

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

VOL. II.]

CHARLESTON, FRIDAY, OCTOBER 30, 1835.

[No. 44.]

SUMMARY.

There were 10 deaths in this city during the last week from the 18th to the 25th inst.—Whites, 3; Blacks and Colored, 7.

The French Indemnity Question.—The New-York American of the 24th inst. gives the following paragraph upon the subject of our French Claims, contained in a letter from its Paris correspondent, under date of Paris, Sept. 16: "There is a rumour here that M. de Rothschild has asked for his first payment on account of the 25 millions, but the Minister of Finance did not pay."

We have been informed (says the Gazette) that Mr. Rothschild did make the above demand, and that the reason given for his not receiving the first instalment of the money, was that France waited the asked for apology or explanation from this Government.

Some of the papers mention a report that Mr. Barton, our Charge d'Affaires at Paris, has been recalled. The authority for this report is not stated.

Death of Com. Chauncey.—Com. Wolcott Chauncey, Commander of the Navy Yard at Pensacola, died at that place on Wednesday, the 14th inst. On the day following his body was interred at the Navy Yard burial ground, with the naval honors due to his rank.

Another of our naval officers has fallen a victim to the horrid practice of duelling.

The New-Bedford Mercury acknowledges the receipt of an Apple "twelve inches in diameter." Another paper remarks—"As we once heard a gentleman say he had seen an apple in Massachusetts as large as a quart decanter, we will not dispute the New-Bedford story—but it was certainly a large—apple."

Pouepers.—The City Government of Boston lately appointed an agent, Mr. Simonds, to visit the houses of Industry, Correction and Reformation, in various parts of the Northern and Middle States. One of the results of his inquiries is, that in the four alma-houses of New-York, Philadelphia, Baltimore and Boston, there are 4786 Americans and 5303 foreigners.

¶ The Canadian papers are talking of separation from England and union with the United States.

Judge Hugh L. White has been unanimously elected to the United States Senate by the Legislature of Tennessee.

A company has been formed, and a sufficient amount subscribed, for a steamboat to run between Charleston and Camden, provided the river is deep enough. An experiment is first to be made with the Cheraw, which boat is expected shortly leave this place on her first trip to Camden.

An instrument has recently been constructed to guard against fire, called the Alarm Thermometer. It consists of an iron spring, capable of being acted on by heat, and which the moment it reaches a certain point of expansion, knocks down a brass hammer, which strikes a spring attached to a cord leading to the bed chamber, and sets an alarm-bell placed there instantly in motion.

Great injury has been done to the corn crops in the upper part of this State, and still greater in Beaufort, N. C.

The Whig Party have succeeded in Pennsylvania.

A Negro man, employed as a labourer, was instantaneously killed on Wednesday morning last, by a number of heavy iron bars, which were standing in an upright position, falling on him.

The Government of Malta has contracted to be furnished with American ice at a price equal to four cents for one pound and three quarters English. The supply will be the first year, doubtless limited. The Pasha of Egypt has also contracted with a house in Boston for a supply of ice from that city.

The report of the Commissioners on public instruction in Ireland, states the whole population to be 7,943,000, divided among the different sects as follows: Catholics, 6,427,000; Church of England, 852,000; Presbyterians, 642,000; other Protestant Dissenters, 218,000.

Professor Green of Philadelphia has imported a powerful magnet from London, the electric sparks from which decompose water, and heat platinum wire red hot.

A dinner was given at Cork a few weeks since to a Popish priest, from America, at which the first toast proposed was, the Pope, under the following description:—"The father of the Christian world—the representative of the majesty of God (!)—the centre of peace and unity upon earth—the great effectual promoter of religion and civilization among men.

Westward the star of empire takes its course."—The city of St. Louis, Missouri, is to be lighted with gas.

Census of New-York.—The New-York Journal of Commerce publishes the census of that city, just taken, with the exception of three wards. The population of the twelve wards is 222,151, which with the estimated number in the three other wards, makes the present population of the city 264,000.

We learn from one of the Upper Canada papers, that the steam boat Com. Perry came in contact with the Daniel Webster when about two miles from Sandwich, by which accident one of the boilers of the Perry was burst, and four men killed.

The St. Louis Daily Herald of the 6th instant, says, that the steamboat Heroine, while on her passage from the mouth of the Ohio to that place, on the Sunday night previous, collapsed one of her boilers, by which three of the deck hands were blown overboard, the engineer instantly killed, and three badly scalded, one of whom has since died.

Fanatics indicted.—An indictment has been found against the Abolitionists by the Grand Jury of Onondaga county, New York. It was resolved by the Jury, that those fanatics who print and circulate incendiary publications among the slaves of the South, "are guilty of treason, and of right ought to be punished, and that it is the duty of all friends of the Constitution, and of the peace and happiness of the whole people, to destroy such publications when and wherever they may be found."

The Receipts of the Boston and Worcester rail-road from passengers and freight for the quarter ending the 4th inst. were over \$54,000.—*Chr. Watchmen.*

Clayton, is constructing a manmoth balloon at Cincinnati, to be called the "Star of the West," and with which he calculates to carry with ease, 20 or 30 persons, and make their voyage to the Atlantic.

CHARLESTON, S. C.

FRIDAY AFTERNOON, OCTOBER 30, 1835.

To Correspondents.

The Minutes of the Edisto Baptist Association have been received, and will be published in our next.

A letter from Brother J. M. Timmons will also appear next week.

A communication from Cheraw has come to hand, and lies over until the return of the Editor, who is temporarily absent, but is expected to reach the city in time for its insertion in the next number, should he deem its publication expedient.

At the late meeting of the Baptist State Convention of South-Carolina, it was resolved that a number of brethren then named, be requested to act as agents to collect funds for the support of Professorships in the Theological Institution, and in case any disposed to contribute should not be in readiness with the cash, an obligation or bond should be taken in lieu thereof. The following Form of a Bond was by request drawn up by Brother O'Neill. It has been handed us for publication, for the general advantage of the appointed agents.

Form of Bond.

I acknowledge myself to be indebted to J. B. Miller, Treasurer of the State Convention of the Baptist Denomination of South-Carolina, in the sum of _____ dollars, for the payment of which sum with interest thereon from the _____ day of _____, to J. B. Miller, Treasurer as aforesaid, or his successor in office, I bind myself, my heirs, executors or administrators.

Witness my hand and seal, this _____ day of _____, A. D. —.

A. B. [SEAL.]

We are requested by the Secretary of the Convention to state that an account of the moneys received by him for the purposes of the Convention, will be published as soon as he returns to town.

Agreeably to a resolution of the Baptist State Convention, we publish the address of their President, delivered at the opening of their late session, and we hope its length will not deter any from its perusal.

A letter from a correspondent states that he has "heard that the Convention which met at Franklin, N. C. have determined to wait longer before they attempt a Manual Labour or other School, but have determined to go immediately into the business of domestic missions."

ORDINATION.

On the first Lord's day in September, 1835, at the Columbia Church, Barnwell District, S. C. Brother WM. J. HABLEY was solemnly set apart by the imposition of hands and by prayer, to the office of an Evangelist. Brother J. M. CHILES preached the ordination sermon, brother B. M. CAVE propounded the questions, brother J. T. ROBERT made the prayer, and brother H. D. DUNCAN delivered the charge.

FOR THE SOUTHERN BAPTIST.

MR. EDITOR,

I have just left the camp ground at which the Edgesfield Baptist Association held its annual meeting. The representation of the churches was full, and the meeting was marked with perfect harmony and fraternal love in its whole progress. The re-

turns from the churches in the numbers of members received into fellowship during the associational year, were far below the numbers of any year for the last four. A painful declension has afflicted us as to the lively exercise of spiritual joys. But there is cause of thankfulness that the brethren remain steadfast in the faith, and though they mount not up as on eagle's wings, yet they run and are not weary, or walk and are not faint.

As it will be some time before the Minutes will be printed, I request of you the favour to insert in the columns of your paper the following resolutions, which received the unanimous votes of the Association.

"Whereas some of our brethren at the North have indulged themselves in terms of severe reproach upon their brethren at the South, who hold slaves, declaring that they will not receive them to their communion tables. Therefore,

Resolved, That we feel deep and unfeigned regret at the unscriptural course, which such brethren have pursued, a course tending to a dissolution of the connexion which has so happily subsisted between us of common sympathies, common counsels and common labours.

Resolved, That the practical question of slavery, in a country where the system has obtained as a part of its stated policy, is settled in the scriptures by Jesus Christ and his Apostles.

Resolved, That these uniformly recognized the relation of master and slave, and enjoined on both their respective duties, under a system of servitude more degrading and absolute than that which obtains in our country.

Resolved, That those who, at a distance from us, and ignorant of the real state of things amongst us, agitate the subject of slavery in the manner adopted by the abolitionists of the North, are sharply rebuked by the Apostle in the following passage of his Epistle to Timothy: 'Let as many servants as are under the yoke, count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed.— And they, that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine, which is according to godliness, he is proud, knowing nothing, but dotting about questions and strifes, whereof cometh envyings, railings, evil surmises, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness. From such withdraw thyself.'—1 Tim. vi. 1-5.

Resolved, That we affectionately request our brethren at the North, who speak and write with so much asperity against us as slave-holders, to reconsider this subject in the light of the Scriptures; and inquire, if they refuse us, as slave-holders, a seat at their communion tables, and a place in their churches, whether they could admit Paul who wrote the above passage to the privileges of the church. Nay, whether they could admit Jesus Christ himself, who inspired the Apostle to write the above passage. And farther to inquire, whether it is not us who under the existing circumstances of this case, should withdraw from them, and not they who should withdraw from us.

Resolved, That our thanks are due to Almighty God, and that they are hereby fervently expressed, for the number of our excellent brethren at the North, who, true to their principles as Baptists, do in this matter take the Scriptures as their guide, and not imputing motives of more worldly policy to our Divine Master or his Apostles, stand aloof from the interference which others have assumed in this distressing, agitating concern.

Resolved, That we hail such as the friends of truth, good order and the Union, and would encourage them to be firm at their posts in the maintenance of the word of the Lord, and the concord of the brethren, trusting, that they with us, may be instrumental, under the blessing of God, in preserving the union of Northern and Southern brethren, which we earnestly pray may be affectionately perpetuated on just and scriptural grounds."

"Whereas in all times of spiritual declension and severe trial it is the duty of God's people to humble themselves under His mighty hand and to supplicate His mercy and deliverance; and whereas the occasion of such humbling is furnished in the present languishing state of our churches, and the unscriptural course of the Northern abolitionists, among whom are some of our own brethren, whose movements, in reference to our domestic institution of slavery, threatens a dissolution of the connexion which has so happily existed amongst us: Therefore,

"Resolved, That the second Friday in January, 1836, be appointed as a day of fasting and humiliation and prayer by the churches of this Association: that on that day with penitent hearts and devout minds, the members of each church, laying aside their worldly business, may assemble in their respective meeting-houses, and engage in those acts of devotion, which become the occasion, entreating God to revive his work amongst us, and to give to our brethren and all others at the North, who are embarked in the unscriptural cause of the abolition of slavery among us, right views of the course pursued by our Lord and his Apostles under a similar state of things, when they were upon the earth, in imitation of whose example they should be found, that instead of scattering firebrands into the Southern portion of the Union, and stirring up a servile war, they may "endeavour to keep the unity of the Spirit in the bond of peace."

"Resolved, That we affectionately invite our brethren generally throughout the State to unite with us in the observance of the day appointed as above."

It would be agreeable to us, that your exchange papers, Mr. Editor, should give one insertion, if no more, to the above resolutions, both at home and abroad, that it may be seen in what light the representatives of Baptist Churches comprehended in the Edgfield Baptist Association of South-Carolina, regard the movements of Northern abolitionists.

Affectionately yours,

W. B. JOHNSON, Moderator.

Oct. 31st, 1835.

MINUTES

Of the State Convention of the Baptist Denomination in South-Carolina, at the extra session, held in Barnwell Village, Oct. 22d & 23d, 1835.

The following Delegates appeared viz.

Charleston Association. T. J. Gantt, B. Manly, J. E. Dargan, J. Hartwell, J. Nicholas.

Edgfield Association. W. B. Johnson, M. Mims, Z. Rudolph, Senr, J. M. Chiles, Z. Watkins, J. Trapp, J. T. Coleman, W. Watkins, T. Atkinson, W. P. Hill, R. Child.

Sea, River Association. D. Peoples, H. D. Duncan, A. J. Lawton, W. H. Brisbane, J. T. Robert, I. L. Brooks, J. Broome.

Welsh Neck Association. J. C. Furman, D. R. W. Melver.

Fellowship Benevolent Society.—

Congaree Benevolent Society.—

Charleston Juvenile Female Education and Missionary Society. W. E. Bailey.

Saluda Benevolent Society.—

Female Benevolent Society of Bethlehem, Edgfield District.—

Mount Moriah Female Missionary and Benevolent Society. A. Waller.

Newberry Baptist Church. N. W. Hodges, J. B. O'Neal, M. T. Mendonhall.

Female Auxiliary Education Society of Edisto, Wadmalaw and the adjacent main land.—

Bush River Baptist Church. J. Gary, B. F. Griffin.

Longtown Female Society. J. B. Furman, D. L. Whitaker.

Prayer by Brother O'Neal.

The Bethel Society in the Bethel Association applied for admission into the Convention, by their delegates Brethren Jonathan Davis and J. O. B. Dargan, and

The Edisto Baptist Association, applied for membership in Convention by their delegates, C. Staley and J. G. O. Wilkinson. They were cordially received.

Invited all visiting brethren to a seat, and to assist in the deliberations of the Convention.

The Rev. Luther Crawford, Assistant Secretary of the American Baptist Home Missionary Society, was particularly introduced by the President, to the notice of the Convention, as a brother whose credentials are clear; and who in relation to the agitating topic of Abolition holds an unexceptionable ground.

1. The Board of Agents reported by the reading of their Minutes and of all the Documents they had procured in relation to the objects concerning which the Convention at the last session directed inquiries to be made.

After much discussion, it was moved that all the documents presented by the Board, together with the propositions under discussion, be referred to a Committee, consisting of Brethren Manly, Johnson, O'Neal, J. B. Furman and Chiles, for their consideration, and to report upon to-morrow.

The Convention adjourned to meet at 10 o'clock tomorrow morning. Prayer by Brother Davis.

FRIDAY MORNING.

Brother Peoples prayed.

2. The Committee appointed yesterday reported. This report was considered article by article, and with some amendments, was unanimously adopted, as follows.—

The Committee to whom we re-referred the resolutions and various amendments, submitted to the Convention, beg leave to report,

That they regard a permanent provision for the instruction of young ministers, as the great object of this body, and that other things should be undertaken or done, as they may consist with this object and become auxiliary to it.

That while they believe from the mass of important testimony before the Convention from nearly all the principal Manual Labor Schools in this country, that that system of Education is but an experiment, yet to be tried, it seems to be an experiment so feasible, and its success an object so desirable, that it deserves to be fairly tried, in some form that shall not jeopard the funds of the Convention, nor make the success of our Theological Institution dependant on the success of that.

That although the attention of the Convention has not been directed to any particular site, for a Manual Labor Classical School with sufficient definiteness to determine a choice, and from particular circumstances, the subscriptions to this object, have not been carried up to the desirable point, sufficient has been done to show that the scheme is extensively popular, and with proper efforts, will meet with all necessary patronage.

Your Committee would therefore present the following resolutions:—

1st. That this Convention proceed immediately to lay a permanent foundation for the support of Theological Instruction. That for this purpose they now lay down all the funds they possess, and which are within their control, as the basis of this foundation, the annual income of which to be pledged forever to the maintenance of a Theological Professorship— That they earnestly solicit all their constituent bodies, possessing funds, to do the same thing—that for the purpose of completing this foundation with as little delay as possible, and of providing what is absolutely indispensable, to furnish adequate facilities of Theological Instruction, a permanent endowment of a second Professorship, the services of a general Agent be demanded for this object chiefly, if not ex-

clusively, from the first day of January next, and that this object be promoted without intermission, diversion or relaxation, and completed as soon as possible.

2d. That B. Manly, W. E. Baily, T. J. Gantt, I. L. Brooks, R. Fuller, A. J. Lawton, R. T. Lawton, J. Hartwell, J. C. Furman, J. D. Wilson, T. P. Lide, J. Davis, J. B. Furman, J. C. Keeney, M. T. Mendenhall, W. B. Johnson, Z. Watkins, J. M. Chilcs, M. Mims, J. Trapp, C. Stajely, J. G. O. Wilkinson and J. Dupre, be requested to act as agents of the Convention, to collect and receive donations in money, or bonds bearing interest, to carry out more fully the objects contemplated in the preceding resolution.

3d. That as the sum of nearly twenty thousand dollars is now in possession of this Convention, and its constituents, which it may be presumed will all be pledged for the support of Theological Instruction; the Board be requested to make arrangements, as soon as may be, for supplying facilities of instruction to our Theological Students.

4th. That I. L. Brooks, Z. Watkins, J. Gary, N. W. Hodges, A. D. Jones, and Alexander Sparks, or any three of them, be appointed to select a site for a Manual Labor Classical and English School; and to use all possible efforts to ascertain what will be subscribed or done by the friends of this scheme, toward an establishment, such as may be needed; to make inquiry for teachers, and all other officers or appendages, and make report at the next meeting of Convention in December.

3. The Convention listened to an address from the Agent of the American Baptist Home Mission Society, on the principles and objects of this Society—whereupon. Resolved, 1st. That in the judgment of this Convention the American Baptist Home Mission Society, holds a prominent place among the benevolent Institutions of the present day; that we cordially approve the resolution of the said Society, passed in Richmond in May last, to raise \$50,000 for the purposes of said Society, the current year.

2d. That this body recommend and respectfully urge upon the churches of South Carolina, to unite with their brethren in other States in the above noble attempt.

4. Resolved, That the President be requested to furnish such portions of his address at the opening of the Convention, as he may deem expedient, for publication in the Southern Baptist.

5. As moneys have been brought up to this body, Resolved, that the Secretary in the absence of the Treasurer, be requested to receive those moneys and convey them to the Treasurer, and publish a statement of the amounts.

6. The cordial thanks of the Convention were returned to the inhabitants of this Village, for this second instance of their hospitality.

The President adjourned the meeting with prayer and the Christian Benediction.

W. B. JOHNSON, *President.*

B. MANLY, *Secretary.*

MR. EDITOR,

In obedience to the request of the Convention this day, I transmit to you the enclosed Address for publication in the Southern Baptist. When it was written, I had not the most distant expectation of its appearing in print. As it has been thought by my brethren that its publication might be profitable,

I comply with their request, omitting, according to the understanding in the body, that part, which might be thought proper on a revision to be omitted. The part, thus omitted, is that which comprises a short history of the progress of our Institution, and an exposition of my own course in relation to its movements.

Yours, affectionately,

W. B. JOHNSON.

Oct. 23d, 1835.

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

DEAR BRETHREN.

By your resolutions in December, the Board was charged with the duty of collecting information, in reference to the practicability and propriety of uniting Classical and Theological instruction, at the same site, on the manual labor plan, for the admission of students generally, from the community, and of students, particularly in Divinity. To enable them to do this, an Agent was appointed, to act under their direction, and to receive offers of sites for the establishment of a Seminary, embracing these three objects; of the result, a report was to be made to the Convention in December next. It was, therefore, not expected at the close of your last sitting, that you would assemble before that time. But in giving to your interests the consideration, which their importance and my duty demanded, I became satisfied, that an earlier meeting was required, and therefore, with the consent of the Board, I have requested your attendance at this time.

What the Board has done, you will learn from their report, which will be presently laid before you. You will see, as you already know, that it was impracticable to obtain, an Instructor for your Institution, in consequence of which, it has gone into recess. You will also learn the different views, which eminent men and distinguished bodies of men, entertain of combining physical, literary, and theological instruction at one site, and under the same system. You will see, too, the means which you may command, and the disposition which you brethren, manifest, for the particular character, that your Seminary should receive.

In consequence of the recess of the Institution, and the practicability of the Agent to report at this period, I have been induced to convene you at this time, that you might make the arrangements necessary, for the resuscitation of your Institution, at an early period next year.

The recess of your Seminary, has brought with it, an appalling crisis. To meet this crisis: To resuscitate your Institution, and to place it on a foundation that shall roll away the reproach, which has fallen upon us, demands no ordinary wisdom. On you rests the great responsibility of combining and directing the energies of your Denomination, in a liberal and enlarged course of action, that shall, under God, advance the best interests of your State. And in connexion with your brethren, throughout our sister states, shall advance the best interests of the Union, and in no small measure the interests of the world. By means of your Seminary, this course of action, is to be brought on. Knowledge is power. Piety, true unadulterated piety, is power, far more effective than mere knowledge. Both combined, exert a moral influence, that can control the physical and intellectual energies of man, and bring them up to their highest, noblest exercise. In the production of this most desirable result, you are called to bear an important

part, from the relation that you sustain, to the great cause of truth, and the noble bearing of the state, to which you belong.

For the purpose of offering to you, some aid in this great work, permit me to ask your attention to what follows.

It is urged, that manual labor is important to the preservation of health, and the expansion of the bodily organs; and that where all this is accomplished, the best opportunity will be given to the intellectual and moral power, to exert themselves. I fully concur in this opinion, and therefore think, that the whole plan of a child's education, from its birth to its manhood, should be conducted in such a manner, as to ensure the greatest bodily health. In its dress, in its plays, in its studies, fresh air, bodily exercise, manual labor should be freely admitted, and judiciously employed. And I would have such a system obligatory upon the child, to the termination of his Academical course under the direction of those, who are capable of carrying it rightly into effect. But when the growth of the child is obtained, and his bone and muscle are knit and compacted together, so that he has the form and strength of the young man, I would discontinue the control, that would bind him to manual labor.

Now it is after or about the period when the vigor of youth is ordinarily attained, that young men commence their Theological studies. And indeed I believe, that more enter upon this course after they are 20 years of age, than before they reach that age. Those, who commence a Divinity course, should have their minds wholly given to its uninterrupted pursuits. But relaxation and exercise are necessary for their health and comfort. The scheme for relaxation and exercise, should embrace spiritual visits to the neighborhood, excursions to preach, and bathing, with very early rising.

In their visits for spiritual intercourse, the students would not only be engaged in that service, which falls in with the line of duty, upon which they have entered, but they would acquire skill in the knowledge of the human heart, and their powers in conversation, would be improved. It may be objected, that these visits may be unprofitably spent in frivolous discourse. It is possible that this may be the case. But surely, under the guidance of a spiritual man of God, in the professorship of Pastoral duties, it may reasonably be hoped, that the pupils would learn the spirit of Him, who, in the house of Lazarus and his sisters taught: Mary, who sat at his feet, and rebuked Martha, who was cumbered about much serving. If they would not however improve opportunities thus afforded in the friendly visit, neither would they improve their hours of labor in a spiritual manner. But if the friendly visit would afford, the better opportunity of spiritual improvement, in the preparation, of the spiritual instructor, then should that opportunity be given, to the Divinity Student, which rightly improved, would advance the health of his body and of his soul.

It is required among us, that students in Divinity, shall exercise their gifts in preaching. Let the students add, to the exercise of friendly visiting, that of journeying several times in the month, to neighboring congregations to dispense to them the words of eternal life. By this arrangement, they would conciliate the regard of the people, and such an arrangement might be made, as to secure some compensation for their services, which would be as profitable as the avails of their manual labor.

During the operation of the Institution at the High

Hills of Santee for six years, the health of the Students and Instructors was excellent. One, it is true, by severe study, broke himself down. But he was the only one. A large pool was constructed by the Students, in which, during the summer season, they bathed stately. This, with the salubrious atmosphere, that they breathed, and other exercise that they took, was the means of preserving their health.

It is said by the Principal of the Virginia Seminary, that, if a youth is too proud to pull off his coat to go to work, he is too proud to be a Preacher of the Gospel. The principle involved in this declaration is correct, but the impression that it is calculated to make upon the mind is, that a Divinity Student, who should refuse to work, would do so, upon a principle of pride. But this does not follow as a matter of course. Some of you, my brethren, if not all, know, that, in the lower country generally, men of property neither work, nor bring up their children to work, this may arise from pride, or it may not. That it does, in some cases, is true. That it does not in others, is equally true. The truth is that for men of property or for their children, to work, is against the usage of the lower country. Having servants to labor for them, they do not labor for themselves. Now let young men from the lower country, possessed of property, become the subjects of divine grace. Will not grace make them humble, as it does those who have no property? But will that grace change the former habit of their lives? Will it render them capable of enduring the fatigues of manual labor for three hours a day? Suppose these young men called to the ministry, they desire to enter a Theological School, and in their native State, but they find that manual labor is an obligatory part of the establishment, and said to be so for the maintenance of health. But they have not been brought up to it. They feel not its necessity for health or profit. All their habits are in opposition to the plan. What would they do. Why they would most probably enquire, let here any Institution at which I may require a Divinity education, where manual labor is no part of the plan! If there is, let me go to it. Thus would we drive away students from our Institution and our State.

Some may reply, let them go. If such an arrangement would drive them off, they are not worth retaining. To this I answer, if the manual labor system, in a Theological School, is required in the scriptures, we cannot dispense with it. If it is not, its adoption depends upon the principle of expediency. And now what is the voice of expediency in the case. Let us hear the voice of experience, on this subject from New-England, the land of sagacity, where with an eagle's eye the best plans are descried, and the best use made of them; and let this voice teach us the expediency of the measure under consideration.

The President of Brown University thus writes:—

"So far as I have known, manual labor schools have all failed. That is, the money cannot be made to yield 3 per cent on the investment. Of course, it would be better in Bank Stock, or in bond and mortgage. The reasons are,

1. The laborers are unacquainted with the labor, and are mere green hands, whose labor is worth almost nothing.

2. They are at an age when they cannot be compelled to work. Nor do the circumstances of a liberal institution for young men seem to admit of such compulsion."

The Faculty of Newton Theological Institute thus write:

"It is, we think, desirable and practicable to introduce manual labor in connexion with a theological institution. It is desirable, because it multiplies the facilities and the motives for taking salutary exercise, and because it helps the student to combine habits of study with habits of activity. We would not *compel* him to labor; but we would make it so convenient for him, and convince him so thoroughly of its utility, that he should choose to do so. If you *compel* him, he will be in danger of regarding his work as an unpleasant task; and in that case it will probably fail of becoming very beneficial to his health."

The Faculty of Andover Theological Seminary write thus:

"As to a manual labor system, etc.: It is our opinion, after a fair trial, that in ordinary cases, no reliance can be placed, for any length of time, on manual labor, to support a theological or literary institution. There may be some institutions so circumstanced, that it will operate well for a considerable time. But we have come to the conclusion, very reluctantly indeed, that the system will fail of answering the expectation which has been excited. The members of a college change so often, they are so much occupied with their studies, and most of them so reluctant to work, and the profits, after all, subject to so much uncertainty, that the whole system will be very likely to fall to the ground. A few public institutions in New-England still hold on to the system, though with lower hopes than formerly. Generally, the judicious, practical men have no confidence in it. If introduced, we are very clear that it cannot safely be made obligatory on the students. Certainly this would not do in New-England.

"We had the system introduced here with pleasing prospects; and while it had the excitement of novelty, it went on well. But now it has run down to the bottom of the hill, and the noble building which was built for the purpose, with tools, which cost from two to three thousand dollars, must be appropriated to other uses, or lost. This is *our* experience. It does rather better in our academies here; but is not relied upon to sustain them."

You will thus see, brethren, what the opinions and experience of these two theological institutions are on this subject. They are, I believe (at least that at Andover), the oldest in the United States, and therefore have longer experience on their side. The Faculty of the Virginia Seminary, and of the Mercier and Wake-Forest Institutes, speak much in favor of manual labor. In these it is obligatory upon the students. But these are younger institutions.

Now to manual labor I can have no objection. The first Adam cultivated the ground. The second Adam, the Lord from heaven, worked at the carpenter's trade. But to the introduction of it into theological institutions as *obligatory* upon the pupils, I have most serious objections—objections strengthened by the opinions and experience of men who have had much fuller opportunities of judging correctly than I have had. The most important of these objections you have just heard. It is for you to judge of their force.

In reference to the union of classical and theological instruction at one site—in the same school for divinity students and students admitted generally from the community—I have also very serious objections. We set out upon that plan, but the opportunity of one year's experience fully satisfied my mind of

its inexpediency, and I have ever since been decidedly opposed to the plan. The two grand objections to it, are:

1st, That its tendency is to make the classical department the most prominent, thereby sinking the theological department into the mere relation of an appendage. By this means, the students in the latter department will receive but a very meagre attention.

2d, That young men, and sometimes men of family, students in divinity, will be found in classes with boys not ten years of age, who will know more than they. Two evils arise from this state of things: 1. The divinity student, for no fault of his, but only because of his misfortune, will be subjected to daily mortification in the contrast with some pert boy. 2. The ministry by this means, at least of the divinity student, will be brought into contempt. Now I know of no principle of the gospel which requires us to frame an institution for theological instruction, that will bring its students into such circumstances as these.

I am, therefore, decidedly of opinion, that the divinity students ought to be entirely separated from the classical students. In a word, that the academy and the theological school should be separate institutions altogether, whilst yet they may be established upon one common site. Separate buildings and separate teachers will be demanded. But the same library and the same apparatus would answer for both. There are some studies too, an attendance upon which might be common to students of both institutions, viz. Natural Philosophy, Chemistry, etc. in which those of advanced standing in both departments might meet in attendance upon the same course of lectures.

To conclude: I would recommend that the Convention take the most judicious steps at the earliest practicable period, for endowing a theological institution exclusively and permanently; that is, an institution in which no student shall be received, who has not the sanction of his church as a Licentiate in the ministry. Students from any of the protestant denominations may be received into this institution. I would recommend that, as an appendage to the institution, facilities for manual labor should be added; but that it should be obligatory on no student to engage in it."

I recommend that it be recommended to all the constituent bodies of the Convention, that the permanent funds which are or may be raised by them for the Theological Institution, shall be paid over to the Treasurer of the Convention, with their specific designation; or such a pledge given as will secure the ready appropriation of them, or any part of them, to a given point, when requested by the Convention.

Should the Constitution published in our last Minutes be adopted, the Board of Trustees, for whose appointment provision is made in its fifth article, will be the proper organ necessary for the arrangements to endow the institution. In these arrangements, I would comprehend the requisite steps for embodying any of the Southern States, that would embark in the scheme, with us. This must be the

*As according to my views, there should be no *compulsion* on any Divinity Student to labor, and that, if any of them should labor, it would be for health only, the facilities for this purpose need not be costly. The cultivation of a garden, and the cutting of their firewood would be all that would be necessary, and require but moderate expense. Should the Theological Institution be established in the neighborhood of the manual labor Academy, then those Divinity Students, who should choose to labor, might employ themselves in manual operation, in that establishment.

work of time. And I think it not improbable, that a judicious Board of Trustees, collecting all the facts necessary in the case, would be able to prepare a publication, that would carry conviction to the minds of our brethren of some, if not all, of the Southern States, that whilst manual labor academies may be sustained in them all by separate State action, they should unite in the endowment of a great Southern Theological Seminary, as the six New-England States have, in endowing one Theological Seminary; and as the Western States are about to do, endow one great Western Seminary.

But it will now be asked, What shall be done in the mean time? I answer, Accede to the wishes of the community, if the subscriptions shall be thought sufficient, in establishing a manual labor academy in some healthy region of the State. This will conciliate their kind regards, and if it shall succeed, the Theological Seminary may arise in its neighborhood. From the central position which South-Carolina bears to her sister States of North-Carolina, Tennessee and Georgia, some part of the upper country might be selected for the Manual Labor Academy, which would approve itself to these States, for a Southern Theological Seminary, and thus like twin sisters, these institutions may flourish together, and send forth streams to enrich these southern regions.

In the Academy, let the whole course of instruction be Biblical. Let the Bible be the text book, and all other studies be pursued in reference to its supreme authority. Thus will the Academy be converted into a Theological School, happily preparing many pupils, whom God may call to the ministry, for the higher branches of divinity in the Seminary, more particularly theological.

We learn from the Agent, that the discussions in reference to the character and location of our institution, carried on in the 'Southern Baptist,' have had a tendency to paralyze his efforts, because of the uncertainty which, by these discussions, was cast upon our plans in the minds of the people. He considers that there is a necessity for some definite action, that he might go on in his work. It is very probable that the Convention will not feel itself prepared to judge satisfactorily in regard to a site, but only in reference to the district or region of country in which the institution should be located. It will be impracticable for the Board to go to any given region of the State to make the selection of a site, and the Agent would shrink from the responsibility of deciding upon the varying, conflicting claims of the different sites that have been offered.

If therefore, the Convention should determine upon the acceptance of the funds subscribed to the Agent for a manual labor school, I would recommend that a judicious committee be appointed, the Agent being one of the members, who will pledge themselves, under divine permission, to attend to the business of selecting a site, in that region of the state, that shall be determined on by the Convention, of making the necessary arrangements is securing the premises selected to the Convention, providing the Superintendents and Teachers, giving notice of the commencement of the school, and report the whole to the meeting of Convention in Charleston in December next. If this measure shall be adopted, we shall be in a state of progress, that will concentrate the minds of the brethren of the upper country to a given point, and facilitate our movements. If however the committee shall not be able to make all the contemplated

arrangements, they will report in December, and thus this meeting if it shall serve no other purpose, will answer the end of a Committee of enquiry.

Indeed, my brethren, the peculiar circumstances, under which we have to recommence our educational operations, demand on us great caution in our preliminary steps. I thank God, that we have not toiled in vain, for the last 14 years; but when I saw that the state of our affairs in December last, wore an aspect so appalling, as they then did, my heart sunk within me. Never at any time, in the course of our benevolent movements, had I felt such painful apprehensions for the result of our efforts, but when we lost the Venerable Father of our Convention, the ever to be lamented Furman. We are now to commence anew, under circumstances more unfavorable, than those under which we began our course. But I remember David, and I recall him to your remembrance under the humbling and heart affecting condition, to which the burning of Zigzag reduced him. He remembered his deliverance from the power of the lion, and the bear, and the hand of the uncircumcised Philistine. And he strengthened himself in the Lord his God. Let us call to mind, brethren, the favor which God has shewn us in days past, and regard our late disastrous condition, as a trial of faith, an incitement of prayer, intended to operate as a corrective of error.

Diversity of opinion may naturally be expected on the subject, which assembles us. This diversity is a humbling proof of our imperfection, and our want of wisdom. Who can supply this want, and bring us to be of one mind? God only for his Son's sake by the influence of his spirit. Suffer me then to entreat you to find, in these facts, the occasion, the necessity, the duty of a humble, patient, and prayerful assembly. May the Divine spirit be present in your deliberation, to direct them to right discussions, and above all, enable you to preserve "the unity of the spirit in the bond of peace."

RELIGIOUS MISCELLANY.

From the Christian Magazine.

Death of Voltaire.

In the history of Jacobinism, by the Abbe Barnecl, we find the following account of the death of Voltaire, the celebrated apostle of infidelity.—I have no doubt that it will be new to many, and interesting to all our readers, I send it to you for publication, not only as a means of informing those who have received the faith once delivered to the saints, but also in the hope of its meeting the eye of some who look upon the religion of the Bible as nothing more than a cunningly devised fable. In the present day, we have need to apply all the proper antidotes to the spread of infidelity; and I hardly know of a better one than an unvarnished account of the dying hour of those who have been its victims. J. F.

"It was during Voltaire's last visit to Paris, when his triumph was complete, and he even feared that he should die with glory, amidst the acclamations of an insatuated theatre, that he was struck by the hand of Providence, and fated to make a very different termination of his career. In the midst of his triumphs, a violent hemorrhag made apprehensions for his life. D'Alembert, Diderot and Mornontel, hastened to support his resolution in his last moment, but were only witnesses to their mutual ignominy, as well as to his own.

Hear let not the historian fear exaggeration—Rage, remorse, reproach and blasphemy, all accompany and characterize the dying atheist.—His death the most terrible that is ever recorded to have stricken the impious man, will not be denied by his companions in iniquity. Their silence, however much they may wish to deny it, is the least of those corroborative proofs that might be adduced. Not one of these sophisters has ever dared to mention any sign given of resolution or tranquility, by the premier chief, during the space of three months, which elapsed from the time he was crowned in the theatre, until his decease. Such a silence expresses how great their humiliation was in his death. It was on his return from the theatre, and in the midst of the toils he was resuming, to acquire fresh applause that Voltaire was warned, that the long career of his impiety was drawing to a close.—In spite of all the sophisters flocking around him, in the first days of illness, he gave signs of wishing to return to God whom he had so often blasphemed. He called for the priests who ministered to him, whom he had sworn to crush, under the appellation of the wretch.* His danger increasing, he wrote the following note to Abbe Gaultier:

"You had promised me, sir, to come and hear me: I entreat you would take the trouble of calling as soon as possible."

(Signed)

VOLTAIRE.

Paris, 26th Feb. 1778.

A few days afterwards, he wrote the following declaration in presence of Abbe Gaultier and Abbe Mignot; and the Marquis de Villeville copied it from the minutes deposited with Moinet, notary at Paris:

"I, the underwritten, declare that, for these four days past, having been afflicted with a vomiting of blood, at the age of eighty-four, and not having been able to drag myself to Church, the Reverend, the rector of St. Solpice, having been pleased to add to his good works that of sending the Abbe Gaultier, a priest, I confessed to him and it pleases God to dispose of me, I die in the Holy Catholic faith in which I was born, hoping that the divine mercy will deign to pardon all my faults; If ever I have scandalized the Church, I ask pardon of God and the Church.

VOLTAIRE.

In the presence of Abbe Mignot, my nephew, and the Marquis de Villeville, my friend."

MARCH 2d. 1778.

After the two witnesses had signed this declaration, he added these words; "The Abbe Gaultier my confessor, having apprised me that it was said among a certain set of people, I should protest against every thing I did, at my death; I declare that I never made such a speech; that it is an old jest, attributed long since to many of the learned, more enlightened than I am." Was this declaration a fresh instance of hypocrisy? For he had the mean hypocrisy, even in the midst of his efforts against christianity, to receive the sacrament regularly, and to do other acts of religion, merely to be able to deny infidelity, if accused of it. After the explanations we have seen him give to his exterior acts of religion, might not there be room for doubt? Be that as it may, there is a public homage paid to that religion in which he meant to die, notwithstanding his having perpetually conspired against it in his life. This declaration is also signed

*Voltaire had been accustomed, for many years to call the Saviour the wretch. Many of his letters were concluded in these words—crush the wretch."

by that same friend and adept, the Marquis, to whom Voltaire used to write, "conceal your march from the enemy, in your endeavors to crush the wretch." Voltaire had permitted his declaration to be carried to the rector of St. Solpice, and the archbishops, of Paris, to see if it would be sufficient. When the Abbe Gaultier returned with the answer, it was impossible for him to gain admission to the patient.—The conspirators had strained every nerve to hinder him from consummating the recantation, and every avenue was shut to the priest whom Voltaire had sent for. The demon haunted every access; rage succeeded to fury, and fury to rage, during the remainder of his life.

Then it was that D'Alembert,* Diderot and others of the conspirators who had beset his apartment, now approached him but to witness their own shame. He would often curse them and exclaim, "Retire! it is you who have brought me to my present state. Begone! I could have done without you all, but you could not exist without me! And what a wretched glory you have produced me." Then would succeed the horrid remembrance of his conspiracy. They could hear him, the prey of anguish, alternately supplicating or blaspheming that God he had conspired against, and in plaintive accents, would he cry out, "Oh Christ! oh Jesus Christ!" and then complain that he was abandoned by God and man. The hand which had traced in ancient writ, the sentence of an impious and reviling king, seemed to trace before his eyes, crush, then, do crush the wretch. In vain he turned his head away; the time was coming apace, when he was to appear at the tribunal of Him whom he had blasphemed; and his physician, M. Tronchir, called in to administer relief, thunderstruck, [retires, declaring the death of an impious man to be terrible indeed. The pride of the conspirators would have willingly suppressed this declaration, but it was in vain. The Mareschall of Richelieu flies from the bedside, declaring it to be too terrible to be sustained, and M. Tronchir, that the furies of Orestes could give but a faint idea of those of Voltaire.

THE PATH OF DUTY IS THE PATH OF PEACE
AND SAFETY.—PSALM XCI. 11, 12.

Mr. S—a country vicarman and magistrate, resided at C—, in the neighborhood of Cork. Early in the last century a prisoner, charged with sheep-stealing was brought to his house; and while Mr. M—was engaged in writing a committal, and the bailiffs in making the necessary preparations for carrying forward the prisoner, the latter was placed for safe custody in a yard enclosed by a lofty wall. In this yard a child, son of Mr. S—, and afterwards father to the lady who related to me this anecdote, was amusing herself with some childish sports. The prisoner was in early youth. He had but just entered upon his vicious career, and his feelings and fears were not yet extinguished and rendered callous by habitual crime. He sat down upon a stone in the yard, placed his head between his knees and wept bitterly. The child was immediately arrested in his play by this piteous spectacle, and, with all the veneration which deep sorrow secures from every feeling mind, drew near to the sufferer, and timidly inquired why he wept. The prisoner, hunted down by all, sinking in despair, and perhaps catching at the slender hope which the sympathy of the magistrate's child held out to him, told, with all the pathos of real wo, the tale of his sorrows, and wrought pow-

erfully on the feelings of the child. His first reply was a rapid and earnest inquiry, "Why don't you run away from them?" The man pointed to the lofty wall and locked door, and said, "How can I?" This difficulty the child at once overruled by saying, "I will let you out," and, without reply ran quickly to the house. I will not say he stole the key, for he never thought of any objection against his using it, but quite the contrary; in the most perfect simplicity and good feeling he took it, unobserved, from the table at which his father was writing the committal; unlocked the wicket, through which with a hurried step, and parting blessing, the prisoner quickly escaped; and when the committal was made out, and the bailiffs were ready, the object of all these preparations had safely fled.

Years, too, fled rapidly. The child became a man, and put away childish things. He substituted—I fear it may be said of those days—the foxhunt and carousal, those rational enjoyments of manhood, for the top and ball and hoop, the simple sports of childhood; and may it not be said of any days, until the Milleville, the heavy and up-hill drag of worldly business and worldly cares, for the alternating business and relaxation, tears and laughter, of the school-room and the play-ground.

In the course of business, Mr. S—, who had now succeeded to the property of his deceased father, had a large engagement to meet at the Cork bank. Disappointed by tenants, the utmost provision which he could make for it in the country fell short of its amount, and he found it imperatively necessary to get into Cork the night before the bill was payable, that he might make arrangements to prevent its being dishonored. He arrived at Mallow as the day closed. At that time the road between Mallow and Cork was infested by a desperate gang of highwaymen, and robberies of an intrepid and ferocious character were of frequent occurrences. The experiment of travelling this road at night, and with a large sum of money, was most hazardous; but credit was at stake, and there was no alternative. He arrived safely at White Church, a ruin within about five miles of Cork, and there, at an angle in the road, was stopped by a footpad, who with a pistol to his breast demanded his purse. He frankly told his circumstances but an appeal or remonstrance was unavailing. Money and credit were now gone: and perhaps at this moment Mr. S— might have thought with a sigh upon the careless and disengaged hours of childhood, and deemed its peaceful calm but ill compensated by that independence of manhood after which it so intensely breathes, with all the vexing cares and harassing turmoil which manhood brings along with it.

It was a moonlight night, occasionally dimmed by floating clouds. Just as the robbery was completed, and the highwayman, looking up, commanded him to go forward, the moon suddenly emerging from behind a dark cloud, shone full upon the face of Mr. S—. The highwayman for a moment looked upon the countenance with an intense searching gaze, and then abruptly demanded, "What is your name?" This was to Mr. S— no gratifying recognition. Mr. S— had succeeded his father in magistracy as well as estate, and discharged its duties with zeal and efficiency. The thought at once naturally rushed into his mind, "This is some felon who has been brought before me and punished, and, if he recognizes will surely murder me." He was just about to give a false name, when the better thought was suggested, "I am under awful

circumstances: if I am this moment to pass into eternity, let it not be with a lie upon my lips: "My name is Spread." The highwayman, as if transformed by some magic spell, in manner, accent, and feature, and with a voice whose softened and subdued tone seemed to make a faint appeal to the memory of Mr. S—, asked, with feeling and respect "Do you remember, Sir, the prisoner that you let out of your father's yard at Ballacanna nineteen years ago?" Mr. S— did not immediately recollect the circumstances, but they were soon recalled to his memory. The highwayman said, "I, Sir, am the man whose life you mercifully saved." He returned him his purse. He said, "this would little avail you: there are six men at different points of the road between you and Cork, that if a traveller escapes one, another may meet and secure him." In answer to some questions of Mr. S—, he confessed it not at all improbable, that if he were found empty, and the account of his previous robbery not credited by the next who stopped him, he might be murdered. He walked by the side of Mr. S—'s horse; conducted him safely through the gang to the turnpike at Blackpool, in the suburbs of Cork; and at parting, compelled him to receive gold sufficient to complete his engagement at the bank. Mr. S— gave him much advice, and many promises of protection and security if he would abandon his evil course, and he promised, that when he could extricate himself with safety at once to his comrades and himself, he would break off from the confederacy, and place himself under Mr. S—'s protection.

Had Mr. S— followed that first impulse of the natural heart which would have led him to withdraw himself by falsehood from the protection of Providence—had he rejected the monitor within, which told him (conscience echoing the word of God), that "Whosoever saveth his life shall lose it; but whosoever will lose his life in this world shall keep it until life eternal"—what then would his benevolence have effected! It would have resuscitated a viper to sting him. It would have nerved the paralyzed arm which was to rob him of property, of credit, perhaps of life itself.

This anecdote furnishes, as appears to me, a powerful and pleasing illustration of the importance of placing ourselves continually, as Scripture directs, with Christian simplicity and rectitude of principle and conduct, under the protection of a good Providence; and in every critical emergency, endeavoring to realize by faith the presence and the guardian care of God. It teaches and encourages us never to withdraw ourselves from that charmed circle within which all things work together for good, and whose limits and immunities the Apostle thus describes: "Who is he that will harm you, if ye be followers of that which is good! But, if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled: but sanctify the Lord God in your hearts—having a good conscience."

GENERAL MISCELLANY.

Sudden Change of Fortune.

A PLAIN STATEMENT OF FACTS.

Some sixty-five or seventy years ago, a vessel arrived from Boston at one of the wharves in London. Among the hands on board, was one by the name of Tudor, a steady, respectable, well looking young man, who acted in the capacity of both cooper and sailor.

Very early one morning, and before any other hand than Tudor had come on deck, a young, beautiful, and tolerably well dressed female, came tripping down the street to the vessel, and inquired of Tudor for the Captain. She was told that he had not yet awoke, but she insisted on seeing him without delay, and, with Tudor's permission, proceeded unaccompanied to his birth and, arousing him, addressed him with,

"Good morning, Captain; I have called to see if you will marry me."

"Marry you," replied the astonished Captain, believing her to be of a suspicious character, "leave my vessel instantly, if you know what is for your interest."

She then went to the mate's birth, and asked him if he would marry her, and received an answer similar to the Captain's; she then went upon deck, where Tudor was engaged in some business, and put the question to him.

"With all my heart," answered Tudor, in a half serious and half jocular manner.

"Then," said she, "come along with me."

Tudor left his work and followed her, with motives which he afterwards declared he could never satisfactorily account for even to himself. By the time they had reached the principal streets of the city, many of the shops had been opened. The lady entered a barber's shop, followed by Tudor, beckoned him to be seated, and ordered the knight of the razor to take off his beard and his hair, both of which operations he, unquestionably greatly in need of. She footed the bill, and they both left the shop; but soon entered a hat store, and requested that the best lot of beaver hats in the store might be placed on the counter, and then told Tudor to select such a one as suited. He soon did this: the price was paid by the lady; Tudor threw aside his old tarpaulin; and left the store, in company with his companion, in a beaver that would not have disgraced his Majesty the King himself. They next visited a shoe store, where Tudor was not long in selecting a pair of boots, nor the lady in paying for them.

Tudor, by this time, was puzzled to divine the object the lady had in view, and it must be acknowledged he was apprehensive all was not right.—But fully aware that he had committed no crime to make him dread the face of any mortal, and wishing to see the end of the farce which had been so fairly commenced, he was determined to press forward, prepared for the worst, trusting every thing to his guide and companion. He solicited from the lady an explanation of her designs, but she told him to be silent and ask no questions, and immediately led the way into a clothing store with Tudor at her side. Here Tudor was told to select the best suit of clothes in the store that fitted him, with corresponding articles of clothing, and the sailor in his doublet, tarbedaubed pantaloons, and checkered shirt, was in a few minutes metamorphosed into as fine a gentleman, as far as appearance was concerned, as had walked the streets of that metropolis for many a day. The bill at this place, as well as at the others, was paid by the lady.

Tudor's amazement was now complete. He neither knew what to say or think. Who the lady was, or what her intentions were, he could not even surmise. He again asked her for an explanation, and insisted upon one; but the only answer he received was,

"Follow me, and do not be alarmed—all will be explained hereafter to your entire satisfaction."

One thing Tudor was obliged to acknowledge—the lady, thus far, had done by him as he could have wished; he therefore resolved to ask no more questions, and to comply with all her requests and demands. Presently she conducted him to a magistrate's office, and requested the minister of the law to unite her and her companion in matrimony! This was something of a damper to Tudor, but, nevertheless, he tacitly yielded; the ceremony was soon commenced, and in a few seconds the couple were pronounced *man and wife!*

Without uttering a word, or even exchanging a kiss, Tudor and his wife now left the magistrate's: but not, however, until she had given him a sovereign for his services. The couple passed through many streets in silence—Tudor, hardly knowing what he was doing or what he had done, and certainly ignorant of where he was going or what awaited him; and of the thoughts that occupied his wife's mind the reader will soon be able to judge for himself. Turning the corner of a street, Tudor beheld, a few rods in front of him, a splendid building, towards which his wife seemed to direct her footsteps as well as his own, and into which, indeed, they soon entered. The room into which Tudor was ushered by his wife was furnished in a style of great magnificence. She set him in a chair, telling him to make himself contented for a minute or two, and then passed into another room.

The first one here to address her was her uncle; who, on seeing her enter the room, jumped in astonishment from his chair, and, calling her by name, demanded how she had escaped from her room, and where she had been. Her only answer was,

"Thou fiend in human shape, I allow you just one hour to remove your effects from this house. The actual possession of my property you have deprived me of, and vainly thought you had made arrangements by which you could deprive me of it through life: but I have frustrated your wicked designs. I am now mistress of my own house, for my husband is now in the front room!"

I must now leave the newly married couple for a short time, for the purpose of reverting to the previous history of a very wealthy gentleman, whom I shall designate as Mr. A.; not recollecting his actual name, and for the same reason, shall give his daughter the name of Eliza. He had spared neither time nor expense in the education of his daughter, she being the only object of his care and regard, his wife having died when she was quite young; and before his death, which took place when she was fourteen or fifteen years of age, he had the satisfaction of witnessing in her one of the most beautiful and accomplished young ladies of London.

A short time previous to his death an arrangement was entered into between Mr. A. and a brother of his, by which his brother was to have possession of his dwelling-house, his servants, horses, carriages, and such other property as had been deposited in banks for the benefit of his daughter, till the time of her marriage, when the possession of them was to be given up to her husband. It was also a condition of the arrangement, that in case Eliza died, without marrying, the property was to go to her uncle and his family.

Immediately after the death of Mr. A. his brother removed into his dwelling; Eliza boarded into his family; and every thing went on agreeably for several

months, when Eliza discovered in her uncle and his family, the manifestations that she should never marry—the reason for which, for what has already been said, must be obvious to every reader. Unluckily for Eliza, she did not discover the diabolical plot in season to frustrate it in its bud. It was nothing less than this, to shut her up in one of the centre rooms in the third story of the house; to prevent her leaving it by keeping the doors and windows strongly bolted, and to refuse her the company of her associates, by telling them when they called, that she was either at school, or was at some of the shops on business, or had just stepped out to see a friend, or had taken a ride into the country for her health, and to see some of her relations, or by telling them something else equally destitute of truth.

Eliza generally received her meals through a small door in the ceiling, from the hands of her unfeeling aunt, to whom her cries for liberation from her lonely dismal, prison house, were no more effectual than they would have been directed to the idle wind.

Three years was this unfortunate girl shut out from communication with the world, when one morning her scanty breakfast was carried to her by an old female servant of her father. Eliza once more discovering the face of her old friend, and servant Juan, burst into tears and attempted several times to speak but was unable to. Juan well understood the meaning of these incoherent sobbings, and said, herself almost unable to speak from emotion, "Hush, hush, Eliza, mistress, speak not; I understand all. Your tyrant aunt was taken suddenly ill last night, and the doctor says it is doubtful whether she long survives. I will see you again at noon and at evening. Some of our old servants have long been planning means for your escape, and are now in hopes of effecting it," and without waiting for Eliza's thanks and blessings, tripped down stairs.

Eliza, though unable for some time to partake of her simple repast, did so at last with a better zest than she ever had before. Her old servants were still about the house, and were bent upon her rescue. Most welcome, soul-inspiring intelligence!

"When!" said she to herself, "is it possible that I am to be delivered from this vile place of confinement! Is it possible there lives one who seeks my liberation and happiness! Is it possible that all connected with this establishment—my own establishment—do possess hearts of adamant! God speed thee, Juan, and thy associates, in the work of love and mercy!"

It is unnecessary to detail all the minutia of the scheme for Eliza's escape, and the several interviews between her and Juan, for the three days she supplied Eliza with her meals. Suffice it to say, that on the evening of the fourth day, after the above interview, Eliza was furnished with an instrument to unbar her window, and was promised a rope ladder the following evening, to effect her descent from one of the windows in the room adjoining; but having loosened the bars of the window the same evening the instrument for that purpose was put into her hands, she determined not to wait till the evening for the promised ladder, not knowing that the plot of the servants might be discovered by her uncle, or by some of his children; and she accordingly went to work making a rope (if so it may be called) from her bed clothes, by tearing them into strips, and tying them together. After a few hours labor, she completed her rope, but fearing it might not be strong enough to support her, it was some time before she dared to attempt a

descent. Rut preferring death to a longer confinement, and fearing that she might be detected, she resolved to make the attempt, resigning her fate into the hands of him who is the orphan's friend. She *did* make the attempt, and she was successful! Yes, she was now liberated from a prison in her own house, where, for "filthy lucre's sake," she had been confined by her own uncle, and once more breathed the pure air of freedom. This was about daylight. She immediately bent her steps towards the wharf where the Boston vessels lay—and from that period in her life, till she ushered her husband into her house, the reader has already an account of.

The surprised and horror stricken uncle stood in mute astonishment for some moments, after being informed by Eliza of her marriage. She again repeated the demand, "Leave my house in an hour thou monster!" and then returned to her husband, where the promised explanation was made.

The amazement of Tudor, and the transports of his wife, at this sudden change in their fortunes and conditions, may possibly be conceived, but they certainly cannot be expressed. Being incompetent to the task, I will not attempt to describe the scenes that successively followed the embraces of that happy couple, and the kisses exchanged—the joy of the faithful servants at seeing their young mistress once more set at liberty—the chagrin, mortification and decampment of the inhuman uncle, and his family—the parties that were given by Mrs. Tudor, as well as those attended by her and her husband—their many pleasant rides into the country, &c. &c.

One pleasant morning, four or five days after the marriage, the attention of the officers and hands belonging to the Boston vessel was directed to a splendid carriage drawn by two cream colored horses, richly comparisoned, which was approaching the wharf, in a few moments halted immediately in front of the vessel. The driver dismounted the box, and let down the steps of the carriage; a gentleman gorgeously dressed stepped out, assisted a lady with corresponding habiliments, to alight—they then stepped on board the vessel, when the gentleman asked the captain what port he was from, how many days he was performing the passage, when he intended to return, the amount of fare for passengers, and other questions of a like nature, and receiving appropriate answers to the same, asked leave to examine the cabins and the other accommodations of the vessel, (all the while avoiding as far as possible the scrutiny of the captain) which was very courteously shown him. He then observed, that he and his lady had some thoughts of starting for America, and in case they should do so, assured the captain they would take passage with him. They then left the cabin, but before leaving the vessel, the gentleman turned to the captain and said—

"Captain——, calling him by name, before leaving your vessel, permit me to make you acquainted with Mrs. Tudor!"

It was not till this moment that the captain and those around him recognized in the elegantly dressed gentleman, their old friend and companion Tudor the Cooper!—they supposed some sad, if not fatal accident, had befallen him. I once more leave the reader to judge of the congratulations that now followed and of the healths that were drunk.

The remainder of my imperfect sketch is soon told. Tudor distributed his wages coming to him among his old associates—bade them good bye, but not how-

ever until he had exacted a promise from the captain and the crew to call as often as convenient upon him, before sailing—left the vessel, entered his carriage, and was driven to his own door.

Tudor and his wife lived through life upon the most amicable terms, and were blessed with prosperity and an obedient and respected circle of children. Some years after his marriage, he returned, accompanied by his wife, to his native place, Boston, where he built two or three wharfs that bear his name to this day. They afterwards returned to London, where they died, as they lived since their union, honoured and respected by all who enjoyed their acquaintance.

Last Moments of Rev. Edward Payson, D. D.

A short time before his death, his bodily anguish was extreme. He was asked by some of his friends, if he could see any particular reason for this dispensation—“No,” replied he; “but I am as well satisfied as if I could see ten thousand. *God's will is the very perfection of reason.*”

To his wife he said—“After I am gone, you will find many little streams of beneficence pouring in upon you; and you will perhaps say, I wish my dear husband were here to know this. My dear, you may think I do know it by anticipation, and praise God for it now.”—*From his Life, by Asa Cummings.*

A few years since, at the celebration of our national anniversary, a poor pedlar who was present, offered the following:

“Here's a health to poverty—it sticks on a man when all other friends forsake him.”

Strong as our passions are they may be starved into submission, and conquered without being killed.

DOMESTIC INTELLIGENCE.

Anti-Slavery Riot in Boston.

The infamous Garrison, has met with his deserts in Boston. A private letter, received in this city, dated the 22d inst. gives the following account of the transaction.—*Courier.*

“We had quite a mob here yesterday. The ladies of the Anti-Slavery Society attempted to hold a meeting, and it was ascertained that Garrison was to be present. The house was surrounded before the time was appointed for them to assemble, so there were only a few females made their appearance. Garrison was lowered down by a rope from one of the brick windows, but the mob discovered it, and dragged him by the rope down State-street. The Mayor addressed them, and finally succeeded in getting him into the Mayor and Alderman's room in the City Hall; from thence he was taken in a carriage, accompanied by Sheriff Parker to the jail for safety: I believe it was the intention of the mob to drag him to the common, and tar and feather him.”

The cause of the disturbance is thus stated in one of the Boston papers:—

“After the appearance of a succession of inflammatory articles in the *Liberator*, highly insulting to the feelings of a great majority of our fellow citizens, attacking with a frantic maliciousness their character and motives, manifesting an insolent defiance of public opinion, and a determination to persist in braving it—a notice was yesterday issued, that the female anti-slavery society would hold a meeting that after-

noon, when it would be addressed by several gentlemen—among whom it was said Thompson and Garrison were to speak.

“In consequence of the general suspicion that the notorious Thompson would be present on the occasion, a large assemblage of citizens collected in front of the building No. 46 Washington-street, with the determination of intercepting the foreign felon as he entered the door. Soon afterward several individuals among the crowd went up into the hall of the abolitionists, and threw out of the window all the tracts and papers of the society which were speedily destroyed by those in the street.

About 3 o'clock the people crowded the stairway to the hall, and some thirty women, black and white, were observed within. Garrison was the only male character among the women, and he soon decamped, and withdrew to another room. The mayor of the city, Mr. Lyman, soon entered, and recommended the women to withdraw, and thus extricate themselves from the tumult. They complied, and marched down stairs in couples, black and white, arm in arm. The mayor addressed the people, and stated emphatically that Thompson was not in the city, and requested the people to disperse peacefully. The general expression then was to take down a large sign on the third story, on which was painted “Female Abolition Society Room.” Some of our most respectable citizens then went deliberately, and in a peaceable manner, and drew out the hooks that supported the sign, and were about to take it into the window. The people below then demanded that the sign should be lowered. It was then lowered down, and the people immediately broke it to pieces. This was at about half-past 3 o'clock, and most of the spectators, amounting to some 2000, departed in peace.

Meantime Garrison passed through the building to the rear, and got out of a window twenty-five feet from the ground, on a couple of boxes, placed on a small back building. In stepping on the boxes they gave way, and he fell on the roof of the small building, and was like to have been precipitated to the ground, twelve or fifteen feet below. He recovered himself, however, and descended hastily to the yard, and thence into a carpenter's shop, where he encoined himself under some boards and shavings.

The Boston Atlas says—He was found crouched under a pile of boards in the second story of a carpenter's shop, and here he surrendered at discretion. A rope was fastened under his arms and about his neck, and he was let down by means of a ladder to the ground. His countenance was pale and convulsed with terror, and he made no attempt to speak or to resist. There was a very general exclamation of “don't hurt him;” and two individuals seizing him on each side by the collar, he was conducted through the lane into State-st; and from thence hurried into the mayor's office in the city hall. The crowd remained outside, and at one time we should think that from four to five thousand persons were assembled in the street. The mayor made his appearance at the portico, and addressed the multitude in a brief and judicious speech. The crowd, however, did not disperse; and on the approach of a carriage towards the opposite door, for the purpose of removing Garrison, the agitation of the multitude evidently increased.

The doors of the vehicle were thrown open, and such was the press upon the horses and the coach, that it was several times nearly upset. By the exertions of the mayor, Garrison was securely placed in

the coach, which was driven at some speed up Court-street, followed by a large concourse. The coachman was directed to drive to the jail in Leverett-st., a warrant of committal having been issued against Garrison as a public agitator and disturber of the peace. In order to elude pursuit, the coachman drove at a rapid rate, and took a circuitous route, so as to approach the jail from the bottom of Leverett-st. He was hardly a moment in advance of the crowd, and Garrison had barely time to give one leap from the coach toward the door of the jail to escape the shock of the opposing crowds, which were rushing towards him from different ends of the street. He sank exhausted upon a seat, exclaiming, that "never was a man so rejoiced to get into a jail before." The door being closed upon him, the immense assemblage in front gradually dispersed.

Thus (says the Centinel) have the people of this city expressed their decisive reprobation, of the outrageous perseverance of fanatics, in disturbing the public by harangues on abolition, and we hope that this will be the last attempt of agitators to continue their practices under the shelter of females.

Latest.—The Boston Transcript of Thursday evening contains the following:

Constables were placed last night in the vicinity of Garrison's house, and at the office of the Liberator, Cornhill, but there was no attempt made to destroy his property, nor was there symptoms of farther riot after eight o'clock, although there were assemblages of people in small squads, until nearly midnight, anticipating excesses, which for the honor of the city we are happy did not occur.

Mr. Garrison was released from imprisonment this morning, and has left the city.

George Thompson.

We learn (says the N. Y. Mer. Adv. and Advocate) that this notorious individual has taken counsel of his fears and fled the country. He sailed in the ship *Hilah* for Liverpool, which got to sea on Friday afternoon. The state of the weather had detained the ship for several days, and compelled him to remain in the city, and probably acted wisely in keeping *incog.* Who hope the reception which this hireling of the Glasgow ladies has met from the better portion of our citizens, will teach all emissaries from Europe the scorn and contumely which await all those who intermeddle in our private matters. The public will be glad to know that we are well rid of this man; and we hope that he, nor any other foreigner, will ever come to our shores to teach treason in our land—to endeavor to rouse the slave against his master; it will not be tolerated.

The following intelligence; communicated by the New-York Commercial Advertiser, will be devoured with avidity by the patrons and laudators of the above-named impudent agitator:

We are authorized to say, that the proofs of Mr. George Thompson's embezzlement of moneys from Messrs. Marshall & Dale of London, for which he was dismissed from their employ, and but for their forbearance would have been sent on a mission to Botany Bay, as also the proofs of his expulsion from the literary and scientific institutions, etc. have arrived, and may be seen in the hands of James Jarratt, Esq. No. 209 Pearl-st. They are in the shape of affidavits, taken before Thomas Aspinwall, Esq. United States Consul for the city of London.

The Abolitionists Routed.

The temerity and imprudence of the abolitionists, at the North, have led to fearful demonstrations of public sentiment against them, calculated to shew those deluded and criminal wretches, that even in their own homes, their warfare against Southern rights, so far from challenging sympathy, will only expose them to execration, and perhaps, extermination. The abolition convention at Utica, which persisted in assembling in spite of the warning voice of popular prohibition, has proved a signal failure, its members narrowly escaping the visitation of popular violence, which their criminality provokes, but which good order and the laws forbid. The following extracts from N. Y. papers will give some idea of the tone and temper of public sentiment.—*Courier.*

PROCEEDINGS AT UTICA.

An interesting letter, says the Commercial Advertiser of the 24th inst, from a highly respectable gentleman in Utica, enables us to furnish the reader with full information touching the proceedings of the Abolition Convention, as well on the part of the Convention, as the people in opposition to that body. It also enables us to contradict the tales of actual outrage and violence, which were circulated in this city yesterday by the Abolitionists themselves—one of their number having arrived, like the solitary messenger of evil to inform Macbeth that Birnamwood had actually came to Dunsinane. It appears, however, that in pursuance of resolutions the people assembled in the court room on Wednesday morning, at nine o'clock, but did not organize and commence business much before ten o'clock.

"A preamble and resolutions were passed reiterating their sentiments in relation to the proposed Convention, and protesting in the strongest terms against its assembling within the bounds of the city. By one of the resolutions a committee of twenty five was appointed to wait upon the delegates to the Convention and urge them not to assemble, and warn them of the consequences of persisting in their designs.

"The Committee were instructed to wait upon, and request the Mayor to act as their Chairman. He thought it right to decline, on account of his official station, not knowing but he might possibly be called upon to act in his character as a peace officer. He, of course, entirely approved of the proceedings and objects of the meeting. The Committee excused him, and having appointed Judge Hayden, Chairman, proceeded to the Blecker street Church, where the abolitionists had convened, and, as was understood, were making all haste in their proceedings. There had been so much (unavoidable) delay on the part of the meeting at the court room, that the multitude which had surrounded the Church became impatient, and took the liberty of opening the doors in rather a summary way, so that when the Committee arrived a passage was made for them into the body of the Church. When they entered, Mr. Lewis Tappan was reading a declaration of the opinions or right, or some such matter, which he persisted in finishing, notwithstanding there was such an uproar that not one syllable could be heard. Order was finally restored, and the resolutions from the court room were read by J. W. Williams, on behalf of the committee. Mr. Tappan then moved the appointment of a committee of ten from the Convention to meet our committee at the house but the people deeming this an excuse for delay would not allow it. A consultation was held among

the officers, and it was announced that the convention would adjourn, sine die. This was received with acclamation, but it was insisted that the members should immediately leave the house and disperse; and it was also insisted that the official account of their proceedings should be given up to the committee of citizens. The Rev. Mr. Wetmore was officiating as Secretary, and refused to part with his papers. By walking on men's shoulders and the tops of pews a gentleman was able to reach the Chairman's table, and at once prevailed on the Secretary to surrender his minutes. As soon as they were obtained, some 3 or 4 seized the gentleman who had them, by the legs, and elevating him upon their heads, enabling him to proclaim to the crowd, that their object was obtained. The multitude, members and all, then left the church, and the committee returned to the court room and reported.

The members of the Convention made all reasonable diligence to leave the city.

It is rumored that they intend to re-assemble tomorrow morning at Peterboro. While in the church, Judge Hayden made a short address for the purpose of allaying the tumult and preventing violence. There is not the slightest doubt but the meeting at the court house, and its actions through the committee, saved the church from destruction, and perhaps the members of the Convention, from the tender mercies of an infuriated populace. If they had refused to receive the committee, or if they had attempted to continue their meeting, no power on earth could have saved the church from being torn down upon the heads of its occupants. It is now half past 5 P. M. The members of the Convention have left the city, and in quiet.

The *Utica Whig Extra*, of the 31st inst. says: The city is yet under great excitement, although we apprehend no disturbance of the peace.

Postscript—7 o'clock P. M.—We have just learned that the printing materials of the Standard and Democrat office, and the Abolition paper in this city, have been thrown out of the windows on the walk.

FOREIGN INTELLIGENCE.

NEW-YORK, OCT. 23.

We are indebted to Capt. Robinson, of the packet ship Francis Depau, from Havre, September 20, for Paris papers to the evening of the 19th.

They bring intelligence of a severe engagement near Bilbao on the 11th, in which the Queen's troops, with their English auxiliaries, were defeated with great loss, which is variously stated at from 1000 to 1600 and 2000 men, in killed and wounded.

With deep regret we have to announce the death of the learned and excellent prelate, Dr. Brinkley bishop of Cloyne. He was for many years the professor of astronomy in Trinity College, and the author of the *Astronomy* now read in our University.

[*Dublin Journal*.

Turkey.—Constantinople.—Aug. 28.—Great preparations are making against the insurgents in Albania. The accounts from that country are by no means tranquilizing, and reinforcements are being sent there daily, both by sea and land. The news from Persia is still deplorable. Civil war continues to rage there. On the 23d, Mr. Ellis the British Ambassador, appointed to congratulate the Schah, on

his accession, arrived here in the *Plato*, a steam vessel, in which he intends to make a voyage to Trebizond. The plague is subsiding at Smyrna, but is increasing here.

NEW-YORK, OCT. 24.

Late From England.

Just as we were ready for press, we received our papers by the packet ship Independence, Capt. Nye, from Liverpool, which vessel sailed on the 27th of September, to which date we have our files of English papers. The very late hour compels us to be brief with our extracts, but so far as we have been able to glance at the London papers up to the 26th, we find no event of moment.

Mr. O'Connell is agitating Scotland by a visit. There were great doings to his honor by the Traders in Glasgow, on the 21st September. In one of his speeches to the operatives, he denounced the House of Lords as "an odious and execrable body," and called upon the people to "help him to put the Lords out of the way."

There is nothing of importance from France. The King had returned from Eu. Pepin, charged with being the accomplice of Fieschi, had been again arrested.

Spain.—A change of ministry has taken place in Spain. Gen. Alava is appointed foreign minister, M. Mendizabel of marine, Mariano Auiros, of war, and Don Martin de los Herreros of the interior. All liberals. M. Mendizabel has published an address to the Queen, in which he declares his views and intentions. It is not said in so many words, but we infer from this document that he will advocate the Cortes.

The reported battles of the 11th, turns out, as we expected, to have been nothing more than a smart skirmish, in which only one English battalion was engaged, and sustained a loss of two killed and ten wounded. The total loss of the queen's troops in killed and wounded was 400, general Espartero being among the latter.

The change of ministry seems to have already produced a good effect. The junta of Murcia has dissolved itself, and it was hoped that the other provinces would speedily return to their confidence in the government.

A conspiracy had been discovered, on the night of the 15th in the barracks of the cuirassiers. The sergeants were arrested, and some important papers seized. The conspiracy was Carlist, and it proposed to operate by proclaiming the constitution of 1812 in Madrid.

Shipwreck and loss of one hundred and thirty lives.—The convict ship *George the Third*, bound to Hobart Town, was lost on the 12th of April, and out of 292 who were on board, 132 perished.

We are able to give an accurate account below, of the affair of the 11th between the Queen's troops and the Carlists near Bilbao.

The division of Espartero and Espelata, amounting together to about 8000 men, marched on the 11th from Bilbao. The two divisions had not marched above two miles when they fell in with advanced parties of the enemy, who skirmished with them until they reached Arrigorrea, where they found the main body of the Carlists under Morcino, amounting to eleven or twelve thousand men strongly posted.

Under these circumstances, Espelata, not wishing to leave behind him so large a force, which would have

been sufficient to blockade Bilboa had the Queen's troops continued their march to Orduna as was originally intended, ordered his forces to retreat, upon which they were hotly pursued by the enemy. When the noise of the firing was heard in Bilboa, the garrison and four battalions of the English marched out to support Peleta's troops.

In consequence of the bridge over the Nervion having been abandoned before the rear of Espartero's division with part of the baggage, had passed, the Carlists cavalry charged them, and occasioned considerable loss; but Espartero placed himself at the head of a few cavalry and recovered the bridge, and the Third Regiment of the English coming to his assistance, charged down the road and drove the Carlists back. This was the only English battalion that was seriously engaged and it behaved very well.—Espartero was severely wounded in the arm; and the total loss during the day, including two English killed, and ten wounded, does not exceed 450 men.

“The Carlists occupied on the 12th the same positions they held on the preceding day in the villages of St. Miguel, Arrigorreaga, and Basauri, with a battalion in advance at the bridge of Puente Nuevo. The river remains open, and nearly 12,000 men are in Bilboa, and its immediate neighborhood, there is not the least reason to fear for its safety. Don Carlos is at Durango.

From the London Morning Herald of 25th Sept.

We have received, by express, the French papers of Thursday, with the *Gazette de France* dated yesterday.

The domestic news in these papers has few claims on our attention. The King had resumed business with activity. Among the distinguished persons to whom his Majesty gave audience on Wednesday, was marshal Soult, whose appearance at the Tuileries suggested, as it always does, rumors of an intended change in the Administration.

From Madrid our intelligence comes down to the 18th inst, inclusive. At that date the order for placing the city under martial law had been recalled. M. Mendiasabal was still the only actual Minister, and, in addition to that of the Finance Department, was charged *ad interim* with that of Foreign Affairs. MM. Gil de la Cuadra and Garcia Herreros assisted him, but without being formally installed in office. The Minister of War and Marine had not yet been named.

It is reported, here on the faith of a letter from the frontier, dated the 10th, that Don Carlos had withdrawn from before Bilboa, with the greater part of his forces, and marched toward Vittoria to attack Cordova.

Greece.—Advices from Greece are to the 15th of Aug. There was much ferment among the people on account of taxation. Formerly, under the Turks, their practice was to refuse to pay, and allow their masters to take their own course. They wish to follow the same course now. The people are adopting European habits in their domestic arrangements—copying the dress of the French.

Italy.—From Italy we learn that there are causes of alarm for the public tranquility,—but nothing is said of the cause. The cholera still fills the Italians with anxiety.

Algiers.—A letter of the 12th Sept. from Algiers, states that in consequence of the late defeat of Abdel Kader, at Mecta, he has since been deserted by nearly one third of the men he brought into the field on that occasion.

LIVERPOOL, SEPT. 26.

Our Cotton market on Monday, opened with considerable spirit, and nearly 5000 bags sold at an advance of $\frac{1}{2}$ d per lb. on American kinds; on Tuesday, we had also a good demand, but since that period there has been less doing, and the advance has entirely subsided, leaving the market for all descriptions quite as low, as at the close of last week, and with the same or increased anxiety to sell.

SEPT. 24.—The import of all sorts of Cotton into the Kingdom since the 1st January, amounts to 890,000, against 832,000 bales received during the same time, in 1834; and of American, the receipts have been 672,000 against 677,000 bales. The stock of Cotton in this port as now estimated, appears to be about 293,000 against 230,000 at the same time last year; and of American, separately, it amounts to 229,000 against 190,000; shewing an increase in all kinds of about 63,000, and in American of 30,000 bales.

This week, owing chiefly to accounts received from America, that the crop of Cotton had sustained more or less injury from excessively wet weather, our market opened with an improved feel, and altogether assumed a more steady appearance, giving us the promise of better prices; and an advance on the lowest sales of last week has been generally obtained—but the large quantity of Cotton offered for sale has checked us again, so that the utmost we can do is to resume our last quotations, which are abundantly high, indeed rather too high for the lower qualities of short stapled Cotton.

P. S.—SEPT. 26.—The Cotton market has been very dull to-day, the sales only amounting to 1200 bales, chiefly American, of which about 200 have been taken for export, and the market again closed heavily without any decided change in prices.

SEPT. 25.—Our cotton market does not yet improve: we have had rather more business doing, and in the early part of the week prices were firmer, but we cannot now even confirm this favorable symptom. Speculators have taken 1500 American, and exporters 1500 American, and 200 Surat. The import is 17,935 bags, and the sales are 19,650 bags, viz 210 Sea Island 21d to 2s 6d—10 stained do. 14d to 16d—4,560 bowed at 8 1-4d a 11 1-4d—8,780 New Orleans, 7 $\frac{1}{2}$ to 13 1-4d.

OBITUARY.

DIED, at the residence of Capt. James C. Edwards, in St. Johns, Berkley, on the 8th inst. Mrs. MARTHA OWENS, aged between 75 and 80 years.—At the same place, on the 16th inst. DANIEL L. the only son of Rev. Daniel Sheppard, Pastor of the Baptist Church at Goose Creek, in the 4th year of his age.

☞ The Welch Neck Association will convene in the Elin Church; Darlington, on Saturday before the second Lord's day in November next. Oct 15

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, Calnet, 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.
Plain binding 63; Calf 63 75; Gilt Calf 64 50.

CHARLESTON PRICES CURRENT, OCTOBER 10, 1886.

ARTICLES.		ARTICLES.		ARTICLES.	
¢	c.	¢	c.	¢	c.
HAGGING, Hemp, 49 in. yd.	26 a 30	American Cotton, yd.	35 a 45	OIL, Tinner's, bbl.	11 a 13
Tow and Flax	18 a 22	FISH, Herrings, bbl.	3 75 a 4	OSNABURG, yd.	8 a 9
BALE ROPE, lb.	11 a 15	Mackerel, No. 1.	7 50 a 0 00	PORK, Mess, bbl.	18 00 a 0 00
BACON, Hams	00 a 11 1/2	No. 2.	7 00 a 0 00	Prime	15 00 a 0 00
Shoulders and Sides	6 1/2 a 7 1/2	No. 3.	6 00 a 0 00	Cargo	8 50 a 0 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. H.S. sup. bbl.	6 75 a 7 00	No. 1. do.	a
Cargo	4 1/2 a 4 1/2	Philadelphia and Virginia	0 00 a 6 50	PEPPER, black, lb.	a 8 1/2
Mess, Boston	00 a 12 1/2	New-Orleans	0 00 a 0 00	PIMENTO	9 a 9 1/2
No. 1.	00 a 11	GRAIN, Corn, bush.	1 12 1/2 a	RAISINS, Malaga, bun. box	3 50 a 3 75
No. 2.	8 a 9	Oats	48 a 50	Muscateel	3 50 a
BREAD, Navy, cwt.	a 3 1/2	Penn.	60 a 60	Broom	00 0 a 0 00
Pilot	4 a 4 1/2	GLASS, Window, 100ft.	4 1/2 a 9	RICE, 100lbs.	31 a 4
Crackers	7 a 7 1/2	GUNPOWDER, keg.	5 a 6	SUGAR, Muscovado, lb.	7 1/2 a 10
BUTTER, Goshen, prime, lb.	25 a 26	HAY, Prime Northern, 100lb.	2 00 a	Porto Rico and St. Croix	7 1/2 a 10 1/2
Inferior	20 a 20 1/2	IRON, Pig	a	Havana white	11 1/2 a 12
CANDLES, Spermaceti	23 a 24	Sweles, assorted	4 a 4 1/2	Do. brown	7 1/2 a 9 1/2
Charleston made	14 a	Sheet	4 a	New-Orleans	6 a 7 1/2
Northern	12 a 13	Hoop, lb.	6 1/2 a 6 1/2	Leaf	14 1/2 a 16
CHEESE, Northern	8 a 8 1/2	Sheet	8 a 8 1/2	Lump	13 a 14
COFFEE, inf. to fair	11 a 11 1/2	Nail Rods	7 a 7 1/2	SALT, Liv. con. sack, 4 bu.	1 75 a
Good fair to prime	13 a 13 1/2	LEAD, Pig and Bar, 100lb.	9 a 10 1/2	In bulk, bush	25 a 30
Choice	14 1/2 a 15	Sheet	6 1/2 a 7	Turks Island	31 a 31
Porto Rico	13 1/2 a 14 1/2	LIME, Stone, bbl.	1 50 a	SOAP, Am. yellow, lb.	5 a 6 1/2
COTTON, Uplands, inf.	a	LUMBER, Pitch Pine, rft. Mt.	7 a 8	SILOT, all sizes	7 1/2 a 8
Ordinary to fair	a	Shingles, M.	3 a 5	SEGARS, Spanish, M.	14 a 16
Good fair to good	15 a 16	Staves, Red Oak	14 a 15	American	1 65 a 1 87 1/2
Prime to choice	15 1/2 a 16	MOLASSES, Cuba, gal.	25 a 26	TAILLOW, American, lb.	9 a 9 1/2
Sentes and Marine	22 a 24	New-Orleans	30 a 32	TOBACCO, Georgia	3 1/2 a 4
Sea Island, fine	32 a 50	Sugar House Tracels	30 a	Kentucky	5 a 6
CORDAGE, Tarrd.	9 a 10	NAILS, Cut. 4d. to 90d. lb.	6 1/2 a 0	Manufactured	8 a 12
Do. Manila, cwt.	11 a 12	NAVY STORES.		Cavendish	24 a 33
DOMESTIC GOODS.		Tar, Wilmington, bbl.	1 62 1/2 a	TEAS, Bohea	1 18 a 20
Shirtings, brown, yd.	6 1/2 a 8 1/2	Turpentine, soft	2 50 a	Souchong	30 a 40
Bleached	8 a 15	Do. Georgetown	1 a 1 25	Gunpowder	75 a 80
Sheeting, brown	8 a 10 1/2	Pitch	1 75 a 2	Hyson	50 a 80
Bleached	10 1/2 a 17	Resin	1 37 1/2 a 1 50	Young Hyson	65 a 75
Calicoes	9 a 15	Spirits Turpentine, gal.	45 a 50	TWINE, Seine	26 a 30
Stripes, indigo blue	8 1/2 a 11	Varnish	a 25	Sewing	26 a 30
Checks	7 a 16	OILS, Sp. winter strained	1 05 a 1 10	WINES, Madeira, gal.	3 a 3
Fluels	8 1/2 a 11	Fall strained	90 a	Teneriffe, L. P.	1 a 1 25
Fustians	12 a 16	Summer strained	a	Malaga	45 a 50
Red Tick	13 a 20	Linseed	1 a 1 05	Claret Bordeaux, cask	29 a 30
DUCK, Russian, bolt	15 a 21			Champaign, doz.	8 a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	168 00	2.50
South-Carolina do.	45	61	1.75
State do.	100	117 00	3.00
Union do.	50	64 1/2	1.50
Planters' & Mechanics do.	25	37 1/2	1.00
Charleston do.	25	52 1/2	0
Union Insurance do.	60	78	2.00
Fire and Marine do.	66	92	4.00
Rail-Road do.	100	114	3.00
Santee Canal do.	870	200	30.00
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	135	

EXCHANGE.

Bills on England, 8 a 8 1/2 per cent. prem.
 France, 5/2 0 a 0 00 per dollar.
 New-York, 1 60 days, 1/2 per cent. discount and int.
 Boston and Philadelphia, 1 30 days, 1/2 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1/2 and int.; Western Offices 1 per cent. and int.; North 1/2 per cent. and int.; Savannah 1/2 per cent. and int.; Checks on the North, par. do. South and West, 1/2 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 15 1/2.
 Mexican and Colombian do. 15 1/2.
 Heavy Guinea, 65, and Sovereigns, 64 1/2 a 4 7-8

Charleston Market.

COTTON—The sales since our last report have been 2813 bales of Upland as follows: 583 at 16, 115 at 15 1/2, 548 at 15 1/2, 303 at 15 1/2, 811 at 15 1/2, 110 at 15 1/2, 233 at 15 1/2, 126 at 15, 25 at 14 1/2, 9 at 14, and 49 old and very inferior new at 13 cents. Two bales of Maines of the present crop at prices not yet transpired. There has been a better feeling in the market during the week, and had the weather been favourable no doubt but a large business might have been done. The gale on Thursday has done great damage to the wharves and shipping, and we are afraid the Cotton crop has suffered very much wherever it reached.
RICE.—A few barrels of old brought 62 1/2, and a small parcel of the new crop 64. The stock remaining is light.

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 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 Pastors are requested to act as Agents.

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JAMES S. BURGESS.