—*Pres. Beecher.*

From the American Baptist.

Short Rules for the study of the Bible.

Many humble Christians need some plain directions as to the way in which they should read the scriptures. For the benefit of such the following plain rules are drawn up, with the sincere prayer that

they may be blessed of God to the spiritual good of such as read them:

1. *Read the Bible as the Word of God.*—Never forget when you have this sacred volume before you, that it is a voice from heaven, a divinely inspired standard. Let its precepts and doctrines and promises and threatenings be received by faith, with solemn awe as a divine testimony. (Rom. x. 17, Isa. lxi. 2, Psalms cxix. 161, 1 Thes. ii. 13, John v. 8.)
2. *Ask the assistance of the Holy Spirit in all your reading.*—The author of the Bible can make it plain, and render it useful. No teacher, no learned exposition can avail so much. (Ps. cxix. 18, 27, 98, 1 John ii. 27, John xiv. 26, vi. 45, xvi. 13, Isa. liv. 13, 1 Cor. ii. 10.)
3. *Mingle faith with the truth read.*—Just so far as you believe are you profited. Truth is the food of faith. By the revelation of God, faith is increased. (Heb. iv. 2, xi. 6, 2 Thes. ii. 12, Jas. i. 21.)
4. *Submit your understanding to the wisdom of the omniscient God.*—Where you find mysteries, bow in humble adoration. Where you find difficulties, after study, pass on, and ask light from above. (1 Cor. i. 25, Ps. xciv. 9, 10, Job xi. 7, 8.)
5. *Submit your will to the precepts of God.*—Obey what he commands. Practise what you learn. Turn all into love. "Knowledge puffeth up, but charity edifieth" (buildeth up.) (1 Cor. xiii. 2, James i. 22.)
6. *Compare Scripture with Scripture.*—Especially with what goes before and after, in view of all the circumstances. Many a difficult passage becomes easy, upon comparing it with like passages in other parts of scripture. (1 Cor. ii. 13.)
7. *Read the Bible daily.*—It is as necessary to your soul as food is to the body. Much of its profit depends on its being received at stated times and in fair proportion. No professor of religion can grow in grace who neglects this rule. (Deut. vi. 6, 9, John v. 39, Acts xvii. 11.)
8. *Read the Bible in course.*—At least have one daily portion of time for this regular perusal of scripture. Those who read at random are sure to remain in ignorance of large parts. (Ezra vii. Prov. xxx. 5, 2 Tim. iii. 16, Rev. xxii. 19, Prov. ii. 4.)
9. *Refer to the Bible frequently.*—Do this to clear your mind from doubts, or to comfort your heart in sorrow; or to show you what is duty in times of perplexity. (Ps. cxix. 45, 155, Prov. v. 23.)
10. *Meditate on what you read.*—This is as useful to the spirit, as the digestion of food is to the body. If you have carefully read a passage in the morning, you can turn it over in your mind during your daily employments. And what you read in the evening may be sweetly called to mind while you lie wakeful on your bed. (Ps. cxix. 97, 48, 148, Deut. vi. 6-9, Ps. i. 2.)
11. *Commit some portion of scripture to memory every day.*—The times when we most need the support of the scriptures, are those when we are shut out from our books; as, for instance, when we are travelling, or visiting, or lying on a bed of sickness. (Ps. cxix. 11, xl. 8, Prov. iii. 3, Col. iii. 16, Deut. vi. 8, 9.)

The Seven Sleeping Christians.

AN EASTERN TALE.

In a volume of sermons, by Bishop Heber, he introduces one of the discourses with this story, for the purpose of calling attention to the great concern of

eternity and of practical religion. His text is, 2 Cor. iv. 18, "We look not at the things which are seen, but at the things which are not seen."

"There is an ancient fable told by the Greek and Roman churches—which, fable as it is, may for its beauty and singularity well deserve to be remembered—that in one of the earliest persecutions to which the Christian world was exposed, seven Christian youths sought concealment in a lonely cave, and there, by God's appointment, fell into a deep and death-like slumber. They slept, the legend runs, two hundred years, till the greater part of mankind had received the faith of the Gospel, and that church, which they had left a poor and afflicted orphan, had "kings for her nursing fathers, and queens for her nursing mothers." They then at length awoke, and entering into their native Ephesus, so altered now that its streets were altogether unknown to them, they cautiously inquired if there were any Christians in that city? "Christians!" was the answer, "we are all Christians here!" and they heard with thankful joy the change which, since they left the world, had taken place in the opinions of its inhabitants. On one side, they were shown a stately fabric, adorned with a gilded cross, and dedicated, as they were told, to the worship of their crucified Master; on another, schools for the public exposition of those gospels, of which, so short a time before, the bare profession was proscribed and deadly. But no fear was to be entertained of those miseries which had encircled the cradle of Christianity; no danger now of the rack, the lions, or the sword; the emperor and his prefects held the same faith with themselves, and all the wealth of the East, and all the valor and authority of the Western world, were exerted to protect and endow the professors and the teachers of their religion.

"But joyful as these tidings must at first have been their further inquiries are said to have met with answers which very deeply surprised and pained them. They learned that the greater part of those, who called themselves by the name of Christ, were strangely regardless of the blessings which Christ had bestowed, and of the obligations which he had laid on his followers. They found that as the world had become Christian, Christianity itself had become worldly; and wearied and sorrowful, they besought of God to lay them down asleep again, crying out to those who followed them, 'You have shown us many heathens who have given up their own idolatry, without gaining any thing better in its room; many who are of no religion at all; and many with whom the religion of Christ is no more than a cloak of licentiousness; but where, where are the Christians! And thus they returned to their cave; and there God had compassion on them, releasing them once for all, from that world for whose reproof their days had been lengthened, and removing their souls to the society of their ancient friends and pastors, the martyrs and saints of an earlier and a better generation.'"

How Strangers speak of us.

M. De Beaumont, says the editor of the *Presbyterian*, who recently visited the United States, has published, since his return to France, a sketch of American manners, in which he expresses the following opinion of the Unitarians:

"The Unitarians are the philosophers of the United States. Public opinion in America demands that every one shall belong to some religious sect or body,

and Unitarianism is in general the religion of those who have none. In France, the philosophy of the eighteenth century attacked, without any disguise, both religion and the ministers of religion. In America it labors at the same work, but is obliged to veil its operations under a cloak of religion. Its mantle is the Unitarian doctrine."

CHARLESTON, S. C.

FRIDAY AFTERNOON, SEPTEMBER 25, 1835.

To the Members of the State Convention of the Baptist
Denomination in South-Carolina.

DEAR BRETHREN:—

From a correspondence recently had with the Agent of the Convention, in reference to the affairs of the Institution, I learn that he will be ready to report the success of his efforts about the middle of October. As this will be two months earlier than was thought, at the last meeting of the Convention, he would be prepared to make his report, I have deemed it proper that the Convention should be assembled previous to the time of its stated meeting in December, to receive and act upon the report of the Agent.

It is important that the Institution should recommence its operations early in the next year, and that this should be as generally known as soon as practicable. If an extra meeting in October shall be held, the Convention will be able to do this, and to give the timely notice. Arrangements can then be made for the necessary buildings and the election of instructors, so that the Institution may re-open by January or February of the next year. If we wait until the meeting in December, the Institution cannot be ready for the reception of students until March or April, and we shall be subjected to the uncertainty of procuring instructors at that late period of the year, since those whom we ought to have, will most probably be engaged for the succeeding year.

For these reasons, I have judged it proper that an extra meeting of the Convention should be called, and as this may be done constitutionally by the President, at the instance of the Board, I have written to all its members, (except one, who I understood had returned from the State) consulting them upon the propriety of the proposed meeting, and have received from them all, (except one) their sanction and approval of the measure. As the members approving of the extra meeting, have left to my discretion the time and the place of assembling, and as the Church and community at Barnwell C. H. have expressed to me their willingness to receive the Convention whenever assembled, I do now appoint *Thursday, the 22d day of October next*, as the day, and the Baptist Meeting House, at Barnwell C. H., as the place, at which the members of the Convention are respectfully requested to assemble.

And now permit me, beloved brethren, most affectionately to entreat your punctual attendance at the time and place above mentioned. To some of you, it will doubtless be inconvenient to attend the meeting, and of course a sacrifice will be demanded for the purpose. But suffer me to urge you to submit to the inconvenience, and to make the sacrifice, in devout and grateful remembrance of Him, who, though He was rich, yet for our sakes became poor, that we, through His poverty, might be made rich."

I remain, affectionately, yours in Gospel bonds,
WILLIAM B. JOHNSON,
President of the Convention.

To the Members of the Board of the Convention.

DEAR BRETHREN:—

It will readily occur to you, that in the prospect of the extra meeting of the Convention above called, it will be proper for the Board to assemble, before the meeting-hall commences. I therefore request your attendance at the place above mentioned, on *Wednesday, the 21st day of October next*, at 19 o'clock, that we may organize our report to be laid before the Convention the next day.

Affectionately yours,
WILLIAM B. JOHNSON,
President of the Board.

Edgefield C. H., S. C., Sept. 8, 1835.

From the Editor.

There is at present so strong a disposition in various sections of our country to trample upon, or at least to disregard the forms of law, that we almost tremble for the liberties of our republic. It is becoming so common an occurrence to exercise punitive justice through popular acclamation, and to prevent regular judicial trial by summary mobocratic decision, that ere long, unless some remedy be found for this vitiated state of the public mind, it will be altogether unsafe for any man to express his views on any important public subject, without a previous consciousness that his sentiments do not conflict in the smallest point with popular opinion. We have been amazed to hear men who are themselves shocked at the contempt with which the laws are treated, even moral and religious men, expressing an unwillingness to cast the weight of their influence against the usurpation of legal authority, alluding in excuse for their silence, that they themselves might be the victims of popular indignation. If the moral and religious portion of our community cannot exercise that moral courage and act with that decision demanded in the present crisis, we know not how our country is to be kept from the despotism of infuriated mobs. However reasonable any excitement of our passions, we ought never so far forget ourselves, as to lose sight of general consequences in the effort to obtain immediate redress. Although in some cases justice may be done by summary proceedings, yet the example once set and not disapproved, may lead to the most flagrant acts of injustice. Whilst the guilty may be cunning enough to make their escape, the innocent may frequently suffer from unjust and even unfounded suspicions—good and worthy citizens may be sacrificed to appease private animosity and revenge. Our own State, although threatened, has thus far been almost entirely exempt from any practical usurpations of judicial authority, and we are happy to find that resolutions have been passed disapproving Lynch clubs, &c. We trust all such unauthorized clubs will be given up, and the members of them will see the propriety of dissolving such dangerous associations. If our laws are not sufficient for the purposes of justice and to protect our rights, let us create new statutes and enact laws that will answer these purposes. But it seems to us that it is not from the inadequacy of our laws that the guilty go unpunished, but rather because the laws themselves are not enforced. Instead, therefore, of acting without or against law, let us rather associate to see that the laws shall be enforced, and that by regular judicial proceeding. Let virtuous men be vigilant to preserve the public morals and the public peace—let them prosecute all who are smug and of crime. Pursuing such a course will much more efficiently rid us of all nuisances than all the efforts of illegal associations, and at the same time preserve our peace and our liberties.

It is with unfeigned surprise that we have received reports of the Editor's being an Abolitionist. Two subscribers in consequence of this have requested their papers discontinued. We believe these reports have not the slightest foundation: the Baptist itself refutes such a charge. We request our readers to look again at those pieces under the editorial head. The Baptist cannot be opposed to the policy of the South, but shall always give it the warmest support. We request our readers, where these reports are circulated, to suspend their opinion, for the editor will immediately appear *suo nomine*.

Rev. Mr. Frey.

We noticed in several religious papers an account of this gentleman's having converted the one hundred thousand dollars which he had collected for missionary effort among the Jews, to his private use, and that he had retired to Italy, where he

lived in princely style. We were slow in believing this, and determined not to print until we had received information confirming or denying the report. It is matter of gratification to us that we did not give circulation to this base slander; and those editors, who have been innocently instrumental in giving it publicity, will, we trust, not only contradict what they have published, but be cautious hereafter in publishing reports injurious to the character of even the most humble. The Rev. J. Going, editor of the American Baptist and Home Mission Record, in a letter to the New-York Transcript, (who copied this slander from a Philadelphia paper,) asserts that Mr. Frey possesses testimonials of the approbation of the Board of the American Society who employed him as their agent for the purpose above stated, that he lives in a hired house in Brooklyn, L. I., and that he is now in Maine preaching the Gospel and making sale of his valuable publications.

An appeal in behalf of the South-Carolina College, with the signatures of Gen. Hayne, Judges Donnanure, Harper, Johnson, and P. Noble, Esq. has appeared. We confess that our minds have been disabused of erroneous impressions against the Board of Trustees by the statements therein made. In retaining Mr. H. J. Nutt, they declare they were not aware of any objections to him as or out of the Board. The new Professors elect furnished the highest testimonials of intellectual and moral worth, and in their selection the Board made a conscientious choice. We are not altogether pleased with the present faculty; but as it is impossible for every one to be satisfied, if the Board will call to the vacant chairs gentlemen of known and decided piety, we think this College should not be abandoned, but would be entitled to a fair trial. A press of matter has prevented its appearance in this paper, but our patrons shall see it in our next.

The Rev. P. Windham, an active and useful minister of the Baptist denomination in Sumter District, died on Saturday, the 29th of August.

FOR THE SOUTHERN BAPTIST.

✕ Furman Theological Institute.

Dear Brother Brisbane:

As at the meeting of the Convention which is to be called together soon, to decide upon the character, location, and other matters of importance connected with our Institution, there will, in all probability, be much discussion arising from the various and conflicting opinions entertained by different individuals; and as the time will be too limited for a full and free interchange of views among the members of the Convention, it appears to me important that this discussion should be carried on in the columns of your paper previous to the meeting of the Convention, in order that all might be enabled to come to some conclusion, and be prepared for final action when the Convention shall have met together. This discussion has been already commenced by your correspondent *Obscurus*; and I shall now proceed, by your permission, to exhibit some of my views.

In the first place, so far as the agency is concerned, I agree with *Obscurus*, that the best man has not yet been obtained. As to myself, I felt my incompetency from the first, and shrunk from the undertaking. I did not force myself into it; but, on the contrary, it was forced upon me. Nothing but the unanimous voice of the Convention, with other providential indications, could have overcome my reluctance to engage

in this arduous undertaking—rendered more so by the conflicting views of the Convention and other circumstances. After I had entered upon it, I felt so much the difficulty of giving general satisfaction, and the uncertainty of success from recent disastrous circumstances pertaining to the Institution, that I intimated to an esteemed brother and influential member of the Convention, a disposition to resign my agency. His reply was, "he should consider my resignation as the finishing stroke of ruin to the Institution." Thus I was induced to persevere. The difficulties of an agency are such that no one can conceive of them properly, without an actual experience. To labor and enlarge the views of contracted and illiberal minds—make explanations and overcome prejudices—be disappointed in four cases out of five, where you anticipate success, requires an exercise of patience and an ardor of pursuit which it is difficult to command. What my success may have been, considering all the circumstances, will be for the Convention to judge of when they hear my report. It will suffice at present to state that the people give sufficient evidence of a disposition to support the Institution, if the manual labor plan should be adopted and a classical school connected with it. They seem, however, to be admonished by former failures and disappointments, not to venture too largely at present. Many express themselves willing to do a great deal more, if the Institution should be located at a suitable site, and should be properly conducted. From what I have seen and known, I entertain no doubt that sufficient patronage will be extended to the Institution if once commenced on the manual labor plan, and if placed under the direction of teachers properly qualified to manage such an Institution. Your correspondent, who has discussed the character of the Institution, thinks that it should be purely theological; 1st, Because there is no necessity for any other department to be connected with it; and, 2dly, Because justice could not be done any one department. From these views I beg leave to dissent. I am of opinion that a classical school should be connected with the Institution, and that both should be on the manual labor plan and on the same site or near each other, whether blended or kept entirely distinct; 1st, Because the interest of the denomination requires a Baptist manual labor school, to which the sons of Baptist parents may be sent, where they may acquire, at once, useful knowledge and good habits; and where they may imbibe religious principles without being subjected to the influence of Pseudo-Baptist teachers. Such schools are becoming popular, and will become more so, in proportion as their advantages are realized by experiment. Other denominations are establishing such schools, and if we have not one of our own, the children of Baptist parents will be educated in them; and from a natural partiality which scholars have for their teachers, they will be disposed to embrace their religious views. This we should endeavor to prevent, unless we are willing to give up that our denominational views are merely sectarian, and not those of Christ and his Apostles. A school of sacred learning, therefore, under Baptist teachers, the best our denomination can afford, is a great desideratum with Baptist parents. I would be disposed to have ours, in some sort, a Theological Institution throughout. The principles of religion should be taught to all the students classical as well as theological; and for this end the Bible should be the text book. In this way it might be expected that many of them

would become pious, either while at school or subsequently; and many of those might become preachers of the Gospel; 2d, The establishment of such a school would be no disadvantage to the theological department; but would interest the community more in the support of the latter. This has been sufficiently proven in the way of subscription. Where one dollar is subscribed *unconditionally* to the Institution, five is subscribed on the *condition* that the Convention establish a classical school, and connect manual labor with both departments. Now by refusing to establish such a school, the Convention will disregard the expressed will of the denomination, reject four-fifths of the amount subscribed the present year, and depart from a resolution adopted at their last session, provided a sufficiency is subscribed for the purpose of carrying that resolution into effect.* Would this be expedient? What disadvantage would the establishment of such classical school be to the theological? The income of the classical school, from the tuition money, would be sufficient to pay the teachers in that department, while a permanent fund will be necessary, as would be the case if there were no other department to pay the Professor of Theology. The most of our theological students will find it necessary to attend to preparatory studies. These could recite with classical students of a certain age, say over fourteen, who might be pursuing the same studies. This would be so much time saved to the theological Professor, and enable him to devote more time to their theological instruction. He might also, if he had leisure, deliver lectures occasionally, in some branch of theology, to which the more advanced pupils in the classical school might be admitted. Thus both departments would be a mutual advantage to each other.

From what has been said, some of my reasons for thinking the two schools should be near to each other, and be considered as two departments of the same Institution, may have been already discovered. I would add a few more. 1st, They could then be under the direction and government of the same set of trustees. 2d, Members of the Convention and friends of the Institution could have the opportunity of visiting both at once, and attending the examinations of both at the same time. 3d, As it will be expedient to adopt the manual labor plan of education, *that* being the decided wish of a large majority of the denomination, it will be a considerable saving of expense to have the same farmer to superintend the manual operations of both schools; and this could be done by the same individual, whether the students of both labored on the same farm, or on two distinct farms adjacent to each other. Whether there should be two sets of buildings, distinct boarding houses, and each department under a distinct government, independent of each other, are questions of some difficulty to determine. I am disposed to think, if an individual of the proper qualifications could be obtained, that it would be best for the whole to be under the superintendance of one head, who might be engaged either in the classical or theological department of instruction, as his talents and acquirements might render expedient. Whether such an individual can be found I know not. I would here suggest another idea. It is important

* Some, not understanding the plan of my subscription, may suppose what is subscribed *conditionally* is to go to the classical school alone, but this is not the case. It will be at the disposal of the Convention to be appropriated to either department, as they may think proper, provided the condition is complied with.

that the Principal and his family should manage the steward's department, and that they should *board* with the students, as is the case in the Mercer Institute. There it is no private concern; but the expenses are defrayed out of the public fund, and the income goes into the same. This prevents any cause of complaint against the steward, as he has no private interest to serve by stinting the students. Besides, they and himself, together with his family, all fare alike. If necessary, the Principal might be allowed an assistant in this department. In the farming department I apprehend it will be necessary for us to have a farmer, distinct from the Principal. In the Mercer Institute they were so fortunate as to find an individual qualified for both departments of service, but such another individual is probably not to be found. Other manual labor schools in this State and Georgia are succeeding very well, where the farmer and Principal are distinct. I have in view an individual to recommend to the Convention, who is well qualified to superintend the farming department. He is a licensed minister, with a small family, who would be very willing to be connected with the Institution for the sake of his own improvement.

The next subject of enquiry that invites our attention (and it is one of the greatest importance) is, who are the individuals who shall be placed by the Convention in charge of the Institution? The future prosperity and success of the Institution will depend entirely on the *confidence* which the people are enabled to repose in the teachers and their *ability* to teach, together with *skill* to govern the Institution. I would say that we should endeavor to secure the services of the *best* men we have amongst us, whether of our own or adjoining States. We may be imposed upon by the high sounding names of individuals at a distance. Their fame generally increases with the distance to which it travels. Such individuals, when they come to be tried, are not unfrequently found deficient in some very important qualifications, however great may be their learning and talents. Literary or theological fame should not be regarded as every thing; but an eye should be had to their character as humble, faithful, conscientious and laborious Christians. Such men would give the impress of their character to the students of the Institution. Have we not such men among us, who are known to us, and who will command public confidence? If they should not "be known competent theologians," such as *Obscurus* seems to regard as altogether indispensable to prevent our young men from going Northward, let it be remembered that the majority of our young men who are engaging in the work of the ministry, are such as need instruction in the elementary parts of education. The intelligent young men who wish to study *theology* alone are few in comparison with the former. Of the two the latter need not further instruction in an institution of learning one-tenth part as much as the former. But if I understand your correspondent, these would be left to seek instruction, where they could, in "preparatory schools," established "in almost every village," while a Theological Institution should be established for these "intelligent young men." Such young men can prepare themselves, if necessary, without a Theological Institution, whereas the former is destitute of every thing like learning; and if left to seek it in *preparatory schools* already established, few, if any, will obtain it at all. The expense is such, as they would be unable, of themselves, to incur, and their churches would not assist them unless they

could go to an Institution established for the purpose, and where their expenses would be lessened by their own labor. My view then is, that we should select our teachers from among our ablest and best men, and if they are not quite such as might raise the Institution, by their literary or theological fame, they may be suitable to the existing state of things; and by the time we need such men, from a change of circumstances, we may, in all probability, be able to obtain them.

N. W. HODGES.

POLITICAL.

We call the attention of our readers to the following speech of Mr. Otis, which was delivered before the meeting in Boston called for supporting the mad efforts of the Abolitionists. It is pleasant to see that there are some at the North who are disposed to respect the rights of the South. It would have been honorable to Boston if their resolutions had breathed the spirit of Mr. Otis' speech, but as it was we cannot express our gratification at what was done at the meeting. It was not an occasion for bewailing the supposed evils of slavery. A proper respect for the feelings of the South would have dictated as strong an expression of disapproval at any attempt on the part of the North in favor of *gradual* as of *immediate* emancipation.—[Ed. So. Bat.]

Mr. Otis' Speech.

Mr. Chairman—I have been so little used of late years to address a full assembly of my fellow citizens, that I do not feel a confidence that my voice and physical strength will enable me to make myself heard and understood as I may have done in the brighter and better season of my life. And though it is not my intention to tax your patience, I feel that I shall stand in need of all the indulgence which you have been pleased to extend to me before time and affliction had pressed upon me with their heavy hands. It is at the same time gratifying and encouraging to know that the most ample justice has been done to the subject on which we are convened, by the eloquence and talents of those who have preceded me;—justice so ample that I should not attempt to follow them but for the purpose of redeeming a pledge exacted by some of my partial friends, that I would on this occasion, (probably for the last time) declare in this public assemblage my sentiments upon the scenes which are passing around us. If I were called upon to select the most momentous occasion, on which the people of this country had ever been convened in their primary assemblies, my own judgment would point to the time when they met to decide upon the adoption of the Federal Constitution. There are few, I am confident, among those present, who can recollect that period, and the intense anxiety which pervaded every bosom. The result of those deliberations has fully justified that universal sensibility. The national prosperity has far exceeded the most sanguine calculations of the men of those times. Yet a more momentous era will have arrived, if we imagine a state of public affairs, when the people shall meet in their primary assemblies to discuss the expediency of rescinding the Federal Compact. Had this compact been at first rejected by the people, it would indeed have been a calamitous issue. Still a frame of government of some sort would have been sustained, of which the Union would have been the basis. The fraternal sympathies, the recollections of common dangers, and sufferings and triumphs, were still alive,

and the great fundamental axiom, "United we stand, divided we fall," was adopted in every man's creed, and would have insured the preservation of a federal system. But if, after nearly half a century's experience of national prosperity, which is without parallel, and almost without measure—after realizing every political and social blessing that could be wished, and more than could be expected, consistently with the imperfection of all human institutions—the North and South should be destined to separate through the mere wantonness of prosperity; from the incompatibility of temper and family quarrels, the divorce will be eternal. Fraternal rancor, more bitter and unappeasable than that of natural enemies, will supplant the influence of mutual good will. The temple of liberty would first be rent in twain. What and how many unequal and misshapen forms the parts would afterwards assume, no human sagacity can foresee. But the uniform fate of all disjointed confederacies would compel us to renounce the hope of seeing it re-built upon its four and twenty pillars "polished after the similitude of a palace." Now, sir, if it were the object of our meeting here to debate the expediency of taking measures for the abolition of slavery, I should regard it as identical with the question of the expediency of dissolving the Union. I am sure it would be so considered by the Southern States. My conviction results from forty years acquaintance with prominent individuals of those States, of all parties, and in all the vicissitudes of party. Be assured that whenever that question shall be agitated in our public assemblies, under circumstances which should indicate the prevalence, or the probability of a general sentiment in the free States in favor of acting upon that subject, the Union will be at an end. They would regard all measures emanating from such a sentiment, as war in disguise, upon their lives, their property, their rights and institutions, as an outrage upon their pride and honor, and the faith of contracts—menacing the purity of their women, the safety of their children, the comfort of their homes and their hearths, and in a word all that man holds dear. In these opinions they might be mistaken, but in support of them they would exhibit a spectacle of unanimity unparalleled among so numerous a population upon any subject at any time in any part of the world. These opinions almost seem to be instinctive. They are in fact hereditary, and habitual from infancy to age. The citizens of those States have no occasion for meetings to compare sentiments, for speeches to stimulate to action, for plans to arrange and organize means of opposition. They would be ready in the case supposed for a *levy en masse*—a universal *lansturm*—to seize and to use for life and for death, whatever arms their impassioned recantment could furnish, to resist every approach to interference with their domestic relations. Meetings indeed they have already begun to call—but they are like the meetings of clouds charged with the same fiery material, the occasional flashes of which serve only to show the stores of hidden thunder which are in reserve.

Sir, happily for our country, there is no disposition of the people of this community, nor do I believe in any of our cities or towns, to sustain a public discussion of a question pregnant with these fatal consequences. But the time has arrived which makes it the part of wisdom and safety to look at this question in the distance, and forestall its approach—to satisfy ourselves and others that it ought never to be enter-

tained, except in the exercise and expression of individual judgment and opinion—and that every effort intended to propagate a general sentiment favorable to the immediate abolition of slavery, is of forbidding aspect and ruinous tendency.

It has of late become certain, though not yet perhaps generally known, that an association has been formed in a neighboring State for the avowed purpose of effecting the *immediate abolition of slavery*. Their number is at present comparatively small and insignificant, but as they boast, augmented within the last year. Their re-printed constitution and the proceedings, seen by me only within a few days, frankly develop the desire to establish auxiliary societies in every State and Municipality, and to enlist in the service of the cause, man, woman, and child. This simple statement shows it to be a dangerous association. A very rapid exposition of the tendency of their principles will prove them to be not only imminently dangerous, but hostile to the spirit and letter of the Constitution of the Union. I will, in order to make the apparatus, call the recollection of my fellow-citizens to the history of the Constitution and to the Constitution itself—and compare the doctrines of the Constitution with the canons of the anti-slavery association, and demonstrate that if the latter be not yet an unlawful association (which some sound jurists think it is) it is in a fair way to become so, by its designs to trench upon the provisions of the Constitution by overt acts, and its tendency to break down the sacred Palladium.

It is well known, I doubt not, to all who hear me, that prior to our Revolution, the American Colonies were to all intents and purposes independent of each other. They all owed a common allegiance to the mother country, and to that only. In every other political relation they stood to each other as distinct and sovereign States, and they were in fact entirely disconnected in all the departments of their civil administrations. Indeed, the people of the South and of the North, know little more of each other, than that they had descended from a common ancestry, had different habits and pursuits, and that the cultivation of the soil was carried on in the North principally by white labor, and in the South entirely by that of slaves. Now what first led to a better acquaintance? What but a magnanimous sympathy of the South in feelings excited in the North by the oppression of the parent country? When our soil was invaded, and this part of the country was the seat of war, we were ready and eager enough to invite them to come to our aid, and to make with us common cause. I need not say how promptly they accepted the invitation, and how cordially they assisted our fathers in the cabinet, and how nobly in the field, but pass on to the epoch of the first confederation. By this time the delegates in Congress from the different colonies had become familiar with each other, and with the respective circumstances of the people of the different sections of the Union. The subject of slavery and the claims of the proprietors over their slaves must have been before them and considered with great deliberation. We find provision in those articles for apportioning the troops to be raised for the public service, among the free white inhabitants of the several States according to their numbers. In this article the claim of the South to consider their slaves as cyphers or nonentities is acquiesced in, and confirmed by the North. Here was no surprise, no misunderstanding, no concealment of facts or of claims. Upon

the faith of this confederation the South continued to act with us, and by means of it we triumphed together in war, and obtained the blessings of independence and peace. Now, sir, if we objected to leave in their hands the care of their own slaves, they should have been then advised of it—if it were intended to reserve to the North the arrogation of a right to interfere with them at a future day, the confederation was a fraud. If this be only an after thought, it comes too late. Suppose an article had been proposed to the Congress that formed the instrument of confederation purporting that the Northern States should be at liberty to form anti-slavery associations and deluge the South with homilies upon slavery, how would it have been received? The gentleman before me has apostrophised the image of Washington. I will follow his example, and point to the portrait of his associate, Hancock, which is pendant by his side. Let us imagine an interview between them, in the company of friends, just after our had signed the commission for the other—and in ruminating upon the lights and shadows of futurity, Hancock should have said, "I congratulate my country upon the choice she has made, and I foresee that the laurels you gained in the field of Braddock's defeat will be twined with those which will be earned by you in the war of independence; yet such are the prejudices in my part of the Union against slavery, that although your name and services may screen you from opprobrium during your life, your countryman, when the willow weeps over your tomb, will be branded by mine as manstealers, and the stain of it consequently annexed to your memory." Would not such a prophesy have been imputed to a brain disturbed by public cares, and its accomplishment regarded as a mere chimaera?

Having passed through the revolutionary war, let us come down to the framing of the Federal Constitution. At this time the spirit of the age had made great advances; the abhorrence of the slave trade growing daily more extensive was regarded as the harbinger of its final prohibition. The abominable traffic was not then in less disrepute than it is at the present moment. Slavery, too, as a condition, and especially as a condition of a portion of the Union, was deplored at that time as sincerely and universally as it is now by the other portion. That this topic in all its bearings was presented and examined when the federal constitution was being formed, is known to all acquainted with the history of those times, and may be conclusively inferred from the instrument itself. So far were the Northern States from assuming any pretension to regulate the interior economy of the Southern, that they were compelled to exempt them for ten years from the general operation of the laws regulating commerce, and allow the importation of slaves during that period. This constitutes a most important feature of the federal compact. It would alone be decisive on the subject. The right to import implies inevitably the right to hold those who may be imported, and the right to hold includes that of government and protection, and excludes that of all direct interference by others. And no principle of morals permits men or States to attempt, by indirect and oblique means, to elude the restraints of a plain and unequivocal obligation. Another clause in the constitution is a contract on the part of the non-slaveholding States to seize and restore runaway slaves,—but why restore when you have taught the slave that he has a right to freedom! Lastly, it was agreed by the clause apportioning representatives, that the mas-

ter should, in reference to the constitution, exercise all the political rights of the slave, and that he should be nothing. Such, fellow-citizens, is the bargain which we, the people of the United States, have made with each other. In what age of the world, and among what people and States was a compact ever made more solemn and sacred! It is plain and perspicuous. It was made with our eyes open; with a full knowledge of all the inducements to make it, of all the objections that could be made against it. Every one of the people is bound to adhere to it. Every man who holds office has sworn to support it, and is perjured when by any appliance, direct or indirect, he attempts to annul its provisions. It speaks to every man's understanding, and binds every man's conscience by all that is sacred in good faith, or sound in good policy; and it has been in a train of peaceful execution for six and forty years.

Let us now consider whether the principles of the Anti-Slavery Association do not conflict with the principles of this compact. In speaking of these associations, I rely entirely upon the account they give of themselves and their objects. I make no personal allusions, and impute no man's motives. From some of their printed documents which have lately come into my hands, I find the names of persons, who are, I am told, of pious and respectable character; it would be strange were there not others (though I know nothing of them) of a different stamp. But let us look at their avowed and vaunted object, and if that be not unequivocally wrong and censurable in itself, their proposed means for the attainment of it are so altogether. The end of the institution is expressly stated to be the immediate abolition of slavery throughout the Union. They will have no temporising measures. Whatever is to be done, must be done quickly. They are in such haste that they cannot lose time in periphrase, and so they have enriched the nomenclature with a new word, *immediatism*. This comprehends every thing, and is the opposite of *gradualism*, another new coinage;—all which, being interpreted, means that they intend immediately to do that which, by the constitution, they are restrained from doing at all. All other persons who may be favorable to a more slow and gentle process are treated with sneers and contempt,—the Colonization Society especially, who are gradualists, and the great enemies to the African race. Sir, I will not stop to debate the justifiableness of this end. Whether *immediate* abolition, if practicable, would be beneficial to master or man, is a theme I leave untouched, though I am entirely incredulous that it would be well for either. Still, for our present purpose, admit that it might be so, the associates will have found no justification unless their means are also free from objection. The first step adopted by them is to erect themselves into a *revolutionary society*—combined and affiliated with auxiliary and *ancillary* societies, in every State and community, large or small, in the Eastern and Western States. All men are invited to join in this holy crusade. The ladies are invoked to turn their sewing parties into abolition clubs, and the little children when they meet to eat sugar plums or at the Sunday schools, are to be taught that A B stands for abolition:—Sir, I do not exaggerate—there is the book—(an anti-slavery pamphlet which lay on the table)—all I assert is there in substance: men, women and children are stimulated, flattered and frightened in order to swell their number.

This picture of the society fully supports my as-

sertion that it is revolutionary. It boldly professes its designs to be revolution in other States. The immediate abolition of slavery forced upon them by an extraneous pressure would be revolution in the strict sense of the word. It would change the civil policy—it would give political power to those who have none, and the dominant power to them in all places where they happen to be a majority of the population. This would be inevitably supposing the object to be attained without a servile war. Now I deny that any body of men can lawfully associate for the purpose of undermining, more than for overthrowing, the government of our sister States. There may be no statute to make such combinations penal, because the offence is of a new complexion. But they are not the less intrinsically wrong. This will be evident if the express intention of the Association was to cooperate upon the government of Cuba or of Russia, or even of Turkey. The sovereigns of those countries might and rightfully would demand the suppression of such combinations. The proclamations of neutrality and prohibitions upon our citizens to engage in foreign armaments are founded on this doctrine of international law. The only distinction is that in one case the abolitionists would violate the law of nations, while in the present they offend against the rights of their fellow citizens in other States, and against the Federal Compact. To all this they have the temerity to answer that their construction of the Constitution is the same with that of Mr. Webster and other jurists. That they aim at abolition only with the consent of the slave-holding States. Then why do they not apply to the constituted authorities of those States, whence alone such consent can be rightfully obtained? There let them present their remonstrances and petitions. To these let them address their arguments; but if by these they would not be received by reason of their dangerous or offensive tendency, attempt to stir up the people against their civil authorities would still be revolutionary in their nature.

The next means resorted to for effecting their object, is the printing and publishing and circulating immense numbers of books, pamphlets, tracts, and newspapers, of the most inflammatory character, and raising funds for the purpose of circulating them far and wide throughout the Southern country. These documents, they gravely say, are for the master and not for the slave. This excuse, by the by, is an admission that it would be wrong to put them into the hands of the slave. But such a pretext is an insult to common sense. If the pious and philanthropic persons of the Association believe that these publications, or the sentiments contained in them, will reach only the ears of the masters, it is only evidence of a new variety in the fever of enthusiasm, by which such persons deceive themselves. They may as well believe that they can set all the bells in Richmond ringing so as to arouse and alarm the white inhabitants, and affect the slaves only as a tinkling lullaby to soothe them to repose. Examine, sir, the contents of many of these documents, and of those which, if not written by these pious persons, are adopted and circulated by the Association, or its prominent members, and you will find nothing more offensive than their tone. Almost all the epithets of vituperation which our language affords, have been applied to the slaveholders or their principles—to the principles of Washington, and Jefferson, and Madison, and the Rutledges and Pinckneys, and the thousands of other great and

estimable persons who have held or yet hold slaves. As if the feelings of such persons could be propitiated by an affected distinction between a condemnation of the individual and his principles. In some of them, however, the slave-holders themselves are denounced as murderers and man-stealers—as receivers who are as bad as the thieves. Their Christianity is styled a "chain-forging Christianity," a "whip-plating Christianity," with other invented names of odious and opprobrious import. The scriptures have been eviscerated, from Genesis to Revelations, to apply their armory of wrath—and every text that bears upon the vices of cruelty and inhumanity is tortured so as to bear upon the slave-holder. The heaviest denunciations of woes and judgments of the prophets and apostles are pointed against them. Conceive, sir, of the pretence that these publications are intended for the exclusive benefit of the souls and bodies of high-minded, intelligent, and sensitive persons,—selected at this warm season, and sent to them for light summer reading—to soften their tempers and enlighten their consciences. But this is not all. Some of these books are illuminated with graphic insignia of terror and oppression—with pictorial chains and handcuffs and whips. On the cover of one you will see in one plate the overseer in ghastly rage inflicting the lash upon the naked and crouching slave; and on the same plate the minister of peace teaching the infant slaves the doctrine of patience under suffering, and obedience until deliverance comes. But, sir, I suppose if these poor creatures cannot read, they can see and understand. Some of the associates, however, think that many of them can read or may be taught to read, for at a late meeting it was proposed by a great champion of abolition to apply to the Bible Society for aid in distributing Bibles among them, and it was so resolved. And if they can read or be taught to read the Bible, it requires no proof to show that they can read tracts.

There still remains in my mind a yet stronger objection than any I have urged to the Association. Its evident direction is towards becoming a political association, whose object it will be, and whose tendency now is, to bear directly upon the ballot boxes and to influence the elections. Already we know that the member of Congress elected for this district was interrogated upon his intended course respecting slavery in the District of Columbia, and with an independence which, apart from his other merit, evinces his qualifications for his place, he refused to pledge himself, and reserved the right to act as his judgment might dictate when obliged to act. And can you doubt, fellow-citizens, that these associations will act together for political purposes? Is it in human nature for such combinations to forbear? If, then, their numbers should be augmented, and the success they anticipate realized in making proselytes, how soon might you see a majority in Congress returned under the influence of the associations? And how long afterwards would this Union last? Sir, in the ear of imagination, I now hear the tolling of its mournful knell.

May I now implore the members of this association, to whom I mean to do no wrong or injustice, to look to the consequences of this excitement they have kindled, of which we already perceive the first bitter fruits. What a fearful temper is already manifested in some parts of this country. The ordinary forms of justice have been superseded—the courts are formed by the infuriated people—mock trials instituted—or

without any trial, men, white and black, are hanged upon the nearest tree. An individual, said to be innocent, is reported to have suffered in this way for being a presumed agent in the distribution of the anti-slavery papers. However that may be it is manifest that a blood-thirsty spirit against such persons is abroad, and that the lives of others are endangered. These feelings and proceedings, too, are justified in some instances by the press, and the minds of men, friends of order and the supremacy of the laws, are ready to abandon their habitual respect for them and to vindicate these outrages. When these scenes become habitual, and the public mind in those places become reconciled to them, the foundations of the social system in those places will fail, and the liberty and lives of all who go thither from the North will be endangered. Ought not these ominous signs of the times to come, suffice to dissuade the well-disposed members of this association from persevering in their system.

Such, sir, are my views of the obligations imposed upon us by the Constitution, and of the principles of the association. The collision between them seems to me most palpable. Some of the advocates of this society, I am told, already maintain that the duties of religion and morality transcend those which result from constitutions and treaties—and the ardent desire felt by all for the freedom of the African race, may predispose some to espouse this opinion. No man, however, can vindicate a breach of the constitution by setting up the standard of a different law for his own government. But there is no just ground for the suggestion that religious or moral obligation is at variance with our constitutional duties and engagements. Without pretensions to knowledge derived from biblical research, I cannot find in the Christian scriptures any prohibition of slavery, and am warranted by the opinions of much better judges than none such can be found. And the probable cause for this silence is assigned by one eminent divine and denouncer of slavery, that "Christianity abstained from intermeddling with the civil institutions of any nation," and that the "discharging slaves from all obligation to obey their masters, which is the consequence of pronouncing slavery to be unlawful," "would have had no better effect than to let loose one half of mankind upon the other." The Saviour of the world gave no instructions to the twelve or the seventy to interfere in the civil policy of States. His religion was intended for the heart of the individuals. The command was to go and teach all nations—all nations that would receive them. But when not received, "to shake off the dust of their feet." Yet it cannot be imagined that he could regard the condition of slavery with complacency, though it prevailed among all civilized nations. He foresaw that the blessings of a divine morality and reformation of bad customs would advance in due time. But he was not an immediatist, and neither insisted or intended that "every knee should bow and every tongue confess" before the appointed time. Why will the reverend abolitionists be wiser and more philanthropic than Christ and the Apostles? With respect to the claims of morality, there is no color of duty more than of religion in this officious interference. The distinction between perfect and undeterminate duties is familiar and sound. The duty of fulfilling the obligation of oaths and lawful contract is perfect, and so are all those which enjoin obedience to the commands of our Maker, and abstinence from evil. But the

duties of promoting the happiness of others, by our counsels and opinions, of alleviating the burdens of the wretched, of visiting the captive and procuring freedom for those who are in bonds, though of a very high and imperative character, are of necessity indeterminate and dependent on circumstances. But we may fearlessly assume, that express and positive obligations should never be impaired by an enthusiastic desire to discharge those which are supposed to be binding on conscience but are not defined.

The variety of conditions of human suffering which afflicts our race is infinite. Each of us may sympathize with all of them, when known, but each one's capacity to relieve is limited, and we are compelled to select the practicable cases and leave the rest, and when it so happens that acts of grace and bounty cannot be performed without trouble and misery to others, it is best to turn benevolence into some other channel—and in all instances to balance the advantages of forbearing to act when they are certain, with the mischiefs that may arise from action, though only problematical. What, then, fellow-citizens, will be the comparison between the consequences of maintaining our present position in respect to our sister States—leaving them as we found them, and as we have agreed they should remain—and attempting to disturb their domestic institutions? Surely, sir, we have been and yet are a most happy people, and to us would seem to be renewed the covenant for a promised land. We possess every variety of soil, of climate—our various pursuits are adapted to the mutual supply of all that is necessary for the encouragement and reward of industry in all its departments. We have no Peerages, no hierarchy, no public debt, no corroding taxes, no fear of war, and none for its consequences, should it come. The poor man has all the chances which equal laws afford of becoming rich, and the rich is bound by interest and habit to respect and patronize the poorer. Never were the elements of a political and social union so well combined. No man's imagination—certainly not imagination, chilled by the frost of nearly three score and ten years, can paint in too vivid colors the scenes of prosperity and felicity which await this people while they remain true to each other.

These advantages are real; we know, we feel that we have and can retain and secure them forever by preserving our government and cherishing the principles on which it was framed. But who can calculate the amount of trouble and calamity which will ensue, upon the perseverance of the Anti-Slavery Society? Are they aware of the pain and discomfort which they excite in private families—of the interruption occasioned to domestic repose—of the cruel and unprovoked irritation, arising from insult goading men to madness—and instigating them to measures of precaution and severity towards the unfortunate race which they pretend to serve? Are the ladies who have formed, or may form the auxiliary clubs, mothers, or wives, or maidens—and can they from rural bowers and happy vales contemplate the agonies of mothers who hear in their day and night dreams, the shrieks of servile insurrection—the tears of the unconscious child in sympathy with the mother—the horrors which petrify the hearts of the delicate and pure! Surely the promise of good should be great and certain, to balance against this violence to the peace and happiness of our nation, even supposing their apprehensions groundless. But looking further, a servile war must have one of two issues. The citizens or the

slaves must triumph. If the former, and altogether the most probable, if not (as I believe it) absolutely certain result should follow, who does not perceive that the extermination of the blacks or a regime of the most severe and rigorous vigilance will follow, and all chance of emancipation postponed, perhaps forever? But suppose the other issue, and that the slaves should conquer. The whites must in their turn be exterminated. They could not remain at home a conquered people. To say nothing of the accumulated horrors of the process, Republics of the colored race will have supplanted that of their masters, and we shall be brought into proximity and perhaps alliance, or into constant war with those who occupy the soil and the habitations of the good and the brave of our brethren. I drop a veil over the scene.

Thus, sir, I have presented, imperfectly but plainly, my views of this association and of the war which it has waged upon the Constitution. Under this our obligations are plain—they require no technical exposition, are involved in no obscurity—all who run may read—and I persuade myself that all who are here present have a clear comprehension of their duty. I would not do the association wrong, but I think it dangerous—most dangerous as it endeavors to lure to its pale all who concur with them in their regret at the existence of slavery—which is in fact the whole people. But in this case the difference between feeling and acting is immense. The right of thought and of speech, and of the freedom of the press is one thing—that of combining to spread disaffection in other States, and poison the sweet fountains of domestic safety and comfort is a different thing. This I hope my fellow-citizens will see. In any event, I can have no motive to mislead them—my days are nearly numbered, and I have nothing to gain or to wish from public favor. I witnessed the adoption of the Constitution, and through a long series of years have been accustomed to rely upon an adherence to it as the foundation of all my hopes for posterity. It is threatened, I think, with the most portentous danger that has yet arisen. I pray it may be dissipated—that the thirteen stripes may not be merged in two dismal stains of black and red, and that my grave may close over me before the Union descends into hers.

SUMMARY.

There were 21 deaths in this city during the week from the 15th to the 22d inst. Of these there were 2 by strangers &c. Whites, 11; blacks and colored, 10.

Suicide.—A deluded old man, Isidore Gandouien, put a period to his existence by shooting himself. He did not believe in the immortality of the soul, and considered death the end of his sufferings. Such is the tendency of infidelity.

Incendiary Attempt.—There was an attempt made to fire our city on Sunday night last. The combustible materials were placed in the ceiling of a privy in Wentworth street, near the corner of King. There were several boxes, &c. contiguous to it, which would have communicated the flames to the back stores of King street, and finally to the stores themselves. Only the roof of the privy was burnt. This is the second attempt made near this place. The negroes of the yard were examined and acquitted.

Gale.—The gale on Friday, the 18th inst., has not done as much damage as was apprehended. We have fears for the rice planters near this city and Georgetown. There was but little

injury sustained by our shipping in the harbour. Every vessel that has arrived since has sustained some injury to their masts, &c.

The Post Master at Beaufort writes that the boy and horse were drowned on the 18th inst. at Port Royal Ferry. The mail is lost.

Gen. Duff Green proposes to publish a weekly paper entitled the Examiner. It will support Southern Institutions and will likewise be devoted to science, literature, and politics. Terms, \$3 50 in advance.

Anti-Abolition.—The Cleveland (Ohio) Herald contains a call for this purpose signed by 143 citizens. So does the Troy (N. Y.) Budget; call signed by 850. Meetings have been held in Waterville, and Hallowell, (Maine); they pledge themselves to support the rights of the South.—*Courier.*

Riot.—The populace of Barcelona (Spain) have destroyed several convents of the Carmelites, Minims and Dominicans, and two magnificent churches. They were actuated by hatred to those orders, suspected of being Carlist, throwing vessels of gold and silver and other valuables into the flames. They murdered 'four score friars' in the most barbarous manner. Some were burnt, others poiniarded and beaten to death by sticks and stones.

The number of emigrant vessels wrecked last year on the voyage from Great Britain to Canada, was seventeen, and the number of lives lost during the same period seven hundred and thirty-one.

Valuable Calf.—The Lexington Reporter says, B. Warfield, Esq. sold a few days ago, his yearling Bull Calf Chieftain, by Funnac, dam May Dacre, to Mr. George D. Hayworth, of Ohio, for \$300.

Captain James Riley came passenger in the brig Wm. Tell, arrived last evening from Africa, brought with him a beautiful cross breed Arabian and Barbary stud horse, three years old, and also rams and ewes of the celebrated Todis breed, intended for the improvement of the breed of horses and sheep.—*N. Y. Ev. Star.*

Spanish Manners.—The belles of St. Sebastian are represented as justly vain of their superior foot and ankle, and spend much of their time, perched upon one leg, on the cross iron bar of the balcony, swinging the other backwards and forwards in the air, for the benefit of the spectators.

Rapid Growth.—The town of Paulding, Seat of Justice for Jasper county, (Miss.) contains a chair maker, blacksmith and shoe maker shop, a tan yard, five stores and a post office. They expect every day to boast of a newspaper; and last 4th of July they celebrated Independence, and 200 men sat down to dinner. One year ago last January, the Indians occupied the land where the town now stands.

GENERAL MISCELLANY.

From the Episcopal Recorder.

The Politics of Popery.

The following passages are extracted from "The Anti-Papal Spirit in Italy," written by Professor Barrett, a Roman Catholic author in England.

It is also a distressing but undeniable truth, that of all the various forms into which religion is divided, the Catholic faith is the most dear to absolute power; and it seems as though the ministers of that faith had always dreaded the propagation of any other doctrine. Whatever may have been the original cause of this, facts speak for themselves. When France was revolutionized, all the ceremonies of religion were abolished; but Napoleon had no sooner assumed

the reins of government than he saw the necessity for establishing some form of religion before he could hope to unite together the frame work of society, or succeed in his design of becoming the arbiter of the destinies of Europe. But not in compliance with public opinion, nor from any sincere attachment or piety, did he make choice of the Catholic faith. This is sufficiently manifested from the fact of his shortly afterwards imprisoning the Pope, and persecuting the ministers of the altar he had raised. He affected to honor the religion because it favored its ambitious views; he insulted its head because he presumed to oppose them; and it has always been observed that those who uphold the doctrine of absolute power are the invariable supporters of papal authority. The Pope, by his own avowal, was chiefly indebted to the arms of Russia and Prussia, for his restoration to the government of Rome. Why those two powers, who do not acknowledge his church, should have assisted him to recover his dominions, is an enigma which may be solved by a reference to the third article in the secret treaty of the Congress of Verona: "The contracting powers offer in common their thanks to the Pope for all that he has already done, and they solicit his continued co-operation with their design of subduing the nations." We invariably see that the least appearance of a desire for political reform on the part of a Catholic State, (not only in Italy but elsewhere) is sufficient to excite the wrath of a Romish Church. A religious power which claims to govern alone, naturally goes hand in hand with an absolute political government, and prepares obedient slaves by making submissive devotees. The last requires silent vassals, the first blind believers, and therefore the one assists the other. Hence there is a mutual and invincible sympathy between Catholicism and liberal ideas. Nor can it be otherwise, for fire and water are not more opposite in their nature, and whichever proves the strongest must ultimately destroy the other. When England and Switzerland desired to improve their form of government, they forsook their ancient faith. Spain and Portugal at this time present instances of the contrary. Within a few years France has shown us an example of change; how humbled are those Jesuits now, who were so lately triumphant there! and the cause of this is too evident to need any explanation. Rome knows better than we do, that so long as a nation either from choice or necessity adheres to the Catholic worship, so long must it abandon all hopes of a free government, and that if once such a government be obtained, her own power over it is at an end. Therefore was the Papal court struck with consternation and dismay at the news of the Revolution of 1630; and while liberalism exulted at Paris, Catholicism trembled at Rome.—*Vol. 2, pages 213, 214.*

The Crisis Approaching.

We have predicted for months that the time would soon come when Roman Catholic emigrants would attempt to organize. That period has arrived. A meeting has been called in the city of New-York, of Irishmen, for the purpose of forming a military force, to be called "O'Connell Guards." This body they design to have fifteen hundred strong at its commencement.

What will be the effect if this be allowed to go into execution?

Why, simply, that such a body will be organized

here, in New-Bedford, Salem, Lowell, Philadelphia, Baltimore, and indeed in all the cities and large towns in the Union.

Being so extensively organized, what then? Scattered over such an extent of country, they could almost imperceptible become *fifty or a hundred thousand* strong. And with such a force, "My Lord God," the Pope, as he has most arrogantly, and blasphemously been styled, can rule the religious and political destinies of this mighty nation.

Yet still do we slumber!—it may be the sleep in death. It will be if we do not arouse. Already of the future we see forests of bristling bayonets upon a thousand hills and in a thousand valleys in the hands of foreign incendiary renegades. Our altars are demolished—our churches are in ruins—our dwellings are in flames—our hoary headed sires are rotting in their gore—our children are butchered before our eyes. *This crisis is approaching.* Is no patriotism left in the American bosom! Shall the scornful defiance which is so constantly and proudly hurled at us be unmet! We have been haughtily told by a Popish Prelate that "we are fifty years too late." Is it so! Can we not yet cap the out-breaking volcano!

If we would, it must be done now—or never.—*Zion's Herald.*

From the New-York Star.

Antiquities.

A late traveller to Vesuvius, in describing the recent eruption, appropriately alludes to the ancient cities of Herculaneum and Pompeii, which were overwhelmed by this volcano some twenty centuries since. Herculaneum was encased in lava, which makes the excavation very tedious and expensive; but Pompeii was covered with a mass of loose ashes and pumice stone, and is therefore now all exposed by easy digging. He thus speaks of its wonders:

"We saw one house which the workmen had just uncovered; the paintings on the walls looked as fresh as if done the day before, and are very little injured by the fire. There are the streets with the same pavements, causeways, and stepping stones; the baker's ovens, in which bread was found; the shops with signs over the doors, marks of the carriage wheels on the pavement, magnificent public baths, theatres, temples and palaces; in short all the evident proofs of a populous and flourishing city."

The Cow Boys.

I'll read you a matter deep and dangerous,
Full of peril and adventurous spirit.

The intervening period from the commencement of the year 1776, to the close of '78 was an eventful time for the infant Republic. They had declared their independence, had thrown off the yoke of Britain, and the time had now arrived, when in the words of a patriot, "it was to be seen whether America had virtue enough to be free or not." The year '78 was particularly distinguished for the evacuation of Philadelphia by the British, for several brilliant engagements in the "tented field" which shed an undying lustre upon American arms, and for the multifarious bands of predatory ruffians who infested the forests in the vicinity of New York, Philadelphia, and the "neutral ground." They were composed of renegade Tories and villains of all descriptions, principally native Americans. They were fierce and cruel savages alike in their

manner of living and mode of warfare, and indeed, verifying the assertion of the poet, that,

"He that loves not his country, can love nothing."

It was a balmy morning in June: the sun shone with intense brilliancy, and his burning rays reflected upon some parts of the armour of a solitary equestrian, who was wending his way from West-Chester to Philadelphia. His horse might have seen better days as well as himself—both appeared jaded and worn with toil. The former was a large, black, and noble-looking animal, naugre the appearance of his ribs which stood out in bold relief, and "bore testimony ample" of his meagre and stunted fare.—His rider was a man whose demeanor stamped at once as one of the "brave sons of liberty." A certain expression about the mouth, the bold and fearless glance of a black eye, and the noble contour of his form, spoke of one as, the "brave-est of the brave" when deed of danger was nigh. His holsters contained a pair of pistols, which were the only arms visible. A military coat rather worn and a rough foraging cap, completed his warlike accoutrements. An air of determined bravery was blended with a humourish expression which lingered about his visage, and upon all this,

"middle age

Had slightly pressed her signet sage"

"Jove," exclaimed he, "here is Old Baker's, they told me of at Chester"—and spurring his Rosinante, he soon dismounted at the door of a miserable inn, and giving his noble beast into the care of an attendant, he made his way into the interior of the dwelling.

The landlord was alone. Our adventurer knew him for a staunch Whig, and greeted him cordially. "Well Baker," said he, "is there any news stirring?" "None of consequence, sir—are you going to the city?" "Yes,—what is the distance!" "About five miles by the direct road, but—but—" "But—what pray!"

"Why the 'Cow Boys' are as thick as black-berries—a band of twenty robbed two men yesterday, and only last Monday there was a man murdered outright." The man stepped to the window and mused anxiously. "Baker," observed he at last, "I have been told that you are honest, and I doubt it not. My name is Burton, and I am pay-master in the army, and with me I have several thousand dollars. To go through the forest you speak of, as I am now, were an act of consummate folly. Can you rig me with a poor horse and a countryman's dress, with a wig and quaker hat?" "Yes, Major, I have the very things. If you'll come this way I'll show you."

In a few minutes Major Burton returned, having undergone a complete metamorphosis. A pair of homespun breeches, drab coat and broad brimmed beaver, had superseded his military equipage, every trace of which had disappeared, and his soldier-like bearing had given place to the demure and quiet deportment of the honest Quaker. Albeit, his bold eye flashed occasionally from under the broad brim of his upper integument, and sadly belied the sad and suffering disposition which it became him to assume. The money was carefully deposited in a pair of saddle bags, which were thrown across the saddle, and Major Burton mounted. "Good morning, Baker," said Burton, "take good care of my beast." "I will," shouted the worthy landlord, "and luck be with ye."

The Major rode on in silence, and thus commended with himself: this is indeed a virtue of necessity, to be compelled to ride this sorry jade. It was a transformation with a vengeance, and no one would then

have recognized any but the honest quaker. He had proceeded into the forest about a mile, and was turning a short angle in the road, when he was commanded in a stentorian voice, to "stand." But two men were near him, and these two were as villainous looking beings as one would wish to look upon. Squalid wretchedness was depicted upon every feature, and in a voice, rendered hollow by misery, they demanded his money. "Alas, my friends," said our worthy quaker, "I have but little, which I will bestow upon thee if thou demand it.—But friend, (to the one who had his hand upon the bridle,) release my beast, and fear not that I shall attempt to escape thee. Why dost thou pursue this course, ruining both body and that immortal part which dieth not? I would that ye cleave upon some honest calling—and if ye will imbrue thy hands in the blood of thy fellow-man, join the forces of your country, and"—"Look here," shouted one of them, "you infernal hypocrite, stop your lingo—give us you money and curse your preaching." The quaker fumbled first in one pocket and then in the other, and producing some change, he handed it out to them in silence. They eyed the paltry sum with looks in which shame and wrath struggled for mastery.

"Three tips and four coppers!" mumbled one, glancing at the quaker who sat complacently and composedly on his horse.

"Three tips and four coppers! begone!" and bestowing two or three kicks upon the old horse, which merely started him into a gallop, they dashed through the tangled waste of underwood," and were soon beyond the ken of the honest quaker, *alias* Major Burton, of the Continental army. He sobered his animal into a patient trot, more becoming his garb, and "whistling as he went for want of thought," he soon entered the city in safety, and with his comrades in arms had many a hearty laugh on his adventure with the *Coco Boys*.

From the Journal of Commerce.

Power of Conscience.

Mr. Editor—I take much pleasure in acknowledging the receipt of a letter by me through the post office, containing \$428. The Letter enclosing it ran as follows:

New York, September 2, 1835.

"Sir, I hand you enclosed the sum of \$428, four hundred of which I stole from you about four years ago. Having been for some time past, as I supposed, on my death bed, owing to a rupture of a blood vessel, all my evil deeds which I had done in my past life, (and they were many,) at once came across my mind, and oh, my God! what horrors did I feel!—the horrors of a guilty conscience. I ventured to pray, and I promised the Father of Good, that if he would again restore my health, I would do all in my power to repay those whom I had wronged. My petition was granted. I am now, with the blessing of God, in a fair way to recover, though I am unable to walk far at present. I hope in a short time to pay others, as well as yourself, the amounts taken by me from them. In many cases the amounts taken are greater than yours. By persevering industry, I hope to be able to pay every cent I owe them. Have the goodness to acknowledge the receipt of the money in one of the papers in this city, that I may know it has been received by you.

"I have not the courage to sign my name."

It was about 4 years ago that I was robbed of this money in your city. The circumstances, doubtless, are familiar to many of your readers, since which time until the present, nothing has been heard respecting

it. As the borrower has paid me good interest, the loan has turned out much more fortunate than I expected.

J. S. WHEELER.

AGRICULTURAL.

From the Southern Agriculturist.

On the Cotton and Pea Crop and Ploughing.

Mr. Editor,—I am glad to find that efforts are making, through the medium of the *Southern Agriculturist*, to improve the mode of husbandry, that has been so long neglected in the middle and upper districts of this State. But I fear while the staple article keeps up at the late and present prices, it is almost a useless endeavour to convince our farming and planting brethren of their injudicious culture. The period, however, is not far distant, perhaps, when the accumulating growth of cotton, and every species of manufacture of which it is susceptible, will arrive at their full extent, and it will consequently decline in value. Until this time arrives, cotton will be the principal object of culture, regardless of comfort, interest being the main spring by which all human actions are governed; still, we ought not to be discouraged from promulgating our practical agricultural knowledge, in the hope, that it may produce some benefit to other planters and farmers. If my experience can aid in so desirable an object, it will afford me the greatest pleasure, having myself derived much benefit from the practice of others, communicated through agricultural works, particularly that under your management. I perfectly agree with Mr. Pinckney, of Pendleton, in his plan for the restoration of worn out lands, with this exception, that in the section in which I am located, foreign grasses and clover will not succeed, the latter of the greatest importance. Rotation of crops is of the utmost consequence, and perhaps, there is no greater restorative to land, than the common field-pea, but only the peas should be gathered when planted in corn, leaving the vines and leaves to restore the land, in part, what has been taken from it, for corn leaves nothing; the blades being stripped, and corn stalks, if ploughed in, the spring following are of little value as a manure.

When peas are intended for fodder, they should be planted in a separate piece of land, as they are a great exhauster when vines and all are taken off, it will require a little manure for a succeeding crop. This is the most valuable article for fodder in the Southern States; they are easy of culture, not very difficult to cure and preserve, and, if properly understood, every thing thrives thereon.

With regard to manuring, in this section of country, it can be done but to a limited extent from leaves, in consequence of the lands being so much cleared, and the range for stock so much reduced, little benefit can be obtained, for without stock to tread, and something to receive their dung and absorb their urine, it would be fruitless to attempt any thing but on a small scale. In the upper districts, these difficulties are obviated. It is beyond all doubt, that the application of manure in broad-cast is the best mode, next to this is in the drill form. The practice of applying it on each side of the plant, is injudicious, not only from the principle of economy, but the effects produced by it. When the lateral roots branch off in search of nourishment for the support of the plant, and perfecting its fruit, get beyond the influence of this peated manure, and reach that part of the ground from which every thing is taken and drawn up to the bed, receive a check, the plant as well as its product, must feel the effect. This

will not be so much the case in placing it in the drill; and what is termed forcing of corn is certain to be produced in dry weather, by applying the manure about the stalk of the plants, and the advantage is lost. In these remarks, I have reference more particularly to corn, but it will apply to every species of culture.

The implements of husbandry, and their application, is next to be taken into view of no less importance. What our forefathers have done, appears to have been entailed upon many of our planting and farming friends particularly the use of the Goffer or Shovel plough on all occasions. This plough is useful in its place, but to make what is termed a crop by it alone is out of the question. In breaking up old lands the Mould-board plough is the most efficient, throwing it up into beds early in the fall, at the distance intended to be planted, and previous to planting reversing the beds. Should it be tenacious sedge land, I would recommend running fire through it, and then breaking up cross-wise with long and sharp Bull-tongue ploughs, and then treated as above. In preparing land that has been the year previously planted, the beds should always be reversed, unless manure was put in them; running a water-furrow plough (a broad and long pointed shovel) in the alleys, and followed by a mould-board plough, returning the earth into the furrow made by the water-furrow plough, and so on, until the bed is made, leaving the bulk to be broken up by the water-furrow plough, this will give level beds designated by the water-furrow. When the time arrives for planting cotton, run a bull-tongue plough in the middle of the bed, to sow the seed in, and cover it with a board attached to the plough stock to where the plough-hoe is fixed, or a furrow may be run, the seeds sown in it, and then covered with a furrow on each side, leaving it until germination begins, and then knock it off with the board, this will destroy the young grass that is coming up, but care must be taken to have this done in proper time, in case of a succession of rainy weather.

When the cotton is sufficiently up, it should be cut out with a hoe, the distance intended for a stand, and when it has progressed so as to make it necessary to be ploughed, a small bull-tongue plough should be run close to it, not only to cut out such plants as are not upon a line, but to cover the small grass among the cotton, which can be done, if any caution is used, without covering the young cotton. After which the half-shovel, or what we term the wing-shovel should be used to fill up the furrow previously made by the bull-tongue, and throwing up sufficient earth preparatory to the first hoeing, leaving the spaces between the beds to be broken up afterwards, this will give great facility in the early part of the crop.

Should the seasons be such as to endanger the crop from the accumulation of grass, I would recommend running the mould-board plough with the bar next to the cotton, one furrow on each side of the beds, throwing from it, this will take much grass from the cotton, and will cover much more in the alleys. A few days after, the grass so covered will be killed or so much crippled, that a furrow may be returned to fill that which was previously made; as to the grass in the alleys, that can do but little injury before it can be controlled. The indiscriminate application of the plough and hoe, particularly the former, is attended with the most injurious effects. Wet or dry, by many planters, they are in operation, when it must be obvious to every reflecting mind, that when the earth is highly saturated with moisture, and exposed to the influence of evaporation and the heat of the sun, is more destruc-

tive than years of proper culture. And when the earth is parched from drought, the same practice is pursued. Hence, from this cause do we frequently hear of bad crops, laying it together to the seasons, not bringing judgment into question. Another error which we commit, is the omission of task work, in which the lower country has a decided advantage.

What stimulus is there to negroes to be put indiscriminately together to work row by row, from daylight to the going down of the sun! The most effective hands are put foremost, and those less so, to follow and keep pace with them, and when an exertion is made by the former, under the immediate eye of the overseer, the weaker hands become exhausted, and soon as ever the back of the overseer is turned, the strong hands slacken their pace, and reduce it down to the standard of the others, and then work at their leisure. Every negro, according to his ability, should have task-work allotted to him when it can be done, and it will be found that more work will be executed, and that with more cheerfulness, allowing a gain of a little time to the negro, which is great encouragement to him.

The land that I plant is not only rolling, but very much broken, and I have had, for years past, to exercise every ingenuity I possess to retain the soil, adopting horizontal culture laid off by a level, leaving belts from eight to ten feet wide, at the distance of thirty yards and upwards apart, according to the land; and latterly have adopted horizontal ditches below these belts, in order that the belts should check the impetuosity of the water in heavy rains, and discharge it into the ditches, to preserve as much as possible the next cut, as it is termed, from washing. But notwithstanding all these precautions, where there is any defect in leveling, the water will concentrate and pass over, producing gullies. To obviate, in a great measure, these difficulties, I have partially adopted and recommended to others, not to pursue the horizontal plan exactly, but to give an inclination of the beds to the ditches, or even gullies, if they have been previously made so as merely to drain off the water from the alleys of each bed without making any thing like a gully.

In conclusion, I would remark, that deep ploughing, and the earth well pulverized, are the only secure ways of managing broken and rolling lands, so that the excess of rains should be absorbed as much as possible. Shallow ploughing only prepares the soil to be washed away by the first rain that succeeds it.

Respectfully, your obedient servant.

ROBERT WATTS.

Protracted Meeting.

In accordance with a resolution of the Willow Swamp Church, Orangeburg District, a Protracted Meeting will be held at that Church, to commence on Friday Evening, the 2d of October next, and we affectionately invite all our brethren generally, and our ministering brethren particularly, to attend.
July 3
ELISHA TYLER, Sen.

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calmet, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warren, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.
Plain binding 63; Calf 63 75; Gilt Calf 64 50.

CHARLESTON PRICES CURRENT, SEPTEMBER 25, 1833.

ARTICLES.			ARTICLES.			ARTICLES.							
	\$	c.		\$	c.		\$	c.					
BAGGING, Hemp, 42 in. yd.	26	a	30	American Cotton, yd.	35	a	45	OIL, Tannin's, bbl.	11	a	13		
Tow and Flax	18	a	22	FISH, Herrings, bbl.	3	75	a	4	OSNABURGS, yd.	8	a	9	
BALE ROPE, lb.	11	a	15	Mackerel, No. 1.	7	50	a	0	PORK, Mess, bbl.	18	00	a	00
BACON, stam.	00	a	114	No. 2.	7	00	a	0	Prims,	15	00	a	00
Shoulders and Sides	61	a	71	No. 3.	6	00	a	0	Cargo,	8	50	a	00
BEEF, New-York, bbl.	00	a	13	Dry Cod, cwt.	9	75	a	3	Mess, Boston,	14	50	a	00
Prims	8	a	50	FLOUR, bal H.S. sup. bbl.	6	75	a	3	No. 1. do.				
Cargo	41	a	41	Philadelphian and Virginia,	0	00	a	6	Pepper, black, lb.				
Mess, Boston,	00	a	141	New-Orleans,	0	00	a	0	PEPPER, white, lb.	9	a	91	
No. 1,	00	a	11	GRAIN, Corn, bush.	85	a	15	RAISINS, Malaga, bun. box.	3	50	a	3	
No. 2,	8	a	9	Oats,	48	a	50	Muscad,	3	50	a	00	
BREAD, Navy, cwt.			34	Pean,	60	a	00	RICE, Malaga,	34	a	4		
Pilot,	4	a	41	GLASS, Window, 100lb.	41	a	9	SUGAR, Muscovade, lb.	71	a	10		
Crackers,	7	a	71	GUNPOWDER, keg,	5	a	6	Porto Rico and St. Cruz,	71	a	101		
BUTTER, Gosh'n, prims, lb.	25	a	25	IRON, Prime Northern, 100lb.	1	121	a	Havana white,	111	a	19		
Inferior,	10	a	00	IRON, Pig,				Do. brown,	71	a	94		
CANDLES, Spermaceti,	32	a	34	Sweden, assorted,	4	a	41	New-Orleans,	6	a	71		
Charleston made,	14	a	14	Russia, bar,	4	a	4	Lump,	141	a	16		
Northrn,	12	a	13	Swed, lb.	61	a	61	Lump,	13	a	14		
CHEESE, Northern,	8	a	84	Sheet,	8	a	81	SALT, lav. con. sack, 1 bu.	1	631	a	80	
COFFEE, inf. to fair,	11	a	114	Nail Rods,	7	a	7	In bulk, bush.	25	a	80		
Good fair to prime,	13	a	131	LARD,	9	a	101	Turks Island,	31	a	8		
Choice,	141	a	15	LEAD, Pig and Bar, 100lb.				SOAP, Am. yellow, lb.	5	a	64		
Porto Rico,	131	a	141	Sheet,	61	a	61	SHOT, all sizes,	71	a	8		
COTTON, Uplands, inf.	151	a	151	LIME, Stone, bbl.	1	50	a	SEAKERS, Spanish, M.	14	a	16		
Ordinary to fair,	16	a	16	LUMBER, Pitch Pine, rns, Mf.	7	a	8	America,	1	85	a	1874	
Good fair to good,	161	a	17	Shingles, M.	3	a	3	TALLOW, American, lb.	9	a	94		
Prims to choice,	18	a	181	Staves, Red Oak,	14	a	15	TOBACCO, Georgian,	31	a	4		
Sauze and Malaga,	34	a	40	MOLASSES, Cuba, gal.	25	a	26	Kentucky,	5	a	6		
St. Island, fine,	32	a	50	New-Orleans,	30	a	32	Manufactured,	8	a	13		
CORDAGE, Tarred,	9	a	10	Sugar House Travel,	30	a	30	Cavendish,	34	a	32		
Do. Manila, cwt.	11	a	13	NAILES, Cut, 6d. to 20d. lb.	61	a	0	TEARS, Hobbs,	18	a	20		
DOMESTIC GOODS.				NAVY STORES.				Souhong,	30	a	40		
Shirtings, brown, yd.	61	a	81	Tar, Wilmington, bbl.	1	621	a	Gunpowder,	75	a	80		
Blanket,	8	a	15	Turpentine, soft,	2	50	a	Hyson,	50	a	70		
Shirting, brown,	8	a	101	Do. Georgetown,	1	a	125	Young Hyson,	55	a	85		
Hiliched,	104	a	10	Pitch,	1	75	a	Twine, Sams,	35	a	30		
Calicoe,	9	a	15	Rosin,	1	371	a	Swing,	26	a	30		
Stripes, indigo blue,	94	a	11	Spirits Turpentine, gal.	45	a	50	WINE, Madeira, gal.	2	a	3		
Checks,	7	a	16	Varnish,	45	a	95	Terriff, L. P.	1	a	135		
Phills,	94	a	11	OILS, Sp. winter strained,	1	05	a	Malaga,	45	a	50		
Fustians,	12	a	16	Fall strained,	90	a		Claret Bordeaux, cask,	29	a	20		
Bed Tick,	13	a	20	Summer strained,				Champaign, doz.	8	a	15		
DUCK, Russian, bolt.	15	a	31	Linseed,	1	a	105						

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost	Present Price.	Dividends.
United States Bank Shares,	100	104 00	3.5
South-Carolina do.	45	61	
State do.	100	117 00	3.0
Union do.	24	55 54	1.5
Planters' & Mechanics' do.	50	37 1	1.00
Charleston do.	25	53 0	
Union Insurance do.	60	78	2.00
Fire and Marine do.	65	92	4.00
Rail-Road do.	100	114	3.40
Sauze Canal do.	870	300	20.00
State 5 per cent Stock,	100	00	
State 5 per cent do.	100	00	
City 5 per cent do.	100	00	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 84 a 84 per cent prem.
 France, 5f. 20 a 0 00 per dollar.
 New-York, 60 days, 1 per cent. discount and int.
 Boston and 30 days, 1 per cent. discount and int.
 Philad. lphia, 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and
 Mobile, 1 and int.; Western Office 1 per cent. and int.; North
 4 per cent. and int.; Savannah 4 per cent. and int.; Checks on the
 North, par. do. South and West, 4 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, 154.
 Mexican and Colombian do. 154.
 Heavy Guinea, 65, and Sovereigns, 841 a 4 7 3

Charleston Market.

COTTON.—The sales since our last report have been 393 bales of the new crop, as follows:—1 at 174, 32 at 174, 93 at 173, 163 at 181, and 89 at 191 cents. We have heard of no sales of old Uplands or Sea Island. We have advices from Liverpool to the 24th ult., and from Havre to the 16th. The market at the former port was heavy with a decline; in that of the latter but little doing.
RICE.—The sales of the week have been from 831 to 4—the demand but limited.

LIVERPOOL COTTON MARKET, Aug. 22.

The imports of all sorts of Cottons into the Kingdom since the 1st January, amount to 736,000 bales, against 787,000, received up to the same time in 1834, and of American, separately, the receipts have been 630,000, against 650,000 bales.
 The stock of Cotton at this port is now estimated at about 262,000 bales against 251,000, the estimated stock this time last year, and of American Cotton, the stock appears to be 220,000, against 217,000 bales.

Terms of the Southern Baptist.

There will be two volumes of the Southern Baptist in the year. The first from the 1st of January to the 1st of July, and the second from the 1st of July to the 1st of January. The last Number in December will contain an Index for the two volumes.
 Payments always in advance. Annual subscription, Three Dollars. The paper will not be sent to new subscribers, unless payment in advance be made. The names of old subscribers will be erased from our list, if after a suitable time payment should not be made; and ten cents will be required for every number received up to that time.
 Persons may order the paper any other time than July or January, provided they will take all the back Numbers from the commencement of the semi-annual volume.