

# THE SOUTHERN BAPTIST,

AND

## General Intelligencer.

WILLIAM HENRY BRISBANE, EDITOR.

VOL. II.]

CHARLESTON, FRIDAY, OCTOBER 2, 1835.

[No. 14.

### RELIGIOUS MISCELLANY.

From *Townsend's Chronological Arrangement.*

#### Particular Providence.

##### ARGUED FROM THE FULFILMENT OF PROPHECY.

The peculiar value of the argument for the providence of God, which I shall deduce from this discussion, is derived from its allusion to facts and dates. The prophecies of the Bible demonstrate the truth of the religion of Jesus Christ; and those prophecies are not the general language of men who foretold future events at random, as events might possibly take place; the prophecies refer to exact and precise dates. The prophets mention the very time when the facts, which they foretold, should happen. Thus the exact time was declared when the children of Israel should come out of Egypt; and when they were at length delivered; we read in the emphatic language of Moses, *on the self-same day it came to pass—on the self-same day which was prophesied: it is a night much to be observed, because the exact fulfillment of prophecy demonstrated the providence of God.* So it was also with the Babelian captivity. Seventy years were appointed, and when the seventy years were over, the providence of God overthrew the kingdom of the Chaldeans, and brought in other powers who had never heard of the God of Jews; and who restored the captive tribes at the very time which the prophets had predicted. So it was with respect to the seventy weeks of Daniel—that the son of God was born at the very time and place, and under the very circumstances, which had been foretold. Now the passage before us has reference to one of the most remarkable of those proofs of the superintending providence of God. The prophets had foretold that the seventy years of captivity should be ended, and the Jews should be restored; and they added also that Jerusalem, which had been destroyed by the Chaldeans, should be built up again. The Jews were certainly restored at the appointed time; but when they proceeded to build the walls of the city they were opposed by the Samaritans, and by other nations, and the work was suspended for many years. Every application which was made by the Jews to the court of Persia, was made in vain, until about the time when this psalm was written; and Jerusalem was then permitted to be built for this very remarkable reason: the Persians, who were the masters over the Jews, had been for many years at war with the Greeks. After many battles, by land and by sea, the Greeks became victorious. A treaty of peace was made between the two powers, and one article of that treaty, was, that no Persian army should come within three days' march of the coast. Now, the city of Jerusalem was precisely that distance from the sea-coast, and the King of Persia, therefore, to strengthen the boundary of the empire, and to secure the general safety, gave the Jews the long desir-

ed permission to build the walls of Jerusalem at the very time that the prophets had predicted. The Persians did not consider the God of the Jews—the Greeks did not know Jehovah. Both nations pursued their own objects, their ambition, their hatred, their revenge and their enterprises. Neither of them knew, nor thought, nor cared, about the God who telleth the number of the stars, and calleth them all by their names—the God of prophecy, the God of Christianity. Neither were remembering him; yet both were accomplishing his will—both were fulfilling his prophecies—both were effecting the designs of his Almighty.—*Eclectic Review.*

#### Byron and Payson.

The Essex North Register has drawn a comparison between these distinguished individuals, and exhibited several prominent traits in the character of each. The contrast is striking, and shows to what different purposes, and with what different effects, splendid talents and extensive acquirements may be applied. Not having room for the entire article, we make a few extracts.

In respect to Byron's early education, the writer observes: "Unhappy Byron, instead of being trained up in the way he should go, was permitted to walk unrestrained, the broad road of vice. No discreet mother formed his youth, or urged him to forsake the way of the wicked and live. The vicious lives of his parents, their whole intercourse with him, his vast fortune, talents, the companions of his idle hours; all, all tended to quicken his depraved passions and to mature his vices." Turning to Dr. Payson, he says: "Dr. P. was blessed with parents who early taught him that 'the fear of God is the beginning of wisdom.' His intelligent mother often raised for him the supplicating prayer, not however in unison with that of the mother of Zebedee's children, that he might be exalted above his equals, but that he might sit in the lowliness of spirit at his Saviour's feet, and learn to be holy as God is holy."

Lord Byron was a man of great genius, and refinement, and delicacy of taste. His poetry has been universally admired for his richness of thought, and power of pleasing the reader; so that he has been considered a master of the art, and his productions as standard works. Still his vices rendered him detestable. In speaking of his character our writer continues: "So destitute is this celebrated poet of moral feeling, so void of sympathies for his fellow men, so continually a prey of corrosive passions, that,

He seems a stranger in this breathing world,  
A fiend-like spirit from another hurled."

Of Dr. Payson he remarks: "Dr. P. was a man of talents, of extensive education, not inferior to Byron in vividness of imagination, or sensitiveness of feeling. Nor might he yield the palm to him, relative to dignity or sublimity of thought. Had he devoted himself

to the muses, "he might have taken as high a rank among the sons of song." But Dr. P. was discreet, walking in wisdom towards all men. He was humble, patient, and self-denying, esteeming others better than himself.

Respecting the feelings of Byron he says, "The soul of Byron was oft 'as the troubled sea whose waters cast up mire,' as we learn from his own pen,

The fire that in my bosom preys,  
Is like to some volcanic isle.

Nor was it strange. It was the natural result of long indulged passions, his casting off the fear of God and rejecting all the salutary restraints of the Gospel. Oh it was the bitter musing of a soul wandering farther and farther from the God of peace. The dire upbraidings of a long-violated conscience, the gnawing of the worm that never dies, the incipient state of that blackness of darkness, which will be the portion of all who despise the truth. But let us again listen to his own confessions.

There is a moment we may plunge our years  
In fatal patience, and in the blight  
Of our own souls turn all our blood to tears.  
The thorns which I have reaped are of the tree  
I planted, they have torn me and I bleed.  
My members, if I slumber, are not sleep,  
But a continuance of enduring thought  
Which then, I can resist not.

Changing to Dr. Payson he continues: "Dr. Payson was a man of sorrow and acquainted with grief. But his sorrows were of a different complexion from those of Byron. Dr. Payson sorrowed like holy Daniel, because men forsook God's law. Tears often suffused his cheeks, because the blessed Comforter withdrew his cheering consolations from him. He sought to subdue every unholy passion, to regulate every improper emotion of his spirit by the purest precepts of the Gospel. As self-love in all its low debasing forms, was the grand bing on which turned all the movements of Byron, so the love of the Saviour was the controlling spring of action through the whole course of Payson."

Such were the hearts, and such the lives of these eminent men. The closing scene of Byron is thus described. "And what, at the dread moment of dissolution, were the feelings of Byron? His soul was black with horror.—Hosts of unrepented crimes stood in dread array before him. 'Oh my God!' he exclaimed, 'My poor, dear child! My wife! My sister!' To his valet, 'Fell lady B.— here his voice faltered. His valet replied he had not understood a word he had uttered. Oh then, he rejoined, all is lost, for it is now too late. He appeared greatly affected, his voice failed, only words could be caught at intervals. After some time, raising his voice, he said, Fletcher if you do not execute every order I have given you, I will torment you hereafter, if possible."

Dr. Payson's was the peaceful death of the righteous. "Hitherto," he exclaimed just as his spirit was issuing from his fleshly lodgment, "I have viewed God as a fixed Star, but now he is coming nearer and nearer, and spreads into a Sun, so vast and glorious, that the sight is too dazzling for flesh and blood to sustain. I see clearly, that all these glorious and dazzling perfections, which now only serve to kindle my affection into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire, were I an impenitent sinner. My soul, instead of growing weaker and more languishing, as my body dies, seems to be endued with an angel's

strength, and to break from the body and join those around the throne. The battle is fought and the victory is won, the victory is won for ever. I am going to bathe in an ocean of purity and benevolence and happiness to all eternity."

From viewing the contrast in the personages, we perceive the importance of pious instruction, and cultivation, of the moral powers in early years. Had Byron's inclination been turned in youth into a proper channel, he might have been immortalized as one of the greatest benefactors of mankind, instead of descending to posterity stigmatized and polluted. We also see that strength of mind and vast intellectual resources, without moral purity, may dazzle and charm; but it is only when sanctified by divine grace, that they appear in their holiness, as wreaths of glory environing their possessor's names, and entitling them to the grateful remembrance of admiring nations.

### The Resurrection of Christ.

#### A DEMONSTRATIVE FACT.

There are, then, no less than eight distinct appearances of our Lord to his disciples after his resurrection, recorded by the sacred historians. And can we believe that all those different persons could be deceived in these appearances of one, whose countenance, figure, voice, and manner, they had for so long a time been perfectly acquainted with; and who now not merely presented himself to their view transiently and silently, but ate and drank and conversed with them, and suffered them to touch and examine him thoroughly, that they might be convinced by all their senses that it was truly their beloved Master, and not a spirit, that conversed with them? In all this, surely, it is impossible that there could be any delusion or imposition. Was it, then, a tale invented by the disciples to impose upon others? Why they should do this it is not easy to conceive; because it would have been an imposition, not only on others, but on themselves. It would have been an attempt to persuade themselves that their Master was risen when he really was not, from whence no possible benefit could arise to them, but, on the contrary, grief, disappointment, and mortification, in the extreme. But, besides this, the narratives themselves, of this great event, bear, upon the very face of them, the strongest marks of reality and truth. They describe, in so natural a manner, the various emotions of the disciples on their first hearing of our Lord's resurrection, that no one, who is acquainted with the genuine workings of the human mind, can possibly suspect any thing like fraud in the case. When the women were first told by the angels that Christ was risen, and were ordered to tell the disciples, they departed quickly from the sepulchre *with fear and great joy*—with joy at the unexpected good news they had just heard; and with fear, not only from the sight of the angel, but lest the glad tidings he had told them should not prove true. They therefore "trembled, and were amazed, and ran to bring the disciples word; neither said they any thing to any man, for they were afraid." And when they told these things to the apostles, their words seemed to them as idle tales, and they believed them not. When Jesus himself appeared to the apostles, at Jerusalem, they were terrified and affrighted, and thought they had seen a spirit; and they believed not for joy, and wondered. When he appeared again unto the eleven, as they sat at meat, they were so incredulous

that he upbraided them with their unbelief; and Thomas would not be convinced without thrusting his hand into his side. This, certainly, was not the behaviour of men who were fabricating an artful story to impose upon the world, but of men who were themselves astonished and overpowered with an event which they did not in the least expect, and which it was with the utmost difficulty they could be brought to believe.

The account, therefore, of the resurrection, given by the evangelists, may safely be relied upon as true.

It may, however, be said, that this account is the representation of friends—of those who were interested in asserting the reality of a resurrection; but that there is probably another story told by the opposite party, by the Jews and the Romans, which may set the matter in a very different point of view; and that before we can judge fairly of the question, we must hear what these have to say upon it as well as the evangelists. This is certainly very proper and reasonable. There is, we acknowledge, another account given by the Jews of the resurrection of Christ; and, to show the perfect fairness and impartiality of the sacred historians, and how little they wish to shrink from the severest investigation of the truth, they themselves tell us what this opposite story was. In the 11th verse of this chapter, St. Matthew informs us, "that as the women were going to tell the disciples that Jesus was risen, behold, some of the watch came into the city, and shewed unto the chief-priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money to the soldiers, saying, Say ye, his disciples came by night and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money and did as they were taught. And this saying is commonly reported among the Jews unto this day."

This, then, is the statement of our adversaries, produced in opposition to that of the evangelists, which the latter simply relate without any observation upon it, without condescending to make the slightest answer to it, but leaving every man to judge of it for himself. And this indeed, they might safely do; for it is a fabrication too gross and too palpable to impose on any man of common sense. If any person can bring himself to believe that sixty Roman soldiers should be all sleeping at the same time on the guard—that they should be able to tell what was done in their sleep—that they should have the boldness to confess that they slept upon their post, when they knew the punishment of such an offence to be death—and that the disciples should be so devoid of all common sense as to steal away a dead body which could not be of the smallest use to them, and instead of proving a resurrection, was a standing proof against it,—if any man, I say, can prevail on himself to listen for a moment to such absurdities as these, he may then give credit to the tale of the soldiers; but otherwise must treat it, as it truly deserves, with the most sovereign contempt.

This senseless forgery, then, being set aside, and the body of Jesus being gone and yet never having been produced by the Jews or Romans, there remains only the alternative of a real resurrection.

#### The Fisherman.

I was some time since walking upon the wharf where a fishing boat lay, and as I was passing and

repassing, the master was uttering the most tremendous oaths. At length I turned to him, and standing beside his boat, said—

"Sir, I am unacquainted with your business.—What kind of fishes are these?"

He replied, "They are cod-fish."

"How long are you usually out in order to obtain your load?"

"Two or three weeks," was the answer.

"At what price do you sell them?"

He informed me.

"Well, have you not hard work to obtain a living in this way?"

"Yes, hard work," said he.

I inquired, "With what do you bait these fish?"

"With clams."

"Did you ever catch mackerel?"

"Yes."

"And I suppose you bait them with clams, too?"

"Oh, no," said he, "they will not bite at clams."

"Then you must have different kinds of bait for different sorts of fish?"

"Yes."

"Well, now, did you ever catch a fish without a bait?"

"Yes," said he, "I was out last year, and one day, when I was fixing my line, my hook fell into the water, and the—fool took hold of it, and I drew him in."

"Now, sir," said I, "I have often thought that Satan was very much like a fisherman. He always baits his hook with that kind of bait which different sorts of sinners like best; but when he would catch a profane swearer, he does not take the trouble to put on any bait at all, for the fool will always bite at the bare hook."

He was silent. His countenance was solemn, and after a moment's pause, as I turned to go away, I heard him say to one standing by him, "I guess that's a minister."—*Christian Mirror.*

#### How to multiply Ministers.

A writer in the St. Louis Observer relates the following facts as having occurred in New-England:—"One who mourned over the march of sin, said to an old man, 'alas for our destitution; within the bounds of our association fifty ministers might labor; we have not ten who are sound, both in health and in faith. We need forty more pressingly. How shall we get them? What shall we do? He was somewhat surprised to hear his aged friend say, with slow severity—'send one half of the best you have away! Send five of your ten across the ocean! He that watereth shall be watered also himself.' For fifty years you have paid scarcely the least attention to our Captain's last charge, 'preach to every creature.' Half were not sent, but some were sent, and their number of ministers and communicants at home were doubled, and doubled again, within the recollection of a middle-aged man."

#### Bigotry.

She has no head and cannot think—no heart and cannot feel! When she moves, it is in wraths; when she pauses, it is amid ruin! Her prayers are curses; her god is a demon; her communion is death; her vengeance is eternity; her decalogue is written in the blood of saints; and if she stops a moment in her infernal flight, it is upon a kindred rock, to whet her vulture fang for keener rapine, and replume her wings for a more sanguinary desolation.

## CHARLESTON, S. C.

FRIDAY AFTERNOON, OCTOBER 2, 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 it 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 re-commence its operations early in the next year, and that this should be 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 this reason, 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 removed 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 others a sacrifice will be demanded for the purpose. But suffice 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 shall commence. I therefore request your attendance at the place above mentioned, on *Wednesday, the 21st day of October next*, at 12 o'clock, that we may prepare 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.

## To Correspondents.

"Ston" has been received, and shall appear.

Our readers will find much interesting matter in the article headed "Last Moments of John Randolph." We recommend it to their perusal.

## From the Editor.

This has been called by one the Age of Education, by another the Age of Print, by another the Age of Expectation, by another the Age of Excitement, but if we were permitted to give the title we should probably call it the Age of Ultraism. Almost every thing now a days is carried to an extreme. Whether any thing be opposed or defended, the opposition and defence are both violent. If Catholicism be defended it is by abusing Protestants as heretics, or if it be opposed it is by representing Catholics as aiming at secular power. If slavery be opposed it is by representing slave-holders as men-stealers and murderers of souls, if it be defended it is by the execution of Lynch's law. One finds it necessary to defend State Rights by opposing the Union of the States, another tramples on State Rights to defend the Union. Whether in politics or religion, its church or state, the tendency now is to extremes. This disposition is not confined to politicians and worldlings, but the religious community and even those of the same denomination exhibit the same tendency to Ultraism. New school men are ultra, and old school men are ultra—there are ultra Arminians and ultra Calvinists—one is an ultra effort man, and another is an ultra anti-effort man—all seem to be ultra. And thus in the midst of so much jarring and discord the cause of religion itself is about to suffer, unless the Spirit of the Almighty shall allay the discordant elements, and unite Christians in a more harmonious fraternity.

We have a striking example of Ultraism in the discussion now going on at the North on the Temperance question. Some of the advocates of Temperance, and among these even the distinguished Biblical critic Moses Stuart, are starting such ultra views that we begin to tremble for the Temperance reformation. These men are defeating the very cause they are espousing. That wine is unnecessary in the communion service is a sentiment so repugnant to our feelings, that we look with abhorrence upon the controversy now agitating the religious community at the North, and we are astonished that Professor Stuart can advocate so sacrilegious an opinion. Since, however, Pseudo-Baptists have already invented a substitute for the ordinance of Baptism, it is not so surprising that they should take the negative in this discussion, as that Baptists should fall in with it. Such, however, seems to be the fact as we learn from an editorial article in the Christian Watchman. This is truly mortifying, but we hope this unrighteous heaven will not spread its influence extensively, and that Baptists generally will not themselves against the proposed innovation. We can perceive no reasonableness in the idea that the use of wine in the communion service militates against the success of the Temperance cause, and we incline to think it is only an invention of the devil to produce a re-action unfavorable to the Temperance reform. Before the infection reaches our State, we would warn our readers that this new fangled notion is not supported by those whom we regard the true friends of Temperance; and we trust it will not operate against the success of a cause we have so much at heart.

The Christian Watchman and Boston Recorder must not suppose that when we suggested the scheme of purchasing the freedom of Southern slaves, we seriously designed to recommend any plan by which those favorable to emancipation might secure their object. We are well satisfied with the present state of things, and have therefore nothing to recommend to our Northern brethren but to *let us alone*. Our suggestion was only to shew what we conceived would be a better evidence of a genuine spirit of benevolence than the present operations of Anti-Slavery Societies. If they would make the sacrifice them-

schas instead of calling upon us to do it, they would then be entitled to some credit for benevolence, however misdirected their charities. We do not believe that emancipation would either benefit the slave-holders or the slaves, and therefore we are in favor of things remaining as they are, and have no feelings in union with our Northern Anti-Slavery Philanthropists.

#### Abolition and Anti-Abolition.

The Christian Watchman is right in thinking the excitement upon this question to be "one of the most alarming tendency." It is surprising that this has not been seen and acknowledged long before, and that Christian editors at the North have not ceased writing themselves, and closed their columns against all who might be disposed to agitate a question which will stir up the whole South to a man. Slavery must be left wholly for our own people to decide; all essays, advice, &c. will be deemed officious interference; and the consequence will be embittered feeling. It is vain to present the matter in a religious dress; its bearing under any garb will be political, for it strikes at the foundation of our domestic institutions: at the property, peace, and lives of our people, by exciting disaffection among our servants. You cannot treat it as an abstract question; it is practical in its effects, and bears directly on the interests of the community. We hope the readers of the Watchman and our brethren at the North will remember the quotation of the editor: "The servant of the Lord should not strive;" and leave us with what he considers "a sovereign remedy for all evils," the Gospel. We would urge this by the ties of our holy religion, by the bond of fellowship, by our common interest as Christians, as countrymen. Let not the Church of Christ be divided against itself by discussing a question which brings with it discord and strife. We hope the tendency of Abolitionism being seen to be fraught with evil, the Christians of the North will stop the discussion.

#### Ordination.

On Sunday, the 19th ult., the Rev. William Johnson was ordained as an Evangelist, at Philippi Church, in Edgfield District. The Rev. Dr. Johnson preached the sermon and propounded the usual questions to the candidate. The Rev. Peter Galloway made the ordaining prayer, and presented the Bible. The Rev. John Landrum delivered the charge.

We understand Professor Sears, of Hamilton Institution, has returned from Germany.

We publish the following extract of a letter to an esteemed brother in this city:

"SEPTEMBER 29, 1835.

Yesterday terminated a nine days meeting at the Rosemary Church, Barnwell District; and a more glorious revival of religion I have never witnessed. It commenced on Saturday of our Stated Meeting. On Sunday such was the excitement that we ventured to protract the meeting for one day. Ministering brethren came to my assistance, and such were the feelings of the congregation and the apparent work and presence of the Lord, that we continued it until yesterday evening, during which time 57 were baptized, 2 restored, and 2 or 3 received that were not baptized."

FOR THE SOUTHERN BAPTIST.

#### The Institution.

Mr. Editor—

I am glad attention has been called to this object, and hope this is only the commencement of an exchange of views. I would disabuse the mind of brother Hodges of any erroneous impressions which may

have been made by my last, by saying I did not intend to make any invidious comparisons, nor make any personal objections to him; but viewing the present emergency as one pregnant with interest, I ventured the opinion that the Convention might do more than has yet been done, by selecting the best man they had to present its claims to the churches. I would not urge a single objection against the agent, for I sincerely regard him, and have no doubt he has had tough work where he has been. I must dissent from the opinion of brother H. He has failed to convince me of the propriety of having a school connected with the Institution.

He says, 1st: The interest of the denomination requires a school. This I do not perceive. It is to be desired that a religious influence be exerted in all of our schools, and I hope the day will come when religion and learning will flourish together. But I do not see the necessity of that influence being Baptist; our boys do not go to school to learn the tenets of their teachers, and I am glad sectarianism has not yet degenerated into bigotry. If we were in a Catholic community, I would admit the necessity of Protestant co-operation, for the Jesuit will endeavor to make converts to his system of abominations by any means. But if a boy becomes a Pede-Baptist because his teacher is one, then we should prohibit his forming friendships with any but Baptists. But we have duties to perform to our neighbors as well as ourselves, and these can be best performed by uniting with them in having neighborhood schools conducted by proper men, and thus the blessings of education and morals will be more widely diffused. For if the wealthy and influential withdraw their means and patronage, and bestow them upon distant sectarian schools, their poorer brethren and the isolated (who form the largest class) will be deprived of the advantages of an education. As far as the benefits of moral precepts and example are concerned, boys generally do better under the paternal eye. Exercise will be had in abundance in walking to and from school and in the hours of relaxation. 2d: It is the will of the denomination, and this is inferred from the fact that five dollars has been contributed for the union he advocates for every one that has been given unconditionally. This to me is not conclusive. Brother H., from the latest information I possess, has confined himself principally to the back country, (which we are glad to see has commenced to do something) but has not yet come to the interior, certain portions of which will contribute liberally only to a Theological Institution; nor yet to the low country, which will sadly disappoint me, if, after bearing "the burden and heat of the day" to raise the Institution, it should now abandon it for some other plan.

3d: He thinks this union is practicable, and yet strange to say, he speaks of having one Professor and an assistant. Let us see. The most able school masters say, that no one teacher should instruct more than thirty scholars and do them justice. Suppose that the classical department have seventy scholars. The Professor and assistant have already enough to do. What becomes of the theological department! or if that be attended to, of the other! And what student of divinity will come to a school of such a 'sort!' As evidence that this union is impracticable, I cited the case of the Furman Institution, which never had at any one time more than twenty-seven students of all sorts from theology to dictionary. Every class made three recitations per day, and the Professors could

only allow half an hour to each class for recitation, explanations, &c. At the expiration of that time, whether the recitation was completed or not, the class was dismissed and another appointed, whereas one hour at least should have been devoted to those studying theology. I repeat, not *one* lecture was delivered for want of *time*. As presumptive evidence I state what I have seen in the editorial of your paper. Our venerable father Mercey, whose name the Georgia Institute bears, agreed to the plan proposed for establishing a Southern Theological Seminary; and the editor of the North-Carolina Recorder, united with the Wake Forest Institute, wishes our Convention not to take any measures at its approaching session towards the raising of a Theological Institution, from which I inferred the possibility of a co-operation. Now if the plan proposed by brother H. succeed in North-Carolina and Georgia, why the necessity of a Southern Theological Institution? I think the plan of brother H. impracticable, and the denomination should say whether it wants a school or an Institution.

Another reason advanced is that there are but few young men prepared to study theology. But will it *always* be so? I know of five from this State, who are completing their studies at the North at this time because we have not a suitable Seminary. There may be but few in our State, but if we have a good Institution we offer an inducement to others at the South to come among us. Besides those who are not qualified at present, may enter when they have left a preparatory school. Here I would correct a gross misapprehension. I would not leave these to be prepared as they *can*. I would have the associations to which they belong or the Convention *sustain* them while preparing, and treat them as brethren beloved in the Lord. Though out of place, I commend the praiseworthy societies of ladies in Charleston, Darlington C. H., Society Hill, at the Furman Institution, and Long Town, Fairfield. The first is raising a fund, the interest of which will support a student every year. The second and third have each supported a young man. The other two have in two years given about \$400. We wish that others may be provoked to the same works of love.

Brother H. thinks that we ought to have a Theological Institution of 'some sort.' I believe the cause of Christ demands one of character, respectable for piety, and information. Education is not now advancing at a snail's gait, but with the velocity of a locomotive; the facilities for learning have increased astonishingly, plans are more judicious, principles are simplified, illustrations more clear, &c., and the boy at eighteen years acquires what was considered a good stock for a man of twenty-five. If the clergy are behind the age in which they live, religion will hold an inferior position. Why is it that the majority of Baptist ministers prefer preaching to the less intelligent to those of villages and towns? It is because they feel the force of the objection, they are behind the *intelligence* of those places. Catholics arrayed in the gorgeous robes of popery, and Infidelity clad in the fascinating exterior of Universalism, Unitarianism and Campbellism are in our land pouring out periodicals and volumes of their systems of error, and we should send out men *able to meet* them.

Our denomination requires one. The ministry must be enlightened if we hope for success. In the Southern States we, as a *body*, have been opposed to all the benevolent operations of the day; to education, mis-

sions, temperance, and the support of ministers; and shameful to be told, those very brethren who say they hold a commission from Christ to 'preach his Gospel to every creature,' have *taught and confirmed* the churches in their errors. There *must* be a reform. But God expects more from us than *money*—we must furnish *men for heathen lands*. The experience of missionaries teach us that an informed understanding should be connected with an enlarged piety. The heathen must be convinced of the folly of their various systems of philosophy which are interwoven with their religion, before they will embrace a new system. 'Some sort' of an Institution will not do for their preparation. 'Tis high time' for the Southern Church to wake from her sleep; we have a great work to be accomplished, and we should use the *best means*, looking to God for 'the increase.' Let it not be said of us, 'ye are straitened in your own bowels.'

In conclusion, by securing men of '*known competency as theologians and faithful Christians*, we prevent any imposition from 'high sounding names,' and give character to an Institution. I think Dr. Brantly and Wm. E. Bailey, Esq., late Professor of Languages in the Charleston College would give character to any Institution, if they could be secured. The latter is unengaged, and the South have claims on the former. I remain as before,  
OBSCURUS.

#### FOR THE SOUTHERN BAPTIST.

##### The Sabbath—Its violation by Christians.

The institution of the Sabbath is one of the greatest blessings which Heaven has conferred upon us, and to its sacred observance are annexed many and invaluable benefits. Thus in Isaiah and other places of the word of God: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shall honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shall thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." And the experience of every one who makes it a matter of conscience sacredly to regard the Lord's day, affords abundant proof that it is attended with peculiar benefit. "The Sabbath was made for man"—it was designed for his happiness—and when viewed as a civil institution only, its importance is incalculable. It is a *day of rest*—a day in which there is a general suspension of the various pursuits and occupations of men. And this of itself is of immense advantage; for, according to the very constitution of our nature, it is absolutely necessary that there should be some relaxation from labor, otherwise the faculties both of body and mind would soon become broken down and useless. But the Sabbath was designed to answer greater and more important purposes connected with man's future happiness. God, no doubt, in its institution had in view the spiritual welfare of his creatures. Hence, we find the apostles and ministers of Christ employing this holy day in publicly proclaiming the glad tidings of salvation, and proposing to sinners the offers of mercy; and hence we are required to keep it holy, to spend it in religious exercises, and in promoting the interests of our souls.

But, it is no part of my intention to write an essay on the institution and advantages of the Sabbath. It is to be hoped that these are fully appreciated by

Christians at least. I wish, however, to address a few remarks to this very class of people respecting an instance in which I conceive they violate this holy day. I allude to the practice, as common as it is sinful, of indulging in worldly conversation at the doors of God's sanctuary. And especially is this done at our country churches. Is it not a fact, my brethren, that too often any thing but the great object which carries you to the house of the Lord, is the subject of conversation? There is more of inconsideration in this thing, on the part of Christians, than a wilful intention to violate this holy day. They are wanting in that great and indispensable duty, *watchfulness*. And I appeal to your consciences for the correctness of what I say. And I feel persuaded that no Christian who honestly examines his heart about this matter, can, for a moment, justify himself. He must feel that in this thing he sins against God; and it would seem, that among the many reasons which might be assigned for the low state of religion in most of our churches, the practice to which I have now alluded is not the least; for you must all feel the necessity of accompanying the preaching of the Gospel with your prayers that the Lord would give it success. If, therefore, the Sabbath be otherwise employed—if you go to the sanctuary with minds more prepared to engage in conversation on some worldly topic than to hear the Gospel, it is not to be expected that either you or the impenitent will be much benefited by it. Preparation is absolutely necessary for a suitable waiting upon God in his own appointed means of grace, and in proportion as we go to our closets or to his house with a prayerful frame of mind, so may we hope to be blessed and strengthened. Let Christians, then, reflect upon what they are doing when they converse on secular concerns on the Sabbath, and especially when they meet at the house of God. They go there to transact business for eternity, and they should not give place to any thing foreign to the great end for which the Sabbath has been given. Let them, instead of gathering in groups about the church doors to converse about the things of this mortal state, enter immediately the place of worship, and invoke, in secret prayer, the blessing of God on the duties and services of the day, and raise their hearts and voices in praise to the Lord of the Sabbath.

J. D.  
Sumter.

#### APPEAL

*In behalf of the South-Carolina College.*

The subscribers, Trustees of the South-Carolina College, have seen with deep regret the recent attacks made upon the Board, and the newly elected Professors of that Institution. The avowed object of these attacks is to deprive the College of public confidence, to induce parents not only to withhold their sons from being placed under the present Faculty, but that they should use all their influence to withhold the sons of others. As the success of these efforts must be fatal to an Institution, which is deemed by us essential to the honor and welfare of the State, we feel ourselves called upon to make an effort for its preservation.

In the course of a series of articles which have appeared in the columns of the "Christian Herald," and the "Charleston Observer," the attempt has been made to show that under the present organization, the College is "put in hostile array against all Christian influence;" the Professors are charged with being men without religion, and the course pursued by the

Board of Trustees, in the late election of Professors, is ascribed to "strong feelings of hostility to the Christian religion—a noted contempt and rancorous hatred of the Clergy"—and all this while it is admitted that "most of the Board are certainly friendly to the cause of religion." So indiscriminate has been the censure of the proceedings of the Board, that even the remodelling of the former Professorship of Moral and Intellectual Philosophy and the Evidences of Christianity, at their meeting in June last, and the establishment of a Professorship of "Sacred Literature and the Evidences of Christianity," and the filling that important Professorship with a *clergyman* of acknowledged piety and eloquence—charged with the instruction of the students in Sacred Literature, and the stated performance of Divine service in the College Chapel, has been denounced as being "only a more determined prosecution of the anti-Christian policy of former years"—a measure founded on "deep design," and intended to "blindfold, and stultify the Christian community."

Against charges such as these, and others of a like character, the subscribers would, so far as they are personally concerned, deem it unnecessary to make any reply. We have lived in vain, if, at this period of our lives, it could be necessary for us to repel such imputations. At the meeting in June last, there were no less than twenty-three Trustees present, viz: The Governor of the State, the Speaker of the House of Representatives, Judges DeSaussure, Johnson, O'Neill, Harper, Butler and Evans; General Hayne, General Hamilton, General Thompson, Colonel Hampton, Colonel P. M. Butler, Dr. Fisher, Solicitors Thompson T. Payer, Franklin Elmore, and Thomas J. Withers; Messrs. D. L. Wardlaw, James Grigg, D. J. McCori, C. P. Bookter, Thomas W. Glover, and Wm. F. DeSaussure; and it may surely be asked whether it is at all credible, that these gentlemen could possibly have been influenced in the fulfilment of their high trust, by the motives which have been imputed to the Board! It is a melancholy reflection, that the best efforts of disinterested men, anxious to do right, and taking vast pains to do so, should be so grossly misrepresented, and harshly censured, by those who have not even taken the pains to be correctly informed. The imputation that the Trustees did not desire, to place religious men in the Professors chairs, and that they selected Dr. Capers, (a man of known piety,) merely as a cloak to their design, to introduce *infidels* in all the other departments," is utterly unfounded; and the imputation of infidelity upon the newly elected Professors, is made without knowledge, gratuitously, and hardly in the spirit of Christian charity which "thinketh no evil."

Having said this much, we come at once to an examination of the main charges which have been preferred against the College, and will give such explanations as we trust may prove satisfactory. We repeat, it is not our object merely to defend ourselves, or our colleagues. We have another, and far higher aim—the restoration of the College to public confidence, by refuting erroneous statements, and removing groundless prejudices. We believe that the South-Carolina College, which has at all times been intimately connected with the dearest interests of the State, has now become indispensable to her safety. It is upon our moral and intellectual resources that the South must mainly rely for the support of her just rights, and that equal station in the confederacy which is essential to her honor and welfare. At this crisis

the support of our College, as furnishing the means of training up, amidst all the endearing associations of home, the youth who are to be the guardians of their country, when those who now uphold her shall be swept from the stage, is one of the highest duties of patriotism. It is this great duty which we shall now attempt to perform. We shall do it in perfect singleness of heart, and, we trust, in a becoming spirit. The anxious solicitude of the Christian community, with regard to the religious character of this institution—and even the unmerited censures to which the conduct of the Board has been subjected, will not be treated by us as imputations, to be indignantly repelled, but as objections to be removed. The Board of Trustees, scattered as they are throughout the State, cannot, at this season, be brought together or generally consulted. We cheerfully assume, therefore, the responsibility of making this appeal to all the good people of the State, without distinction of sect, denomination, or party, in behalf of that cherished object of our affections, the South-Carolina College. We ask, only—and that not in behalf of ourselves, but of the great Literary Institution of our State, a patient hearing and a candid judgment. The grave charge brought against the College, the Trustees, and the Faculty, is in substance this,—That the Institution is anti-Christian in its character and tendency; that it is in fact in the hands of men who are fatally bent on making it a school of infidelity. The existing controversy is indeed expressly charged to be a "contest between Christians and Infidels;" and the true question at issue, "whether the College shall be thrown into the scale of Christianity or Infidelity!—a question which, (it is very properly added) resolves itself into another, whether we shall have a College or not!" In support of this charge, it is alleged that the election of Dr. Cooper as President, and the rejection of the Rev. Dr. M'Auley fifteen years ago, was designed to put down the influence of religious men—that the whole conduct of the Trustees ever since has manifested a settled hostility to the clergy; and that the proceedings of the present Board, at their meeting in June last, prove, conclusively, that they are still animated by the same spirit. Let us now briefly examine the proofs adduced in support of this sweeping charge. It may be well to premise, however, that it can hardly be expected that we should follow our assailants in a Review of the History of the College, for the last fifteen years. The present Board of Trustees are in no way responsible for the measures adopted by their predecessors. Some of the Trustees have been connected with the College for only a few years, and a majority of the present Board had no participation in, or personal knowledge of, many of the transactions which have been referred to. It would, certainly, be doing all, therefore, that could reasonably be expected of us, at this time, to show that the College, under the arrangement effected in December and June last, is entitled to public confidence and support; and that the charge of its being calculated or intended, as at present organized, to exert an influence unfavorable to Christianity, is wholly unfounded. Surely if the influence which formerly existed was of a deleterious character, the present Board must rather be entitled to praise than censure, for having earnestly set about the work of reform. If the election of Dr. Cooper afforded just ground of complaint, surely the withdrawal of that gentleman from all connexion with the Institution, should be regarded as a circumstance manifesting a disposition on the

part of the present Board to meet the wishes of the Christian community. So far, therefore, as relates to the past history of the College, we shall rest satisfied with merely correcting one or two erroneous statements.

It has been assumed, that during the first fifteen years of its existence, the College was organized on a different principle from that which has subsequently prevailed; and evidence that the Institution was then devoted to the cause of Christianity, has been found in the alleged fact, that "a course of instruction on the Evidences of Christianity was provided for in the act of Incorporation—that regular preaching and prayer were enjoined; and, above all, that the President, and nearly all the Professors, during the period of fifteen years, were either ministers of the Gospel, or laymen of decided piety." Now the truth is, that no such provision is to be found in the charter, nor did a single regulation ever exist with regard to religious exercises or instruction, which is not now provided for in the College;—it is an error to assert that nearly all the Professors "were ministers of the Gospel or laymen of decided piety;" the truth is, that objections were then constantly made, as they are now, against "the want of Religious Influence in the College," and the venerable President himself did not escape these unfounded imputations. The next allegation is, that on the death of Mr. Maxcy "an unaccountable revolution took place in the views of the Trustees, and suddenly there was manifested a settled determination to exclude religious men and religious influence from the Institution." In support of this charge, the election of Dr. Cooper over the head of the Rev. Dr. M'Auley, is triumphantly adduced. Now it would be more natural, and certainly more charitable, to suppose, that Dr. Cooper might have been indebted for his election to his high character for science and learning, the recommendation of Mr. Jefferson, and his acknowledged skill as a chemist; which one of the assailants of the College candidly acknowledges might very reasonably have influenced their choice, than to attribute it to a revolution in opinion and feeling, which all would admit to be "unaccountable." The truth, however, is, that the Rev. Dr. M'Auley was not rejected. It has been shown by the statements of Chancellor Desaussure and Col. Blanding, already published, that Dr. M'Auley was not a candidate, when Dr. Cooper was elected; and if it had not been for the conduct of the Rev. Charlton Henry, in absolutely withdrawing his name, that there is any reason to believe he would have been elected; and so, the proof of a change in the views of the Board founded on the rejection of the Rev. Dr. M'Auley, falls to the ground. We will only here add our belief, that great as Dr. Cooper's reputation was, and popular as he had become as Professor of Chemistry in our own college, he never would have been advanced to the Presidency, if any apprehension had been felt, that this would lead to the existence of any influence unfavourable to Christianity.

We have no hesitation in stating our conviction, that in no single instance, has any Clergyman ever been refused a Professorship on account of his sacred Profession; on the contrary, we do firmly believe that with equal claims in all other respects, a Clergyman would generally have been preferred. Clergymen have never been, and are not now proscribed. The number of Clergymen connected with instruction in the College, has been pretty much the same through the whole period of its history. Passing over the

Rev. Dr. Maxcy, who for a period of fifteen years presided over the Institution,—we have had among the Professors, the Rev. Drs. Montgomery, Brown, Hanckel, Wallace, Henry, and Capers, and yet the Board is charged with a determined hostility to the Clergy.

Coming down to the present time, we now proceed to examine the charges preferred against the College in reference to the new organization effected, and the elections made at the meeting of the Board in December and June last. To a clear understanding of the proceedings of the Board on these occasions, it is proper to premise, that the College had been declining for several years. That the imputation of infidelity which had attached to Dr. Cooper,—the supposed laxity of discipline,—the ruinous condition of the College buildings—and other causes not necessary to be here stated,—had so impaired the popularity of the Institution, that the number of students had been greatly reduced, and the necessity of taking prompt and decisive measures to restore the institution to public confidence, seemed to be generally felt and acknowledged. At the stated meeting of the Board in December, a Committee was appointed to inquire into the causes of the decline of the institution, and to devise measures for the improvement of its condition. This Committee, after the most patient examination, and extensive inquiries, made a report to the Board recommending the vacation of the offices of all the Professors, and that new elections should be held to fill the vacancies thus created. The Rev. Mr. Henry had previously given notice of his intention to resign and the other Professors, on receiving an intimation of the views of the Board, all promptly resigned, and the College was thus left without a Faculty. As it was manifestly impossible to fill all the vacancies immediately, some provision became necessary to prevent the exercises, from being suspended, and the Students sent home. Temporary arrangements, were accordingly made with some of the former Professors, for the instruction of the several classes in Chemistry, Mathematics, and the Languages. Two of these Professors, viz: the Rev. Robert Henry, and Mr. Henry J. Nott, the former Professor of Moral and Intellectual Philosophy and the Evidences of Christianity, and the latter Professor of Logic, Belles Lettres, and the Philosophy of Languages, it was proposed to retain, and to this arrangement no objection, as far as we know, was then urged, in or out of the Board.—Mr. Henry, however, it was found, would not consent to remain in any other station than the Presidency, an office, which in the condition of the College at that time, the Trustees did not think proper to fill. Mr. Nott, against whom no complaints were urged,—who as a Professor, had fulfilled his duties to the entire satisfaction of all, was re-elected, almost unanimously, and he continued from December to June to fulfil the duties of his office in a manner credible to himself and the institution, and without, as far as we know, any objection being publicly urged against him. But the Trustees did not stop here. Having understood that Professor Dew, of Virginia, Mr. Cogswell (then of Raleigh) and Professor Davies, of West Point, all gentlemen of high reputation and distinguished talents, would accept respectively, the Professorships of Political Economy, Ancient Languages, and Mathematics; these gentlemen were accordingly elected to these several stations, in the hope, that by these arrangements, the College would be restored to public con-

fidence and extensive usefulness. We have heard of no imputations from any quarter upon these gentlemen, and we must, therefore, presume, that if they had accepted their appointments, (as the Board had every reason to expect) we would have escaped the censure which has since been thrown upon our proceedings. In order, however, to give some colour to these censures, their very proceedings, against which not a whisper of discontent was heard for upwards of six months, are now exhibited in the following odious point of view—with what justice the public will decide. Keeping entirely out of view the fact, that Messrs. Dew, Cogswell, and Davies, all believed to be "religious men," were elected at the same time with Professor Nott, and concealing the fact, that the Rev. Robert Henry was also at the same time offered the Professorship which he had so long held—it is merely stated that Professor Henry was "dismissed without ceremony," while Professor Nott was retained—and the re-organization is represented as consisting simply in the expulsion of the pious members of the Faculty, (especially Dr. Henry and Dr. Park) and retaining those of an opposite character. Now we have shewn that these new Professors, all admitted to be unexceptionable, were elected at the same time with Professor Nott, and that Professor Henry was not "dismissed," but offered to be retained. To all this we will add, that though the assailants of the College now hold up Dr. Henry as the representative of the religious community, and adduce what they commonly call his "rejection," as an evidence of the anti-religious tendency of the Board, yet it is notorious that Dr. Henry himself did not, while in the College, entirely escape the imputation of a want of orthodoxy—an imputation which we believe to be altogether unfounded, but which it is worthy of remark, has only ceased to be urged since his connexion with the College has been dissolved. The excellent Dr. Maxcy himself could not, while President of the College, escape similar imputations. With regard to the venerable Dr. Park, whose name has been unnecessarily brought into this discussion, we will merely remark, that his age and infirmities were considered by himself, as well as his friends, as presenting an insuperable obstacle to his re-election. He was not a candidate, and expressly declared "that the Board ought not to elect him, and that he could not conscientiously accept of the appointment if they did." And yet his retirement, under such circumstances, with a provision for his old age, and every possible mark of attachment and respect, has been held up as affording conclusive evidence of the "anti-religious tendencies of the Board." Such is a brief history of the proceedings of the Board at their meeting in December last. Unfortunately for the College, however, the newly elected Professors declined accepting their appointments—and at the special meeting in June, the Trustees found the College under the care of Professor Nott, (who still retained the Professorship of Rhetoric and Belles Lettres,) assisted by Rev. Dr. Capers, (who at the instance of a Committee of the Trustees, had undertaken temporarily to instruct in Moral Philosophy, and of the other gentlemen who had been requested by the Board to continue their instructions until the newly elected Professors should enter upon the duties of their offices. The College was now surrounded with difficulties, which the Trustees had to grapple with as well as they could. A Committee had been appointed by the Board to inquire for suitable candidates to fill the vacancies in

the Institution, and great exertions had been made to fulfil that duty. Circulars had been despatched in all quarters, and every possible effort made to secure to the College the services of the most eminent men to be found in the United States. To show the uncommon pains taken on this subject, we will here state that the names of upwards of thirty gentlemen were brought before the Board, and so numerous were the recommendations, that it occupied the Board two days to read and examine them. If the assailants of the College had seen these testimonials—if they had witnessed the anxious inquiries of the Board into the characters and qualifications of the candidates, and could have realized the difficulty and delicacy of making the selection; if they had been aware of the sincere desire felt by the Board, to fulfil their high trust with a single eye to the welfare of the Institution, and the best interests of the State, we must have been spared the harsh and injurious animadversions which have been made upon the conduct of the Board. The task of selecting among rival candidates, is at all times a difficult and delicate one; and when the relative claims and qualifications of learned and scientific men are to be weighed and adjusted, it is manifestly impossible to make any decision which may not be open to objections. Our opponents, therefore, by dwelling with warmth, and we doubt not, deserved eulogy, upon the character and claims of the gentlemen who were passed over, and at the same time instituting a severe scrutiny into the pretensions of the gentlemen elected, without even looking at the recommendations which were before the Board; may find it an easy task to excite suspicion, and create prejudice, but we will venture to say, that if they had been themselves members of the Board, they would most probably have concurred in their proceedings; certain it is, that the election of Dr. Lieber, against which the strongest objections have been urged, was made unanimously—and the creation of the Professorship of Sacred Literature, which is held up as affording evidence of "a more determined hostility to christianity" was adopted with but a single dissenting voice, and it is not denied that "most of the Board are certainly friendly to Religion," and some of them the very "pillars of the Church." We cannot be induced, even to shield ourselves from unmerited imputations, to wound the feelings of honorable men, by instituting an odious comparison between the acquirements, and intellectual, and moral qualities, of all the candidates, whose names were before the Board. We can only say, the claims of all were fairly considered, and the decision impartially made, we trust without the slightest imputation upon the character of any gentleman who was not elected. It was impossible to select five or six Professors, out of thirty candidates, and give universal satisfaction. To give occasion to cavil, and some ground for plausible, if not substantial objections, was unavoidable. But this we fearlessly assert, that the choice was, in every single instance, directed by an honest desire of selecting as Professors, the men in all respects best qualified for the stations to which they were appointed. The Trustees could have no "personal ends" to answer, and could not have been, and were not influenced in their choice, by favour or affection, for men who were for the most part, known to them only by their general reputation. It is not, and cannot be true, that any desire was felt by the Board to exclude the graduates of our own College, and to select gentlemen from abroad, in preference to those at home. It is unjust, to suppose,

that the Trustees of the South Carolina College—many of them graduates of that institution—all southern men—Carolinians, not only in name, but in heart, could have been actuated by so unworthy a spirit. More monstrous still, is the supposition that a body of respectable and well informed men, entertaining a high respect for religion, many of them communicants in the Churches to which they belong, and all of them deeply impressed with the vital importance of strengthening the religious and moral influences of society, could have been guilty of organizing the College, and electing Professors, with a view to the extension of an anti-religious influence.

We have shewn, as far as we have gone, that these charges are unsupported. We will now proceed to examine some other arguments which have been urged in support of them. The sum and substance of the charges against the newly elected Professors, is, that they are not "religious men." We meet the objection, by asking on what authority this charge has been made! When originally urged, the assailants did not even pretend to be acquainted with their religious principles, and yet in the absence of all proof, and without knowledge, respectable men were publicly denounced, as not fit to be trusted with the education of our children! But before we proceed to investigate this charge of a want of religion, so strongly urged against the newly elected Professors, we pause to inquire what is the rule, which it is desired that the Trustees should observe in appointments connected with the College? It is contended that no man shall have any connexion with the institution who is not "a religious man," by which the objectors understand a man of "evangelical faith," and of "vital experimental religion!" If such a rule were adopted, is it not obvious that the Board must be transferred into an ecclesiastical body, undertaking to determine the orthodoxy of men's religious opinions; or that they must submit to be governed by the decision of some ecclesiastical tribunal! If a man professing a belief in the Christian Religion, shall be found faithful in the performance of all the relative and social duties of life—maintaining in his intercourse with the world, the character of a virtuous and honest man, can we undertake to look beyond this, to discover his "religious principles?" Can any other standard be proposed which would not necessarily degenerate into sectarianism? Would a Catholic, a Unitarian, a member of the Society of Friends, however learned and pious, come up to the standard of the writers in the "Observer," and the "Herald?" But we have seen in the case of Dr. Lieber, that even an open profession of religion, a membership of a Christian Church, accompanied by a life above reproach, is not deemed sufficient to establish the required religious character. Dr. Ellett too (also said to be a member of the Church, and against whom nothing has been alleged,) falls below the standard.

Mr. Twiss, and Mr. Stuart, gentlemen of irreproachable moral character, and not even suspected of infidelity not being professors of religion, are also denounced. Gentlemen in the warmth of their zeal, overlook the obvious difficulties which lie in their way, and seem not to perceive that in denouncing the new Professors, (not one of whom is even suspected of infidelity,) they have taken upon themselves to set up a standard of their own, which has never been applied to any literary institution in this country. The truth is, that however deniable it might be, to conform to the views of the opponents of the Col-

lege, the Trustees dare not even go so far as to say, that none but members of the Church shall ever be admitted to a Professorship in our College. —Ours is strictly a literary and scientific, and not an ecclesiastical institution. It is supported by the friends of all denominations and all classes in the community, and none can be rightly excluded from its offices. Although there is no such provision in our charter, yet it is expressly declared in the charters of the Charleston and Beaufort College, that "no person shall be excluded from any liberty, or privilege, office, or situations, in said College, on account of his religious persuasion, provided he demean himself in a sober, peaceable, and orderly manner," &c. —a provision which clearly shows the sense of the Legislature on this subject. When, therefore, gentlemen would exclude from Professorships in our College, such men as Professors Lieber, Ellet, Stuart, and Twiss, two of them professors, and all of them understood to be avowed believers in the Christian Religion, men too of unexceptionable character, on the ground that they are "not religious men"—they are laying down a rule applicable only to sectarian and ecclesiastical institutions.

We are pleased to be able to state, that one at least of the writers who have assailed the College, has substantially admitted the correctness of these views. The editor of the "Christian Herald" declares, "that no man should be excluded merely for a want of religion,—nay more, (says he,) I would not exclude a pious Jew from holding a Professorship in the College provided his literary attainments justly entitled him to the place—all I ask is, that the prevailing influence be in favour of Religion. To Mr. Ellet and Mr. Stuart, (adds this writer,) we know of no objections, taken in connexion with other members of a Faculty, in whose piety the religious community had confidence. We do not know that they would treat religion with disrespect, or exert any positive influence against it. For ought then that we know to the contrary—these men, eminent for their qualifications, ought to be sustained." The issue here presented we are willing to meet. Brought to this standard, we are quite sure the re-organization of the College will stand the test of scrutiny. At the same time that Messrs. Lieber, Ellet, Stuart and Twiss, were elected, a Professorship of "Sacred Literature and the Evidences of Christianity" was created, and filled with a Clergyman of acknowledged piety, and distinguished talents, who was charged with the special duty of religious instruction in the College, and the regular performance of Divine Service in the College Chapel. Here then was the influence of the Board manifestly thrown into the scale of Christianity and of vital piety, in the adoption of a measure certainly intended, as we most solemnly declare—and we must think well calculated to exert a controlling religious influence over the institution.

Notwithstanding all the objections which have been urged against this proceeding, impartially and candidly considered, it affords conclusive evidence of a settled determination on the part of the Board, to meet the wishes of the religious community. Taken in connexion with the removal of Dr. Cooper, and the election of four new Professors, (not one of them tainted with even the suspicion of infidelity,) the almost unanimous election of the Rev. Dr. Capers to a Religious Professorship, left no doubt of the design of the Board, that "the prevailing influence" should be in favour of religion. No one has given the slight-

est reason to suspect that any of the new Professors would be disposed to exert a contrary influence. There is no ground, however, for such a suspicion—on the contrary there is every reason to believe that they would cheerfully and cordially co-operate with the Professor of Sacred Literature, in extending a wholesome religious influence over the Institution. It would be their interest as well as their duty to do so. Public opinion, as well as the known wishes of the Trustees, would demand this at their hands, and it is hardly to be believed, that coming as strangers amongst us, they would be guilty of the egregious folly of creating obstacles in their own way. It is from Dr. Leiber alone that opposition seems to have been apprehended, and this from the mistaken impression that he had vindicated what are called the "atheistical restrictions of the Gerard College," when in point of fact his work on that subject contains an able argument to shew that religion is the only indispensable to the prosperity of all literary institutions.

It has been stated as an objection to the influence of the Religious Professorship, that not being a regular Professorship, it must be less influential than the others, especially "as no duties have been assigned to it, but such as are odious and contemptible in the eyes of most students." Now with regard to the assignment of duties, it must be observed that this was left open, with a view to such an arrangement as might be deemed best calculated to give efficiency to the new Professorship, and should it be found expedient for this purpose, to add Moral, or even Intellectual Philosophy, or to make any other arrangement, we doubt not it would be done. We think it, however, a mistake to suppose that a course of instruction in Sacred Literature and the Evidences of Christianity, accompanied by a stated performance of Divine Service in the College Chapel, by a learned, pious, and popular Clergyman, could possibly be "contemptible in the eyes of the students." Certain it is, that the Pastors of our Churches are not held in contempt by the youth of their flocks, and in this case, in addition to the respect to be derived from the sacred character of the office, and the regular performance of Divine Service—there would be an authority attached to the Professor as a member of the Faculty, and an instructor in the higher branches of biblical learning. This Professorship is no more an extra Professorship than Dr. Lieber's—they have indeed both been recently created,—but all the Professorships, in respects to tenure, salary, power and influence stand precisely on the same footing.

(To be concluded in our next.)

### SUMMARY.

There were 20 deaths in this city during the last week from the 20th to the 27th ult. Of these 4 were by Strangers Fever. Whites, 13; Blacks and Colored, 7.

It is rumored at New-York that two or three vessels are sailing about that harbor, waiting a favorable opportunity to seize and bear to the South, A. Tappan, or any of the prominent men of his party.

*The Cotton Crop.*—A gentleman from Marion District, South Carolina, informs us that the Cotton Crop was never more promising at this season of the year than at present.

In Alabama, though there are apprehensions of injury to the crop, it is said that the cultivation has extended so much, that the crop will be 50,000 bales more than last year. The

country is very sickly this Summer. Fevers very prevalent, and of an aggravated character.—*Fayetteville Observer*.

**Pyroligneous Acid.**—A patent has been taken out for the application of the Pyroligneous Acid applied to the preservation of wood, and an experiment is about being made on the blocks of wood about to be used for paving Broadway. If it shall be found to answer, it will make wood as impervious as iron.—*N. Y. Eve. Star*.

The Americans in Paris offered a congratulatory address to Louis Philippe. In his answer, he says:

Gentlemen, I admire your country, and am deeply impressed with gratitude for the many acts of kindness extended to me when the stormy vicissitudes of my younger days, drove me to seek an asylum in America.

**Spain.**—There seems to be a general war in this country on the part of the people against the monasteries.—Lieut. Gen. Count de Saint Roman, is named commander in chief of the royal guard. Count Espeleta, inspector general of infantry. Marquis Moncayo, captain general of New Castille. In Murcia there have been serious riots and four convents burnt. Also at Cordova, many monasteries have been laid in ruins. At Gasper Aragon the monks were chased by the people with clubs, and many of them killed—the rest driven out and the monasteries burnt.

Cadix was in state of great excitement July 20th, in consequence of the authorities not permitting the populace to sing the hymn of Riego, and it was feared there might be a repetition of the scenes at Saragossa and Barcelona.—*N. Y. Eve. Star*.

"The Lowell Courier, and the Journal and Bulletin, pronounce the article copied into the Southern papers from the Lowell Times, giving an account of the anti-abolition meeting held in that town, a tissue of falsehoods and slanders. We have received information from private sources of the same purport. The Courier states, that in no town in the commonwealth has the cause of Abolition been met and followed by more decided expressions of public disapprobation than in Lowell; and it calls upon Editors at the South to correct the error into which they have fallen, by the misrepresentations of an impudent young scoundrel who owns a press in that town.—*Boston Commercial*

**Remarkable appearance of the Sun.**—The present appearance of the disk of the sun is somewhat unusual; there are to be seen about twenty distinct spots on its surface, one of which is very large; and towards the edge of the sun may be seen extensive ridges of whitened elevation, which appear like ranges of mountains. The large dark spot above alluded to, may be seen to change its shape and size while viewing it, thereby fully proving them to be produced by the smoke of volcanoes. [May be so, and may be not.]—*Providence Journal*.

**Mississippi.**—It is stated by a correspondent of the Grand Gulf (Miss) Advertiser that the cotton crop of the present year of that State, will amount to 200,000 bales; value, fifteen millions of dollars. The banking capital of Mississippi is only twelve millions of dollars, and this writer proposes an increase of ten millions, by the charter of a new bank under judicious restrictions.

It is a singular coincidence that "Judge Lynch" is actually a candidate for the office of Governor of the State of Mississippi, the scene of the Vicksburg gamblers. He will undoubtedly succeed.—*N. Y. Eve. Star*.

A College has been located at Cane Hill, in Washington Co. Arkansas Territory, a short distance from Arkansas river, in a district of country remarkable for its beautiful and picturesque scenery of mountain and prairie. The manual labor system, we are pleased to see, is to form an essential part of the education. It is an honor to the youngest territory of the Union,

that she has thus early made so liberal an endowment for the instruction of her youth in the higher departments of knowledge.—*N. Y. Paper*.

It is estimated by well informed persons that no less than 12,000,000,000 silk worms die annually, victims to the production of the amount of silk consumed in England for one year!

Mr. Henry Miller, a police officer from Glasgow, Scotland, after crossing the ocean and travelling some thousand miles in search of the absconded partners of a house at Paisley, accused of forgery, has at length arrested them in the woods of Michigan.

The Mormonites have made some small progress in Rhode Island. They have a preacher in Providence, and quite a respectable number of members in the northern part of the State.

A gentleman has just arrived from Rio Janeiro informs us, that while the Peacock lay there, no less than three duels were fought between the midshipmen attached to her. One of the lads was shot through the lungs and killed, another had a leg fractured. All this among friends. One of the battles had its origin in a pea jacket. One said, good naturedly, "Tom, that is my pea jacket." The other replied with equal good nature, "You lie, it is my pea jacket." The jokes were pushed until the parties became angry, and then upon the honor of gentlemen they must fight, and one of them in consequence was driven in a winding sheet instead of a pea jacket. An awful responsibility rests on those superior officers who permit the boys placed under their guardianship to murder each other.—*Jour. Com.*

#### GENERAL MISCELLANY.

##### Last moments of John Randolph.

The following is the deposition of Dr. Parrish who attended Mr. Randolph in his last illness, read before the General Court of Virginia, in the case of Mr. R's will.

"Joseph Parrish, of the city of Philadelphia, Doctor of Medicine, aged fifty-five years or thereabouts, being produced, affirmed and examined on behalf of William Meade, named in the annexed commission, deposeth as follows:—That being legally required to make a deposition relative to John Randolph, of Roanoke, I hereby state my recollections of such incidents as I consider calculated to show the state of his mind, during the period of my medical attendance.

"John Randolph died under my medical care on the morning of the fifth month, (May) twenty fourth, eighteen hundred and thirty-three, at one quarter before twelve o'clock. He breathed his last in a chamber of the City Hotel, No. 41, North Third street. I was present at his departure, closed his eyes and placed his limbs in a decent position. I was called to visit him on the twentieth of said month by Edmund Badger, one of the proprietors of the City Hotel. It was a stormy night—the patient had arrived that afternoon in the steamboat from Baltimore. He was bound for Europe, and had been disappointed in getting on board the packet. He soon informed me he was acquainted with me by character—"I know you through Giles"—alluding, I presume, to William B. Giles, late Governor of Virginia, respecting whose case I was repeatedly consulted. The patient appeared much disturbed, on account of some difficulties he had encountered after leaving the Steam Boat. It was evident he was extremely ill; his debility was such, that it was with great difficulty he could expectorate, which caused much distress in respiration. He appeared fully aware of his danger,—told me he had attended several courses of lectures on Anatomy;—described his symp-

toms with medical accuracy, declared he must die if he could not discharge the puriform matter. On enquiring how long he had been sick, he replied, "Don't ask me that question, I have been sick all my life." He soon told, however, that he had been affected for three years with his present disease, which had been greatly aggravated by his voyage to Russia—"this had killed him." On feeling his pulse, he said, "You can form no judgment from my pulse, it is so peculiar." I soon perceived, that to manage the case before me would be like steering between Scylla and Charybdis, and concluded to proceed by cautious soundings, rather than advance under full sail.

"I told him he had been so long an invalid he must have acquired an accurate knowledge of the general course of practice adapted to his case.—He replied, 'Certainly, at forty a fool or a physician, you know.' I remarked there were idiosyncrasies in many constitutions, and wished to ascertain what was peculiar about him. He said, 'I have been an idiosyncrasy all my life.' This appeared truly a most trite and correct view of the subject, although the quærist did not consider it necessary to give a concurring reply.—He informed me that all the preparations of camphor invariably injured him, and as to ether, 'it would blow me up.' Not so of opium and its preparations; for I discovered he was accustomed to the free use of this drug in some form or other. On one occasion he told me that he either did or could (I am not clear as to the words *did* or *could*) take opium like a Turk; but I certainly received from him the impressions, that he was in the habitual use of opium in some shape or other. His conversation was curiously diversified, and he complained with no small asperity of the difficulties he encountered after leaving the Steam Boat. He was put into a wretched hack—the glass of the carriage was broken—he had been obliged to go from the Hotel to another in search of lodgings,—exposed to the peltings of the storm,—and every thing was in a state of discomfort. He soon introduced the subject of the Quakers, complimenting us in his peculiar manner for neatness, economy, order, comfort in every thing, right in every thing, except politics—"there, always twistical." Before I retired, he repeated a portion of the litany of the Episcopal Church, with apparent fervor.

The following morning he sent for me early; I was called from bed. He apologised handsomely for disturbing me, and from this period we appeared mutually to enter into our new acquaintance in the capacity of patient and physician. After considerable experience in sick chambers and deathbeds, I may say, I never met with a character so perfectly original and unique. He might sometimes be compared to a spoiled and fractious child; but a little observation convinced me, that in the midst of his extreme constitutional irritability, petulance, impatience and sarcasm, there were some noble traits of character. Among these was a keen sense of propriety. And when this was gently appealed to, there was a disposition to be convinced and acknowledge indiscretions. On more than one occasion, it seemed proper for the patient to understand, that while his physician felt every disposition to treat him with kindness and respect, he was not insensible to what was due to himself. On one occasion, when I proposed something for his relief, he petulantly and positively refused compliance. I paused, and addressed a few words to him. His good sense predominated, he apologised, and was submissive as an infant. One evening I proposed a medical

consultation, leaving the choice to himself. With an assurance of entire confidence in his medical attendant, he promptly objected to the proposal, with the remark, "In a multitude of counsel, there is confusion: it leads to weakness and indecision; the patient may die while the doctors are staring at each other." On parting with him, and especially at night, I would receive the kindest acknowledgments in the most affectionate tones, generally with the addition, "God bless you—he does bless you—and he will bless you." It seemed as if his disposition to criticise on the pronunciation of words could not be restrained under any circumstances of bodily suffering or immediate danger of death. The slightest deviation from his standard of propriety must be met and corrected. In the application of words to convey ideas, he was extremely exact. He once remarked to me that although the French was a vile language, yet it was preferable to any other for treatises and public documents, because every word was in its exact place—"no double meaning—there it stands." The night preceding his death, I passed about two hours in his chamber. He told me, in a plaintive tone, that his poor John was worn down with fatigues and compelled to go bed. A most attentive substitute supplied his place; but neither he nor I were like John, who knew where to place his hand on any thing in a large quantity of baggage prepared for an European voyage.—The patient was greatly distressed in breathing, in consequence of difficult expectoration, and requested me at my next visit, to bring instruments for performing the operation of branchotomy, for he could not live unless relieved. Yet, in the same interview, he directed a certain newspaper to be brought to him.—It was found after a difficult search. He put on his spectacles as he sat propped up in bed, turned over the paper several times, examined it carefully, then placed his finger on a part he had selected, and handed it to me, with a request that I would read it. It was headed 'Cherokee.'—In the course of my reading, I came to the word 'omnipotence.' I gave it the full sound, omnipotence. He checked me instantly—repeating it according to Walker. I offered my reasons for giving it as I did. He did not rebut, but quickly said, "Pass on." Not long after, I pronounced the word 'impetus' with the *e* long. He corrected me instantly. I hesitated on his criticism; and in an enquiring and doubtful tone repeated the word as he pronounced it. He sharply replied, "There can be no doubt of it." An immediate acknowledgment of the reader, that he stood corrected, appeared to satisfy the critic and the piece was concluded. I now observed to him, there was a great deal of sublimity in the composition. He directly referred me to the Mosaic account of creation, and repeated "Let there be light, and there was light." "There is sublimity."

He spoke, in this interview, of the slanders and lies that had been published against him in the newspapers. Even his domestic arrangements, his silver cups, &c. had been noticed when every one might know that silver was more economical than highly finished china or cut glass, that was liable to be broken. I believe the patient never fully relinquished his hold on life, until the day he died. It is true, he had often said he was dying; he must die—or words to that effect; but these were rather to be considered as the ebullitions of a morbidly irritable mind. The hope of getting off to Europe, still lingered with him. In proof I will state, that perhaps on the third day of my attendance, he informed me that he intend-

ed to go on to New-York the next morning, and wished my bill to be left at the bar. I understood it to be his intention to embark at New-York for Europe. Instead of going in the morning, as he expected, he was so extremely ill in the night, that I was called from my bed to visit him. He also requested me to have some sulphate of morphis, which he had in his possession as a pure imported article, divided into papers of one grain each. This was done by my direction at the apothecary store of Charles Ellis, No. 56 Chesnut street, who put up my prescriptions for the patient. The morning of the day that John Randolph died, I received an early and an urgent message to visit him. Several persons were in the room, but soon left it, except his servant John, who appeared affected at the situation of his dying master. I remarked to John soon after I arrived, that I had seen his master very low several times before and he had revived, and perhaps he would again. The patient directly said, "John knows better than that." The interview of this morning was peculiarly impressive. I had not been long with him before he looked at me with great intensity and said in a very earnest and distinct manner, "I confirm every disposition in my will, especially that respecting my slaves, whom I have manumitted, and for whom I have made provision."

"This declaration was to me altogether unexpected. It involved a subject which in our previous interviews had never been touched. It was one I should not have introduced. I assured him I was rejoiced to hear such a declaration from him. He appeared anxious to impress it upon my mind. Soon after this I proposed to go for a short time to attend an urgent message received just before I left home, assuring my patient I would return as speedily as possible. He positively objected to my leaving him—"You must not go; you cannot, you shall not leave me." He called to his servant John to take care that the doctor did not leave the room; and John accordingly locked the door, and soon reported, "Master, I have locked the door, and got the key in my pocket: the doctor can't go now." My proposal to leave him for a short time, even on a promise to return, evidently irritated him for a moment. It may show the situation of his mind, when I state that in the moment of excitement to which I have referred, he said "If you do you need not return." I appealed to him as to the propriety of such an order, inasmuch as I was only desirous of discharging my duty towards another patient, who might stand in need of assistance. His manner instantly changed, and he said, "I retract that expression;" and probably a quarter of an hour afterwards, casting on me an expressive look, he again said, "I retract that expression." I told him I thought I understood him distinctly on the subject he had communicated, and I presumed the Will would explain itself fully. He replied in his peculiar way, "No, you don't understand it; I know you don't. Our laws are extremely particular on the subject of slaves;—a Will may manumit them, but provisions for their subsequent support requires that a declaration be made in the presence of a white witness; and it is requisite that the witness after hearing the declaration, should continue with the party and never lose sight of him until he is gone or dead. You are a good witness for John—you see the propriety and importance of your remaining with me—your patients must make allowances for your situation." I saw and felt the force of the appeal.

The interest of the scene increased every moment. I was now locked up in a chamber with a dying statesman of no common order—one whose commanding talents and elevated political station, combined with great eccentricity of character, had spread his fame not only through his native land, but over Europe. He then said, "John told me this morning, 'master, you are dying.'" I made no attempt to conceal my views. On the contrary I assured him I would speak to him with entire candor on the occasion, and told him it had been rather a subject of surprise he had continued so long. He now made his preparations to die. Between him and his faithful servant there appeared to be a complete understanding. He directed John to bring him his father's breast-button, which was immediately produced. He then directed him to place it in the bosom of his shirt. It was an old-fashioned, large size gold stud. John placed it in the bottom hole of the shirt bosom; but to fix it completely, required a hole on the opposite side. When this was announced to his master, he quickly said, "get a knife and cut one." I handed my pen-knife to John, who cut the hole and fixed the valued relic to the satisfaction of the expiring patient. A napkin was also called for, and was placed by John over the breast of the patient. For a short time he lay perfectly quiet; his eyes were closed, and I concluded he was disposed to sleep. He suddenly roused from this state with the words, "Remorse! remorse!" It was twice repeated; the last time at the top of his voice, evidently with great agitation. He cried out, "Let me see the word." No reply followed, having learned enough of the character of my patient to ascertain that when I did not know *exactly* what to say, it was best to say nothing. He then exclaimed, "Get a dictionary—let me see the word." I cast my eyes around, and told him that I believed there was none in the room. "Write it down, then—let me see the word." I picked up one of his cards from the table, "Randolph of Roanoke," and enquired whether I should write on that! "Yes, nothing more proper." Then with my pencil I wrote *Remorse*. He took the card in his hands in a hurried manner, and fastened his eyes on it with great intensity—"Write it on the back," he exclaimed. I did so, and handed it to him again. He was excessively agitated at this period: he repeated "Remorse! You have no idea what it is; you can form no idea of it whatever; it has contributed to bring me to my present situation; but I have looked to the Lord Jesus Christ, and hope I have obtained pardon." He then said, "Now let John take your pencil and draw a line under the word;" which was accordingly done. I inquired what was to be done with the card! He replied, "Put it in your pocket—take care of it—when I am dead, look at it." The original is now in my possession.

This was an impressive scene. All the plans of ambition, the honors, the wealth of this world had vanished as bubbles on the water. He knew and he felt that his very moments were few, and even they were numbered. It afforded his physician an opportunity, without being intrusive, of offering to him a few serious observations, and pointing the expiring statesman to a hope beyond the grave.

My situation at this period was serious and embarrassing. Locked in the chamber of a patient, and solemnly called upon as a witness confirming a will already made for the liberation and support of his slaves, when the only human ear that heard these declarations, except myself and the testator, was one of

the very slaves included in the bequest, it required no unusual foresight to anticipate the construction that might be put upon such testimony; perhaps in a distant court where the witness might be personally unknown; when added to this, it was found he was a member of the religious society of Friends who long since had washed their hands from the stain of slavery, and whose sentiments on the subject were universally known. I saw that even under a charitable construction of the testimony, the force of early impressions, and the bias of education, might be supposed imperceptibly to influence even an upright mind, and give a coloring to words and facts which to others differently educated might be viewed in another light.

Under these views I introduced the subject of calling in some additional witnesses, and suggested sending down stairs for Edmund Badger whose attentions were very great to him. He replied, "I have already communicated that to him." I stated it was my intention to be with him as steadily as possible until his death, but with his concurrence I would send for two young physicians who should remain, and never lose sight of him until he was dead, and to whom he could make the declaration. My son, Dr. Isaac Parrish, and my young friend and late pupil, Dr. Francis West, were proposed to him, saying that the latter was a brother of Captain West. He quickly asked, "Captain West, of the Packet?" On receiving an affirmative reply, he said, "send for him—he is the man—I'll have him." From some circumstances that had come to my knowledge, I had reason to believe that Captain James West was a favorite with the patient. Before the door was unlocked, he pointed towards a bureau, and requested I would take from it a remuneration for my services. To this I promptly objected; informing him I should feel as though I were acting indelicately, to comply. He then waived the subject, by saying, "In England it is always customary." The witnesses were now sent for, and soon arrived. The dying man was propped up in bed with pillows, nearly erect. Those only who know his form and singular physiognomy, can form an idea of his appearance at this moment. Being extremely sensitive to cold, he had a blanket over his head and shoulders; and he directed John to place his hat on, over the blanket, which aided in keeping it close to his head. The hat bore evident marks of age, and was probably the one exposed to the peltings of the storm during his discomforts on the day of his arrival. With a countenance full of sorrow, John stood close to the bedside of his dying master. The four witnesses, to wit: Edmund Badger, Dr. Francis West, my son, Dr. Isaac Parrish, and myself, were placed in a semi-circle in full view. It was evidently an awfully interesting moment to the patient. He rallied all the expiring energies of mind and body to this last effort. His whole soul seemed concentrated in the act. His eyes flashed feeling and intelligence. Pointing towards us with his long index finger, he addressed us, "I confirm all the directions in my will respecting my slaves, and direct them to be enforced, particularly in regard to a provision for their support." And then raising his arm as high as he could he brought it down with his open hand on the shoulder of his favorite John, adding these words, "especially for this man." He then asked each of us whether we understood him. At the close of this exhausting effort, I remarked to my fellow witnesses, that my patient a short time before informed me in private, that according to the

laws of Virginia, a will might manumit slaves, yet in order for their subsequent support it was necessary that a declaration should be made in the presence of one or more white witnesses, who, after receiving it from the party, should remain and never lose sight of him until he was dead. I then appealed to the dying man to know whether I had stated it correctly; he replied, "Yes"—and gracefully waiving his hand as a token for our dismissal, he said, "the young gentlemen will remain with me." I took leave with an assurance that I would return as speedily as possible and remain with him. After an absence of perhaps an hour or more, and about fifty minutes before his decease, I returned to his room; but now the scene was changed; his keen penetrating eye had lost its expression, his powerful mind had given way, and he appeared totally incapable of giving any correct directions relative to his worldly concerns. To record what now took place, may not be required, further than to say that almost to the last moment, some of his eccentricities could be seen lingering about him. He had entered within the "dark valley of the shadow of death," and what was now passing in his chamber, was like the distant voice of words which fell with confusion on the ear. The farther this master spirit receded from human view, the sounds became less distinct, until they were finally lost in the deep recesses of the valley, and all that was mortal of Randolph of Roanoke, was hushed in death. In conclusion, perhaps it may be proper for me clearly and distinctly to state, that at the time he made the declaration in my presence relative to his will, he was capable of discriminating correctly between thing and thing, and he also possessed tenacity of memory. Hence, I give it as my decided belief, that he was of sound disposing mind and memory. Early in the afternoon of the day on which John Randolph died, it was concluded by the four witnesses to commit to writing the declarations, which he had made according to their understanding of them. This I did, in a room contiguous to the one wherein he died, and where his corpse was then lying; and the original paper is now in my possession. The paper hereto annexed, marked (D) and subscribed with my name, is a true copy of the same. JOS. PARRISH."

**ERRATUM.**—In our *Strictures on Dr. Wayland's Treatise on Slavery*, we were made to say that it is no common thing to see the white man working in the same field with his own or another's slaves. It should have been "it is no uncommon thing," &c. &c.

#### Protracted Meeting.

The Black Swamp Baptist Church has resolved to commence a Protracted Meeting, at their Meeting House, in Robertville, Beaufort District, on Thursday, 22d October, and affectionately invites brethren generally, and ministering brethren particularly, to attend. JOS. T. ROBERT, Pastor.  
Oct 3

#### 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, Calmer, 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. Warner, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.  
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ARTICLES.		ARTICLES.		ARTICLES.	
§	c.	§	c.	§	c.
BAGGING, Heap, 42 in. yd.	26 a 30	American Cotton, yd.	35 a 45	Oil, Tanner'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 00	PORK, Mess, bbl.	18 00 a 00 00
BACON, Hams	00 a 114	No. 2.	7 00 a 0 00	Prime,	15 00 a 00 00
Shoulders and Sides	64 a 74	No. 3.	6 00 a 0 00	Cargo,	8 50 a 00 00
BEEF, New-York, bbl.	00 a 12	Dry Cod, cwt.	2 75 a 3	Mess, Boston,	14 50 a
Prime	8 a 8 50	FLOUR, Bal. U.S. sup. bbl.	6 75 a 7 00	No. 1. do.	a
Cargo	4 a 44	Philadelphia and Virginia,	0 00 a 6 50	PEPPER, black, lb.	a 81
Mess, Boston,	00 a 181	New-Orleans,	0 00 a 0 00	PIMENTO,	9 a 91
No. 1,	00 a 11	GRAIN, Corn, bush.	85 a 95	RAISINS, Malaga, bun. box.	3 50 a 3 75
No. 2,	8 a 9	Oats,	48 a 50	Muscadel,	3 50 a
BREAD, Navy, cwt.	a 31	Pass,	60 a 00	Bloom,	00 0 a 00 0
Pilot,	4 a 41	GLASS, Window, 100r.	41 a 9	RICE, 100lb.	31 a 4
Crackers,	7 a 71	GUNPOWDER, Reg.	5 a 6	SUGAR, Muscovado, lb.	71 a 10
BUTTER, Goshen, prime, lb.	35 a 00	HAY, Prime Northern, 100lb.	1 21 a 1 25	Porto Rico and St. Croix,	71 a 101
Inferior,	20 a 00	IRON, Pig,	a	Havana white,	111 a 12
CANDLES, Spermaceti,	32 a 34	Sweden, assorted,	4 a 41	Do. brown,	71 a 91
Charleston made,	14 a	Russia, bar,	4 a	New-Orleans,	6 a 71
Northern,	12 a 13	Hoop, lb.	61 a 61	Leaf,	141 a 16
CHEESE, Northern,	8 a 81	Sheet,	8 a 81	Lump,	13 a 14
COFFEE, inf. to fair,	11 a 111	Nail Rods,	7 a 71	SALT, Liv. con. sack, 4 bu.	1 61 a 1
Good fair to prime,	13 a 131	LARD,	9 a 101	In bulk, bush.	25 a 30
Choice,	141 a 15	LEAD, Pig and Bar, 100lb.	a 61	Turks Island,	31 a
Porto Rico,	131 a 141	Sheet,	61 a 7	SOAP, Am. yellow, lb.	5 a 61
COTTON, Uplands, inf.	151 a	LIME, Stone, bbl.	1 50 a	SHOT, all sizes,	71 a 8
Ordinary to fair,	16 a	LUMBER, Pitch Pine, rls, Mt.	7 a 8	SEGARS, Spanish, M.	14 a 16
Good fair to good,	161 a 17	Shingles, M.	3 a 5	American,	1 85 a 1 871
Prime to choice,	18 a 181	Staves, Red Oak,	14 a 15	TALLOW, American, lb.	9 a 91
Santee and Maine,	32 a 40	MOLASSES, Cuba, gal.	25 a 26	TOBACCO, Georgia,	31 a 4
Sea Island, fine,	32 a 50	New-Orleans,	30 a 32	Kentucky,	5 a 6
CORDAGE, Tarred,	9 a 10	Sugar House Treacle,	30 a	Manufactured,	8 a 13
Do. Manila, cwt.	11 a 13	NAILS, Cut, 4d. to 2d., lb.	61 a 0	Cayandish,	24 a 32
DOMESTIC GOODS.		NAVY STORES.		TEARS, Bohem,	18 a 20
Shirts, brown, yd.	61 a 81	Tar, Wilmington, bbl.	1 621 a	Souchong,	20 a 40
Bleached,	8 a 15	Turpentine, soft,	2 50 a	Gunpowder,	75 a 80
Sheeting, brown,	8 a 101	Do. Georgetown,	1 a 1 25	Hyon,	50 a 80
Bleached,	101 a 17	Pitch,	1 75 a 2	Young Hyon,	65 a 75
Calicoes,	9 a 15	Rosin,	1 371 a 1 50	Twine, Seine,	26 a 30
Stripes, indigo blue,	81 a 11	New-Orleans,	45 a 50	Sewing,	25 a 30
Checks,	7 a 16	Varnish,	a 25	WINES, Madeira, gal.	a 3
Plaids,	81 a 11	OILS, Sp. winter strained,	1 05 a 1 10	Teneriffe, L. P.	a 1 35
Fustians,	12 a 16	Fall strained,	90 a	Malaga,	45 a 50
Red Tick,	13 a 20	Summer strained,	a	Chart Bordeaux, cask,	29 a 30
DUCK, Russian, bolt.	15 a 21	Linseed,	1 a 1 05	Chromian, doz.	8 a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost	Present Price	Diff.
United States Bank Shares	100	1081 00	3 50
South-Carolina do.	45	61	1 75
State do.	100	117 00	3 00
Union do.	50	55 54 1/2	1 50
Planters & Mechanics do.	25	37 1/2	1 00
Charleston do.	25	54 0	
Union Insurance do.	50	78	2 50
Fire and Marine do.	65	92	4 00
Rail-Road do.	100	114	3 00
Santee Canal do.	570	200	20 00
State 6 per cent Stock	100	00	
State 5 per cent do.	100	00	
City 6 per cent do.	100	00	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 81 a 84 per cent prem.  
 France, 5f. 20 a 0 00 per dollar.  
 New-York, 1 60 days, 1 per cent. discount and int.  
 Boston and 1 30 days, 1 per cent. discount and int.  
 Philadelphia, 1 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 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.  
 Savannah and Augusta Bank Bills, 1 per cent. discount.  
 All other Georgia Bank Bills, 1 per cent. discount.  
 North-Carolina Money, 1 per cent. discount.  
 Spanish Doubloons, 151.  
 Mexican and Colombian do. 151.  
 Heavy Guineas, 65, and Sovereigns, 841 a 4 7-8

Charleston Market.

**COTTON.**—We have received from 1st Oct. 1834 to 1st Oct. 1835, 15,167 bales of Sea Island and Saw Gin, and 187,341 bales of Upland Cotton, all of which has been exported to Europe and the Northern States, with the exception of 284 bales of Sea Island, and 4482 bales of Upland Cotton. The sales during the week have been 778 bales of Upland of the new crop as follows, 25 at 161, 8 at 181, 129 at 18, 78 at 171, 157 at 171, 293 at 17, 14 at 161, 10 at 161, 13 bales of the old crop at 15; 5 at 13, and 2 at 121 etc. We have heard of no sales of long Cottons during the week. Our market has given way since Tuesday, full 1 cent, as the choicest lots of Uplands sold on yesterday at 171 cents, and other descriptions are heavy. Our last European advices stating a decline in that market, ours have given way in consequence.  
**RICE.**—The sales of the week have been at 81 for prime, a lot of very inferior brought 821.

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.  
 Postage must be paid on all letters to the Editor, or attention to them must not be expected.  
 Baptist Ministers and Postmasters are requested to act as Agents.