

# THE SOUTHERN BAPTIST

AND

## General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

Vol. II.]

CHARLESTON, FRIDAY, NOVEMBER 6, 1835.

[No. 46.]

### SUMMARY.

There were 5 deaths in this city during the last week from the 26th ult. to the 2d inst.—Whites, 3; Blacks and Colored, 2.

At an adjourned meeting of the citizens of Charleston, held on Wednesday evening last, at the City Hall, to receive the Report of the Committee, on the subject of the contemplated Rail-road between Charleston and Cincinnati, the Intendant resumed the Chair, and Thomas D. Condy was appointed Secretary.

Gen. Hayne submitted a very able report, which, together with the following resolutions, were unanimously adopted:

1. Resolved, That entertaining these views, the citizens of Charleston are ready and willing cordially to co-operate with the citizens of Cincinnati, and all others, who may feel an interest in the extension of a rail-road from this city to the Ohio river, by the most advantageous route.

2. Resolved, That in order to afford the highest evidence of our determination to enter upon this great enterprise in a becoming spirit, a Committee of Correspondence, to consist of seven persons, be appointed to correspond with such persons in this State, or in other States, as may feel a common interest with us in this matter—with a view to obtain and extend information, and to bring about a concert of action, so as to secure the adoption of the most efficient measures, for the exploration and survey of the proposed routes, in order that the contemplated road, should it be found practicable, may be commenced at an early day.

3. Resolved, That said Committee be also authorized, in behalf of the city of Charleston, to employ one or more competent persons, to enter immediately upon the proper explorations, with instructions to co-operate with such other persons as may be appointed by the Legislature of this State, or the citizens of other States, for the purpose of making such explorations or surveys as may be deemed necessary, in order to determine the practicability, cost, and proper route of the proposed road.

4. Resolved, That as the contemplated rail-road must be of vast importance to the city of Charleston, and is closely connected with the interests of all classes of our fellow-citizens, it is just and proper that the expenses incident to the duties hereby imposed upon the Committee of Correspondence, should be paid out of the City Treasury, whereby the citizens will contribute towards the same according to their means; and the City Council be, and they are hereby accordingly, requested to put at the disposal of said Committee the sum of five thousand dollars, should so much be required: to be accounted for by them, to the City Treasurer.

5. Resolved, That the Legislature be requested to appoint proper persons, in behalf of this State, to make such surveys as may by them be deemed necessary,—with instructions to act in concert with such other persons as may be employed by us, or by others interested in this work, and that they be also requested, to make a liberal appropriation to cover the expenses.

6. Resolved, That the citizens of Charleston will be prepared to send delegates to any Convention that may be called in reference to the proposed Rail Road, and that the Committee of Correspondence be authorized to appoint delegates to represent this City, whenever such a Convention shall be convened.

7. Resolved, That the following persons, viz: Robert Y. Hayne, James Hamilton, Charles Edmondston, Charles J. Colcock, Thomas Bennett, Ker Boyce, and Alexander Black, be appointed a Committee of Correspondence, (with power to fill up vacancies) to carry into effect the foregoing Resolutions, and that these proceedings be published in the Gazette, and also in Pamphlet form for general distribution, and that a copy

be also furnished to the Governor, with a request, that the same may be laid before the Legislature.

The above Address and Resolutions being read and considered, were unanimously adopted by the Meeting.

EDWARD W. NORTH, Chairman.

THOMAS D. CONDY, Secretary.

The editor of the Boston Traveller thinks that the changeable spots now to be seen on the sun's disk, are nothing more nor less than the smoke from a steam engine.

The crops in Louisiana will turn out better than was expected, though somewhat diminished from last year. The past month has been favorable for the sugar.

A large Anti-Abolition meeting has been at Maillon, Ohio.

The Hon. Stephen Fox, recently appointed Envoy Extraordinary to this country, is a son, we learn, of Lord Holland and nephew of the celebrated Whig statesman, Charles James Fox. We understand he is a gentleman of liberal and enlarged views, and great accomplishments.

The life of a soldier, struck by lightning at St. Petersburg, has been saved by copious bleeding.

Texas is making preparation of defence against the invasion of Santa Anna. The Texans are soliciting volunteers from the United States.

The English papers state that Mr. O'Connell is travelling in Scotland, and is every where paid the greatest attention.

Garrison, it is said, has gone crazy. He must be extremely crazy, if he is more so than he has been for several years past.

There was a severe gale in this city last week, which did much damage to the wharves and other property, to the amount of \$200,000 loss.

The Georgia Legislature met on the 2d inst.

Gen. Harrison, candidate for the Presidency, has, in a public speech, expressed an opinion favorable to the purchase of southern slaves with the surplus revenue of the United States.

The Lady Superior of the Christiana Cause.—We mentioned last week that this notable lady is now residing in the family of the famous counterfeiter, Burroughs. We see an intimation in the papers that she is his own daughter.—See's Advocate.

Messrs. Hadding and Emory, bishops of the Methodist Church, have addressed a letter to the ministers of their connection exhorting them to stand aloof from the measures of the abolitionists.

The fibres of the wild hop have been successfully used in France as a substitute for flax.

Anotherunken vessel of Perry's gallant fleet has been raised to the surface.

The General Assembly of Virginia have resolved to raise for Domestic Missions the present year, \$5,000.

Risk of Baggage.—In two suits against the Chesapeake and Annapolis Rail-road Company, it has been decided that the baggage of passengers is at the risk of the company, notwithstanding their advertisements to the contrary.

The Count Surveilliers (Joseph Bonaparte) and suite, have arrived at Philadelphia in the ship Massachusetts, from Liverpool.

## CHARLESTON, S. C.

FRIDAY AFTERNOON, NOVEMBER 6, 1835.

A copy of the speech of Edmund Bellinger, Esq. of Barnwell Village, on the subject of Slavery, delivered before the citizens of Barnwell, last summer, has been put into our hands by a friend. As a defence of slavery at the South, it is an admirable argument, and we are happy to have the opportunity of transferring a portion of it to our own pages. We perceive that Mr. Bellinger avoids the discussion of the question on abstract principles, and says very properly, "that this matter is not to be decided on abstract principles of justice and liberty; but must be viewed in relation to the social condition of man, and the circumstances under which the system in question originated and exists." This is the correct position, and the one which we can occupy with perfect confidence. We agree with the author that slavery is "enforced by necessity—sanctioned by religion—and justified in law;" and we think if those who oppose themselves to our policy, will dispassionately peruse the arguments by which Mr. Bellinger defends these positions, they must, if governed by candor, yield the point to us. Mr. Bellinger manages the subject in a manly manner, and the whole pamphlet has been perused by us with much satisfaction, being some passionate expressions, rather too violent for our religion, if not our nerves, but for which we can readily find excuse in the excitability of the occasion. The extract below comprehends the argument drawn from the scriptures.

*Slavery is sanctioned by Religion.*

It is here that the Abolitionists seem to triumph with an air of the greatest exultation. With the Bible in one hand, and an incendiary tract in the other, they go roaring through the land, invoking the blessings of Heaven on their schemes, and imprecating its vengeance on our guilty heads.

A slight examination of the subject will show that the Abolitionist, who thus makes an exhibition of his charity, is as ignorant of scripture, and regardless of religion, as he is blind to the condition and circumstances of our slaves.

I need not dwell on particular passages in scripture, though it is remarkable that the Jews were permitted to enslave their own children, provided they did not sell them to foreigners; (see Exodus, xxi. 7, Nehemiah 5) that the slave is mentioned in the Bible as the absolute property of the master, because "he is his money;" (see Exodus xii. 44, xxi. 21) and that of the ten commandments, two of them (the 4th and 10th) recognize and indirectly sanction slavery. (See Exodus xx. 10, 17.)

Now need I contend (as might be fully proved by plain quotations from scripture.)

1st, That the venerable Patriarchs were slaveholders in every sense of the word (see Genesis xvii. 15, 24, 27; xx. 14, xxx. 43.) In particular, Abraham, the founder of the Jewish race and the beloved servant of God, must have been the master of nearly a thousand slaves, since on one occasion (see Genesis xiv. 14) he led to the field of battle upwards of three hundred fighting men, slaves born in his own household.

2d, That the original curse of filial disobedience is being fulfilled in slavery. (Genesis ix. 24, 7.)

3d, That under the Jewish theocracy, men were born slaves. (Genesis xiv. 14, xv. 8, xvii. 23; Jer. ii. 14; Psalm lxxxvi. 16; xvi. 16.)

4th, That, under the Jewish theocracy men were bought and sold as slaves. (Exodus xxi. 2, 6; Lev. xxv. 44; Gen. xvii. 23.)

5th, That under the Jewish theocracy, captives in war were reduced to slavery. (Josh. ix. 27; Deut. xx. 14; xxi. 10, 11.)

6th, That under the Jewish theocracy, a thief was sold when he could not pay his fine. (See Exodus xxii. 3.)

That individuals sold themselves, through poverty, (see Lev. xxv. 39, 47) and that creditors were allowed to seize insolvent debtors, and sell them and their children. (See Lev. xxv. 41; 2 Kings iv. 1; Matt. xviii. 25.)

7th, That the system of slavery, under the Jewish theocracy, was absolute and perpetual; (Lev. xxv. 44; 1 Sam. xxv) and in many other respects, (such as marriage testimony and the condition of the offspring) similar to our own. (Exodus xxi. 4, &c.)

8th, Or that God, so far from having expressed his disapprobation, sanctioned the system, and repeatedly provided for its regulation. (See Exodus xxi.; Lev. xxv.; Deut. xvi.; Jeremiah, xxxiv. 8, 9.)

It is enough for my purpose that slavery did exist—was recognized and established under the Jewish theocracy. If any one will still insist that we, upon whom the system of slavery was forced, and who are constrained by necessity to continue the system, deserve the maledictions of that Diety, under whose blessings a system of slavery was originated, he is guilty either of contradicting the History of Holy Writ, or of blaspheming against God.

Turning to the New Testament, I find passage after passage enjoining the most implicit obedience; (see Luke vii. 8; Ephesians vi. 5, 9; Col. iii. 22, 25; iv. 1; Titus ii. 9; 1 Tim. vi. 1, 2; 1 Peter ii. 18, 19, 20—Philemon.) And no where in the Bible, from the commencement of the first verse in Genesis to the last verse in Revelations—do I find the system condemned. But if any doubt remain on our minds, behold the example of Christ! He found existing the system of slavery handed down from the original establishment of the Jewish Government. He found existing, under the Roman Government, a system of slavery, the most grinding and galling; under which the master, (sometimes the owner of no less than 4000 slaves) had the power of life and death; under which the slaves were not permitted to testify, save under torture; under which the luxurious Roman threw his offending menial into his pond, to fatten his fish; under which, if a master was killed, his slaves, (in the absence of proof) were put to death without mercy or discrimination! What was the conduct of our Saviour while on earth, and of the Apostles after him? He did not make inflammatory addresses, or circulate incendiary papers! He did not denounce the system even of Jewish slavery! He did not endeavor to excite sedition and revolt! He did not convert the contented and happy bondsman into a dark and desperate rebel! He did not attempt to turn loose one half of mankind upon the other! He did not point to the end of his schemes "equal rights," and "universal emancipation!" Not *Other* and *different* were the purposes of his holy mission, and in *another* and in a *different* way, were those purposes fulfilled! He came to enlighten, to purify, and to redeem! If the system of slavery was noticed, it was to enjoin the performance of their duties on master and slave! He pointed to "a better world, and led the way." His language and his acts were directed to that "glorious consummation," when "corruption should become incorruptible"—when "the mortal should put on immortality"—"when he who suffered in Gethsemane's garden," and

died on Calvary's mount, should speak to captivity, freedom, and call his exiles home!

Then let those who flatter themselves that scripture authorizes on their part an *impudent* and *mischievous* interference in our domestic policy—let them look to the example of our Saviour! Let them "go and do likewise."

But I fear such an appeal is in vain made to men over whom ignorance and fanaticism exercise their baleful influence.

They are more deaf than the adder. Their hearts are harder than the nether millstone.

From such men I turn to "Christians at home" I select the *most scrupulous*, the *most pious*, and the *most venerable* minister of the Gospel, and I say to him, "Servant of God, and pastor of your flock—you behold the system of slavery as it exists in your country! you behold how it forms a part of our social and political existence—you behold the slave comfortable, contented, and happy—you behold the master kind and humane—you behold that country prosperous and flourishing—you understand the necessity by which that system is enforced—you know the direful consequences which a change must produce both to master and slave—you are conversant with Holy Writ—you know, and you practice the precepts of religion—you have before you the example of our blessed Redeemer! What judgment do you declare, and what course will you pursue! Will you not repeat the injunctions of obedience which the Holy Book contains! Will you not infuse into the bosom of both master and slave, the spirit of true piety! Will you not lend the influence of your voice and conduct, to preserve, and continue a system, on which depends the welfare, and, perhaps, the existence of your country! Will you not imitate in this manner the *example* of Christ and his holy Apostles! Or will you declare that the Bible condemns and denounces slavery! Will you act consistently with that declaration! Will you endeavor to overthrow that system! Will you become the *agent* and the *fool* of the *Northern Fanatic* and the *Western Pirate*? In the name of Jesus, and the cause of Holy Religion, will you! Oh can you scatter throughout this community and this country, "fire-brands, arrows, and death!" I trust, I know, that you will not! If any minister should be deaf to this appeal, then I envy neither his *feelings* nor his *faith*! I would recommend to him to trust his salvation on *surer* grounds! Certain I am that the *less* he reduces his piety to practice, it would be well for the Gospel of Christ, and better for *himself*.

I have thus far, Mr. Chairman, argued this matter as though it came within the legitimate jurisdiction of the Church, and was to be decided on scripture grounds. I have done so because I was anxious to satisfy the doubts of all among us, and to show myself ready to meet the attacks of our opponents at *any* and *every* point. But in my humble judgment, the Bible has nothing to do with the decision of this question.

All history shows, that when the scriptures are applied as an *arbiter* to the subject of civil institutions, they become an instrument of cruelty and mischief. True, it is religion exercises (and very properly exercises) an influence over all the objects of temporal life. True also it is, that the Bible furnishes the most excellent rules for regulating the conduct of both master and slave. But it does appear evident to me that the scriptures have no more bearing on the *guilt* or *innocence* of slavery in South-Carolina, than they have on the guilt or innocence of war, or on the de-

fects and excellencies of the various forms of Government. It does appear evident to me that the Christian, who undertakes to condemn slavery by garbled and mutilated passages from scripture, (and possibly such may be found), would act as wisely as the general who would besiege a city after the manner of Joshua before the walls of Jericho; as the people who would choose their governor by lot; as the carpenter who would frame his building according to the dimensions of Noah's ark; as the plaintiff who would claim a *cloak* on the authority of Matthew y. 40; or to come to matters of fact, as the judge who cited scripture on a trial for *witchcraft*!

If, however, the scriptures are to decide this controversy, I think I have shown that we need not dread the investigation! And further—there are passages which might be considered peculiarly applicable.

Thus I read "thou shalt not bear false witness against thy neighbor; (Exodus xx. 16.) I read, "thou shalt not covet thy neighbor's servant; (Exodus xx. 17.) I read of those who can see "a mote in their brother's eye, more readily than a beam in their own; (Matt. vii. 3, 4.) I read of those who "use their liberty" for a cloak of maliciousness; (1 Pet. ii. 16.) I read of those who promise liberty, while *they themselves* are the servants of corruption; (2 Pet. ii. 19.) I read of one Barrabas who was put in jail for *sedition*; (Luke xxiii. 25.) He escaped, though his imitators in modern times seem likely to receive more *meritorious* treatment. If those who keep such a *mouth*ing about scripture and slavery; can digest these passages to their satisfaction, they may read *farther*, and fare *worse*. In any aspect of the case, I feel assured that religion *sanctions* the course which we pursue, and that with confidence may we invoke the blessings of Providence, in aid of our course."

At the extra meeting of the Baptist State Convention of South-Carolina, Rev. Luther Crawford, Assistant Secretary of the Baptist Home Mission Society, being present, was invited to address the Convention on the subject of Home Missions. As well as memory serves, the following is the substance of his remarks on that occasion:

I take great pleasure, Mr. President, in meeting this Convention. Its objects and aims are of a high character. The education of the Ministry, the support of missions, domestic and foreign, and the general diffusion of evangelical light, are objects which claim my highest regard, and elicit my warmest sympathy. I am happy too to meet in your Convention, the accredited agent of the Board of Foreign Missions (Mr. Hartwell.) His presence, the business in which you are engaged, and the purpose of my present visit to you, remind me, that though our plans are various, our object is the same,

"All are but parts of one tremendous whole."

I admit that the Foreign Missions may present a somewhat higher claim upon the enterprise of the Christian community, than missions in our own country. But let it be remembered, that the latter will be an efficient auxiliary to the former. Infuse into our own countrymen a christian spirit, and their sympathies for a degenerated world will augment the instrumentality by which the world shall be evangelized. Adopting the sentiment of Dr. Bolles, I say there is in Foreign Missions a *splendor* that captivates the mind, but the value of a soul is every where the same. There is something, however, of such moral grandeur

in the conversion of a Pagan, that the salvation of a single soul in China, excites more admiration and joy among us, than tidings of the conversion of ten thousand in the valley of the Mississippi.

But it is for *Domestic Missions* that I come to plead. Let it be understood, however, that I plead not for a Northern Institution. It is for an Institution belonging alike to the South and the North. Those who manage its concerns are trustworthy men, not opposed to the South. The Secretary, Dr. Going, five years ago, travelling in the West, declared it as his opinion, that Garrison ought to be confined in a straight jacket or a mad house. And as to myself, I stand opposed to Abolitionists.

I have been, Mr. President, induced by the importance of the object which I am now presenting to your consideration, to tear myself from interesting employments and an affectionate people, to visit you at the South—to visit you at a time too, when the excitement of the Southern community on a subject in which you are deeply interested, makes my agency any thing but desirable. But the low state of Dr. Going's health makes it requisite that I as his coadjutor, should throw myself upon your generosity and kindness; and in doing this I assure you that our Institution is not unworthy of your confidence. But it has been sometimes asked, why the Board has not published a disclaimer, exhibiting the fact, that we are not to be identified with Abolitionists? To this I answer, that it would be as ridiculous in us to disclaim what we have never been charged with, as for a virtuous man, who had never been charged with vice, to undertake to prove himself not guilty of licentiousness.

Encouraged by the kind invitation of the Convention, I now solicit your favorable notice of the Baptist Home Mission Society. As I said, it is not a Northern Institution, nor is it designed to be partial in its operations. It takes in the whole Union, North, South, East and West, and it contemplates in its prospective benefits the whole of North America. Because of its more immediate importance, the present principal field of operation is the valley of the Mississippi; but we hope not to cease our labors until we pass the Rocky mountains and reach the Orizon; until we enter the very city of Montozuma; until we search out the huntsmen of the wilderness, and until we follow Ross to the frozen regions of the North.

The great Valley of the Mississippi demands our first attention, because it is a most important field. It was once asked "Where is the Valley of the Mississippi? In what Township is it?" The question indicates how little some are informed on this subject. The Valley of the Mississippi, extends from the snow capped mountains of the North, to the Gulph of Mexico, is 8000 miles in circumference, four times as large as all the Atlantic States—is now peopled by five millions of inhabitants, and judging from the past ratio of increase, the present century will close with a population in the Great Valley of one hundred millions of souls. Twenty years ago a gentleman called it an unwieldy region, too vast to afford facilities of social intercommunication; but now such are the improvements in locomotive power, that Dr. Beecher, now of Lane Institution, Cincinnati, calls one hundred miles only a step.

In this vast region, there are thousands who cannot read, even their ministers are so illiterate, that some of them cannot read a chapter in the Bible. 'Tis true, that of 6000 Baptist Churches in the United

States, two thousand of these are in the Great Valley; of 3000 ministers, one thousand are in the West; but these are often so unenlightened, as to need special effort from their more favored brethren at a distance.

The Mississippi Valley is the home of European emigrants. And as in our country the majority control elections, the West increasing its population in the greatest ratio, will soon exert a preponderating influence. All are therefore looking to the Valley. The Presbyterians have laid their plans to secure for themselves the desirable control.

But would to God, there were none but these and other Protestants whose influence we must be prepared to meet! But it is the control of Roman Catholics we have to dread. Already in some counties do they control elections. Protestants are finding it necessary to move from one section of country to another, to avoid Catholic domination. You see for yourselves, the increasing energies of the Catholics. Dr. Clancy, assistant Bishop of Charleston, with his company of priests, are already on their way from Ireland to South Carolina—and you have heard of Bishop England himself saying, that the Island of saints as he terms Ireland, is to come over to us; and so of the Catholics of France and other nations. And he tells you that the Pope out of his *scanty funds* is furnishing the means of establishing here the Catholic Church.

I should be happy, Mr. President, to find us all awake to this subject—surely we have every opportunity for determining the Roman Pontiff's designs. Let us judge by ourselves. We are sending Missionaries to Burnah, and Printing Presses and Bibles. Cannot our design be seen? Is it not known that our object is to bring Burnah under christian control? Hence we judge the designs of Catholics. If we see a man place under our dwelling a barrel of gunpowder, and laying a train and approaching it with a match, do we doubt his design? And do we see the country flooded with Catholic Priests, and their Pontiff establishing schools filled with Protestant children; and their Colleges, Convents, Cathedrals all over our land, and do we not know their object is to destroy Protestantism, and to appropriate the country to themselves? Their schools are not for Catholic children, but for Protestants—Where they have fifty Protestants in a school, they have but ten of their own children. They tell us they do not interfere with the religion of those they are instructing; but yet at Bardstown, one of their greatest Colleges, the students must attend their Romish prayers, and they must learn the Catholic catechism. Dr. Going meeting with a French Catholic, and enquiring into this, was answered by the Frenchman, "We no interfere, in de religion." But says Dr. Going, "and is it possible you call yourselves the true church, and yet will have so little Christian spirit, as to make no effort to reclaim heretics?" This was of course an argument too strong for the Frenchman, and he had to get from it the best way he could. The theology of Dens has recently been exposed, and its absurdities brought to light; but now say the Catholics—These are only Dens' private opinions, they are not the opinions of the Church. Thus they are ever ready to evade, what must represent them in their true light—and so they say the Pope is fallible, to evade the expression of their opinion that the church is infallible.

It is these people who are planting in the Valley of the Mississippi their Nunneries, Schools and Colleges. And it is already boasted by one of their Bi-

shops, that "the Protestants are fifty years too late," the Catholics have already made such progress they cannot now be checked. And these Catholics are rapidly gaining political influence. It is known that in politics we are usually in this country divided into parties. The Catholics united by a common bond, can determine the balance. Thus they may choose a President for the United States. If a Protestant he will in gratitude or from policy exert his influence in favor of Catholicism. If a Catholic, we should have the greater reason to expect his cabinet, the Custom Houses, the Post Offices and the Judiciary to be filled with Catholic officers—And alas! what would then be our condition? There are Catholics whom I respect, they are honest and virtuous men—but take the mass of them and they are the out scourings of the streets.

But what is the remedy? I would not interfere with Catholics as such; but, I must say, our naturalization laws are defective. We admit foreigners to citizenship before they have even learned our language, whilst our own sons, however enlightened, are not permitted until certain ages to enjoy the same privileges. But the best remedy is to be found, not in legislation, but in moral influences. It is important that we should awake; and that we should establish our schools and colleges, and send forth our missionaries. It was said in Parliament a few years ago, "to be superior, you must outreach and outpray."

Mr. President—There is power in the Baptist denomination. It has been said by one present, that a single dollar from each Baptist in your State would secure a permanent support for a Professor in your Institution. I now say, if the Baptists in the United States would each give a dollar, we should have half a million in our treasury; and if from the 36,000 Baptists in South-Carolina we should deduct one half as colored members, and half of these as females, and again half of these as unable or unwilling to give, we should then have, at one dollar each, for the Home Mission Society, \$4500, enough to send forty missionaries into the field.

This Society has been happily successful in its operations. Last year, under its auspices were raised up in the West sixty churches; 2600 souls were added to the church, and forty Catholics in one State brought into the true faith. Indeed, much has been done. But how have our missionaries fared? They have scarcely had a maintenance. One missionary, whose wife was bedridden, had a daughter, upon whom devolved the chief labors of the family. The missionary felt that he must stay at home to provide for his house. "No," says his daughter; "go, my father, and preach—let me take care of the family." Another in Arkansas, whose missionary duties carry him eighty miles, leaves his wife at home to work for their living. Another having spent what he had for a horse, begs for \$20. Oh! who that has two horses would not give him one!

But these devoted men are getting their reward in another way; they are effecting a change in the character of the Western country. The people there from their hostility to benevolent enterprise, have been called "Hardshells"—perhaps hard shells or or hard-heads would have been as well; but now they are becoming friendly to the liberal operations of the age. Two associations at least have recently been brought over, and the work is going on.

In view of these things, need we make any further appeal in behalf of the Home Mission Society? We

have now an overdrawn Treasury. We depend entirely upon voluntary contributions. We have few auxiliary societies—no monthly concert to aid us. We did, in Richmond, resolve to try to raise \$50,000. They are doing something towards it there and elsewhere. But it is not yet raised. In the mean time we have one hundred missionaries in the field, but not enough to support them.

Brethren! you have a part in this concern: and I will illustrate it by an anecdote. An United States ship was lying near the Jersey shore. A Jersey farmer got into a canoe and passed to the ship. He walked about the deck, examining minutely every thing about him. The captain, surprized at his familiarity, demanded the purpose of his scrutiny. "Why," says the farmer, "I am part owner of this ship." "Whence your claim?" says the captain. "I am," says the farmer, "a citizen of the United States." Delighted with his answer, the officer had him politely conducted to every part of the ship. This was a noble spirit, Mr. President, and this anecdote teaches us to consider every thing American as a part of our concern. Take care then of what belongs to you—of what is your own; and remember, brethren, that each one of you is part owner in the ship.

#### To Correspondents.

We should be happy to gratify our friends in Cheraw, by inserting the communication sent us from that place, but we cannot do so without a departure from our established usage, and it is too much of a local character to be interesting to the community generally.

#### FOR THE SOUTHERN BAPTIST.

#### Forty days Meeting.

EFFINGHAM, Darlington Oct. 20th, 1835.

My Dear Brother Brisbane.

With a review of the past, I proceed to give you an account, of the close of our meeting. The appointment at Bethlehem which I mentioned in my last, commenced on Saturday the 3d of Oct. where Brother J. Mabony met, and continued with me five days. Brother J. Good, came in on the third day, any continued to the close. Brother N. Graham, was with us two days.

The meeting continued with deep interest for nine days, in which time, there were twenty-two hopeful converts received. The church at this place, is located in a section of country, where the good cause has, and even at the present meeting, met with great opposition. The meeting closed on Sabbath; and just before the same, while taking a momentary review of the work, which we had been engaged in for some time past, I found that the meeting which we had attended, at four different points, not exceeding fifteen miles from either one, had been progressing forty days, which circumstance, I mentioned in connexion with some of those important events, brought to view, in the word of God, which were accomplished in forty days. The closing scene was surely, one of the most solemn and affecting, I have ever witnessed. Your readers may better conceive, than I can possibly describe, the wonderful display and divine goodness of God at this, as well as at the other places, where we had been engaged. A church is about being constituted at Motts meeting house, where the protracted meeting commenced. At this place, as before mentioned, there were 30 added in

nine days, after a few days interval, the meeting which I advised you of last, commenced at the place now known by the name of Pine Grove, where in thirteen days, there were 42 received, and added by baptism, at the close of which, it was removed to Elim, where it continued nine days more, and 29 were brought in from thence to Bethlehem, where it closed after nine days, and 23 being added to the church there; so that the result of the forty days labor, was 123 precious souls united with the church of Christ. Such as we trust he will receive when he comes to make up his jewels.

The good work still seems to be going on, some of the fruit of the revival, has since been received. Last Sabbath, I baptized thirteen at Elim, and I hope the good result of the meeting will be more abundantly verified, not only in time, but in eternity. I should like, were it prudent to mention many occurrences more minute, such as the effectual labor of Deacons and Lay members, the immediate answers to prayer, the evident presence of the holy spirit upon the congregation, the conversion of the fifty year sinner, the flight of the wretch who had to fall or run, the prostration of the drunkard, &c. but I desist by again soliciting the prayers of all my brethren, not only for the continuation of the good work of grace here, but for its spread every-where even to the ends of the earth.

I remain, Dear Brother,  
Yours, in Gospel Bonds  
JOHN M. TIMMONS.

## ASSOCIATIONS.

### MINUTES

*Of the First Edisto Baptist Association, convened at Tabernacle Church, Orangeburg District, South-Carolina, on the 27th and continued to the 29th September, 1855.*

The association sermon was preached by the Rev. John Galloway, from Proverbs xv. 7. "Wisdom is the principal thing."

1. Read letters from fifteen churches; enrolled the names of their delegates; and minuted the statement of each church.

2. Elected John Galloway, Moderator; A. H. Fort, Clerk; and J. G. O. Wilkerson, Treasurer.

3. The Moderator appointed the Pastor and Deacons of the church, a committee to arrange the preaching during the sitting of the association.

4. The petition of Sardis Church, for admission into this body, was handed in. Satisfactory testimonials of her faith and order being furnished, she was cordially received. The Moderator gave her delegate the right hand of fellowship, who took his seat as a member.

5. On motion *unanimously Resolved*, that this body desire, and invite correspondence with the following sister associations, viz. Edgefield, Charleston, Savannah River, and Georgia.

6. The Moderator announced the following Committees:

On Revision. Peter Galloway, Thomas Morris, and J. G. O. Wilkerson.

On Religion. Carson Howell, Thomas Morris, and J. G. O. Wilkerson.

On Accounts. William Johnson, Absalom Horn, and Lewis Milton.

On Correspondence. Josiah Keadle, Joshua Corley, and Thomas Turner.

7. Appointed the following Brethren to write to sister associations, to wit, Staley to the Edgefield; Wilkerson to the Georgia; Williams to the Savannah River; and Broadie to the Charleston.

8. Brother Peter Galloway was appointed to write the next circular, from a subject of his own choosing.

9. The Clerk was excused from further service and attendance at this association, on substituting Brother Wilkerson to supply his place.

10. Brother T. Morris prayed, and the association adjourned until Monday morning 10 o'clock.

On the Lord's day morning two sermons were delivered; the first by Brother Morris, the second, (the Charity sermon) by brother Howell; at the close of which a collection was taken up amounting to sixty two dollars, and sixty-two cents; of which a twenty dollar bill, under cover, was from some praiseworthy nameless friend, with a request written on the envelope that it be applied to the Chinese mission.

In the afternoon Brother W. Johnson preached, whose labors the Lord was pleased to bless, in affecting the heart, and producing considerable excitement in the congregation.

Monday morning, met pursuant to adjournment.

11. After prayer by the Moderator, the Journals were read, and the association proceeded to business.

12. Invited ministering brethren, not delegates, or members, to a seat, and to take part in the deliberation.

13. A proposition to divide the Association into districts, or sub-divisions, was negatived.

14. *Resolved*, that the collection taken up for charitable purposes, on Sunday, be equally divided; and one-third appropriated to Home Missions, one-third to Foreign Missions, and one-third to the Education Fund.

15. Appointed the next meeting of the Association to be held at Aiken, on Saturday before the first Sabbath in October next.

16. Appointed Brother William Johnson, to preach the introductory sermon; and in case of his failure, Brother T. Morris.

17. Appointed Brother Peter Galloway to preach the Charity Sermon; Brother Staley his alternate.

18. Appointed the brethren Wilkerson, Morris, and W. Milton an Executive Committee, with instructions to engage a Domestic Missionary as soon possible; and directing that all the monies sent up by the Churches for that purpose, be put in requisition.

19. *Resolved*, that the 13th section of the Principles or Rules of Faith, ratified in convention of this association, be submitted to the Churches for their consideration and amendment.

20. The Association, with *due deference*, request the Churches composing this body, to use all laudable means to promote temperance in our vicinity.

21. *Resolved*, that we recommend, and request, our ministering brethren, to itinerate preaching as much as they can through the next year.

22. The Committee on Religion, Report, that there are cheering prospects in parts of the bounds of this Association, while others are cold and languid.

23. Appointed the following messengers to sister Associations, viz. Morris and Wilkerson to the Georgia; Moderator and Staley to the Edgefield;

Howell, Keagle, and Courtney to the Savannah River, and Henry A. Williams to the Charleston.

24. Resolved, that inasmuch as we entertain respectful esteem for the State Convention of our Denomination, we desire to co-operate therein; and appoint the brethren Staley and Wilkerson to represent this Association in that body, at its next meeting.

25. Resolved, that the Clerk superintend the printing, and distribution of the Minutes, and retain ten dollars for his services.

26. The Association request the friends in this vicinity to accept our unfeigned thanks for their hospitality and kindness to the friends and brethren, during the present session.

27. Moderator prayed, and the Association adjourned.

JOHN GALLOWAY,  
Moderator.

The meeting was protracted until Thursday evening.

CIRCULAR LETTER.

The Edisto Association, to the Churches by which it is constituted, send Greeting:

Dear Brethren—

In taking a name, as a body, how earnestly engaged should be the mind, and thought, not only of the Churches, but of each individual member composing the body, in supplicating the Great Giver of all good, for aid and strength in the inner man, to sustain the few, that they may grow in knowledge, feeling, and maintaining union one with another, and sweet communion with His Holy Spirit, ever abounding in good works, that, by their light, others may be led to seek and glorify Him too; thereby giving tone to the Religion they profess.

And as bodies of religious men, in all ages, have associated, and formed societies for local convenience, for the furtherance of the glory of Christ's kingdom on earth, it becomes such to strive in the power of His might, continually mindful to live blameless and harmless, the children of God, without rebuke, in the midst of a gainsaying world, to shine as light, abounding in all knowledge, yielding obedience to the will of Him who gave himself for us that he might present to himself a glorious Church, without spot or wrinkle; with humble boldness, prize the privileges wherewith ye are endowed as a component part of Christ's Church on earth, walk worthy of your vocation.

Let each feel himself responsible for the standing of this Association, that our mother, and elder sisters, may feel respectful regard for their younger sister, and daughter, and delight to correspond and sympathize, imparting aid in intelligence, harmonising as one family, and presenting a solid phalanx against the opposers of our Master's cause.

Although much has been done of late, in our midst, for the improvement of the moral Zion of our God, whereof we are glad, in parts of our communities where recently nought but levity was beheld in the assemblies, Churches are erected, and the praises of our God are heard. Instead of the bacchanalian song, the songs of Zion resound, charming the ear, and cheering the heart with unspeakable joy, of those rejoicing in hope of eternal life, in anticipation of the crown promised to all His faithful followers, to reign with him in bliss forevermore.

But ah! brethren, indulge not too much in the delightful reverie, that Churches are planted, and temperance prevailing, that all is accomplished: pause a moment and enquire, What shall we render to our God for his mercies and blessings so freely bestowed! Is there not need of vigorous effort! See our children, and neighbors, what may be wrought by your influence on the rising generation. And while praying to your Heavenly Father to extend to them the blessings which you enjoy, slacken not your hands in supporting those institutions which are designed to accomplish this good work, remembering that God loveth a cheerful giver.

And while extending the hand of benevolence to aid our domestic institutions, suffer not the voice from across the Atlantic to pass unheeded, but pray for the conversion of the Berman, the Karen, the Indian and the African, and contribute towards sending to them the word of life in which you so much glory, by supporting those who carry that word; and say not, Depart, be ye filled and clothed, while you bestow not one mite to provide the means. View them sacrificing their offspring to Juggernaut, who on hearing the glad

STATE OF THE CHURCHES.

Names of Churches.	Delegates.	Dissolved.	Rec. by let.	Restored.	Expelled.	Local.	Whites.	Blacks.	Total.	Association Fund.	Domestic Mission.	Education Fund.	Foreign Missions.	Minutes.
Water Pond.	J. GALLOWAY, John L. Atkinson.	1	1	1	1	1	36	2	38	1 00	1 00	1 00	0 50	0 50
Wise Creek.	Dissolved.	1	1	1	1	1	36	2	38	5 00	5 00	5 00	1 50	1 50
Rocky Grove.	John D. Williams, William Stephenson.	1	1	1	1	1	33	5	38	4 50	5 00	4 00	1 50	1 50
Tabernacle.	C. STALEY, Joshua Corbit.	1	1	1	1	1	29	7	36	11 50	2 00	1 00	1 00	1 00
Dean Swamp.	J. KEADLE, John Corbit.	1	1	1	1	1	41	7	48	2 00	2 00	1 00	1 00	1 00
Hollow Creek.	Thomas C. Turner, B. Turner.	1	1	1	1	1	39	2	41	107 2 25	1 00	0 75	0 75	0 75
Phillips.	P. GALLOWAY, Wm. Johnson, A. Horn.	1	1	1	1	1	32	2	34	2 50	1 00	1 00	1 00	1 00
Tishah.	Lewis Milton, John Parker.	1	1	1	1	1	39	6	45	4 75	1 00	1 00	1 00	1 00
Levee.	J. G. O. Wilkerson, Thomas Turner.	1	1	1	1	1	39	6	45	3 25	3 25	1 00	1 00	1 00
Darsen.	Piler Plunkett, Martin F. Pusey.	1	1	1	1	1	37	4	41	4 00	1 00	1 00	1 00	1 00
Mount Benah.	Daniel Methaney, Isaac Williams.	1	1	1	1	1	37	4	41	3 00	1 00	1 00	1 00	1 00
Covent.	J. COURTNEY, John J. Abbe.	1	1	1	1	1	52	2	54	3 25	1 00	1 00	1 00	1 00
Mount Ebal.	Simeon Archer, Thomas Jones.	1	1	1	1	1	79	6	85	11 00	1 00	1 00	1 00	1 00
Rocky Spring.	C. HOWELL, David Friday.	1	1	1	1	1	14	1	15	3 57 1/2	1 00	1 00	1 00	1 00
Boiling Spring.	A. H. Fort, Daniel Smith.	1	1	1	1	1	24	1	25	6 00	3 00	1 00	1 00	1 00
Good Spring, Big H.C.	THOMAS MORRIS, Wiley Milton.	1	1	1	1	1	24	1	25	3 00	1 00	1 00	1 00	1 00
Sardin.	Henry A. Williams.	1	1	1	1	1	56	7	63	68 37 1/2	25 4 00	17 57 1/2	1 00	1 00
			1213	430	34	4647	56710	254	6035	00	17 57 1/2	1 00	1 00	1 00

Ordained Ministers names in SMALL CAPITALS, Locustates in Italics. The three last churches newly constituted.

tidings of a Saviour's redeeming grace, as contained in the Gospel, would throw their idols to the moles and the bats, bow at the feet of Jesus, and be enabled, with you, to rejoice in his love. What American's bosom but would glow with an elevated thrill of feeling, that he, too, had aided in this glorious renovation.

O brethren! when the Churches of Jesus Christ shall awake, and consider their high privileges and duty, and realize the relation in which they stand to the world, and faithfully perform the duties of that high relation, then indeed will the full display be made on earth, of the manifold wisdom and grace of God.

May you, brethren of the Edisto Association, resolve to perform your duties, animated by increasing zeal, that angels may delight to behold your luminous cause; banishing darkness from the regions around you, and sending the light of Divine truth to the distant regions of the earth.

### BELGROVE MISCELLANY.

#### Visit to a Camp Meeting.

Many of our readers, no doubt, well remember the visit to this country of Rev. Messrs. Reed and Matheson, who were deputed by the Congregational Union of England and Wales, to visit the American Churches during the year 1834. Since their return they have published an account of their visit, in two volumes, of about 250 pages each. While in Virginia, Rev. Dr. Reed was invited to a camp-meeting, (meetings common in the Southern States) held by the Baptists for several days in succession. The following is a graphic description of the closing services:

"When the sun actually rose, the horn blew for prayers. To me, all restless as I had been, it was a joyful sound. I waited till others had dressed, that I might do so with greater quiet. I stole away into the forest, and was much refreshed by the morning breeze and fresh air. It was a very pleasing and unexpected sight to observe, as you wandered in supposed solitariness, here and there an individual half concealed, with raised countenance and hands, worshipping the God of heaven, and occasionally two or three assembled for the same purpose, and agreeing to ask the same blessings from the same Father. This was, indeed, to people the forest with sacred things and associations.

On my return the ministers renewed their kind application to me to preach on the morning of this day. I begged to be excused as I had had no rest, and had taken cold, and was not prepared to commit myself to the peculiarities of their service, and which they might deem essential. They met again, and unanimously agreed to press it upon me; "it should be the ordinary service, and nothing more; and as an expectation had been created by my presence, many would come, under its influence, and it would place any other minister at great disadvantage." My heart was with this people and their leading pastors, and I consented to preach.

The usual prayer-meeting was held at 8 o'clock. It was conducted by Mr. Jeter. Prayers were offered for several classes, and with good effect. To me it was a happy introduction to the more public service to come. I wandered away again into my beloved forest, to preserve my impressions, and to collect my thoughts. At 11 o'clock the service began.

I took my place on the stand; it was quite full. The seats, and all the avenues to them, were also quite full. Numbers were standing, and, for the sake of being within hearing, were contented to stand. It was evident that rumor had gone abroad, and that an expectation had been created that a stranger would preach this morning, for there was a great influx of people, and of the most respectable class which this country furnishes. There were not less than 1500 persons assembled. Mr. Taylor offered fervent and suitable prayer. It remained for me to preach. I can only say that I did so with earnestness and freedom. I soon felt that I had the attention and confidence of the congregation, and this gave me confidence. I took care, in passing, as my subject allowed, to withdraw my sanction from any thing noisy and exclamatory; and there was, through the discouragement, nothing of the kind; but there was a growing attention and stillness over the people. The closing statements and appeals were evidently falling on the conscience and heart, with still advancing power. The people generally leaned forward, to catch what was said. Many rose from their seats; and many, stirred with grief, sunk down, as if to hide themselves from observation, but all was perfectly still. Silently the tear fell; and silently the sinner shuddered. I ceased. Nobody moved. I looked round to the ministers for some one to give out a hymn. No one looked at me—no one moved. Every moment, the silence; the stillness, became more solemn and overpowering. Now, here and there might be heard suppressed sobbing arising on the silence. But it could be suppressed no longer—the fountains of feeling were burst open, and one universal wail sprung from the people and ministers, while the whole mass sunk down on their knees, as if imploring some one to pray. I stood resting on the desk, overwhelmed like the people. The presiding pastor arose, and, throwing his arms round my neck, exclaimed, "Pray, brother, pray! I fear many of my charge will be found at the left hand of the Judge! Oh, pray, brother, pray for us!" and then he cast himself on the floor with his brethren, to join in the prayer. But I could not pray. I must have been more or less than man to have uttered prayer at that moment! Nor was it necessary. All, in that hour, were intercessors with God, with tears, and cries, and groans unutterable.

So soon as I could command my state of feeling, I tried to offer prayer. My broken voice rose gradually on the troubled cries of the people, and gradually they subsided, so that they could hear and concur in the common supplications. I ceased, and the people rose. We seemed a changed people to each other. No one appeared disposed to move from the spot, and yet no one seemed disposed for ordinary exercises. Elder Taylor moved forward and remarked "that it was evident nothing but prayer suited them at this time; and, as so many had been impressed by the truth, who had not been before, he wished, if they were willing, to bring it to the test of prayer." He therefore proposed that if such persons wished to acknowledge the impression received, and to join in prayer for their personal salvation, they should show it by kneeling down, and he would pray with them. In an instant, as if instinct with one spirit, the whole congregation sunk down to the ground. It is much, but not too much, to say, that the prayer met the occasion. When the people again rose, one of the brethren was about to address them; but I thought nothing could be so salutary to them as their own

reflections and prayers, and I ventured to request that he would dismiss the meeting.

Thus closed the most remarkable service I have ever witnessed. It has been my privilege to see more of the solemn and powerful effect of divine truth on large bodies of people than many; but I never saw any thing equal to this; so deep, so overpowering, so universal. And this extraordinary effect was produced by the Divine blessing on the ordinary means; for none other were used, and one-third of the people had been present at none other. I shall never forget that time—that place; and as often as I recur to it, the tear is still ready to start from its retirement.

The immediate effect was as good as it was conspicuous. At first there was such tenderness on the people that they looked silently on each other, and could hardly do it without weeping; and afterward, when they had obtained more self-possession, there was such meekness, such gentleness, such humility, such kindness, such a desire to serve one another by love, and such calm and holy joy sitting on their countenances, as I have never seen in one place, and by so many persons. It realized, more than any thing I had known, the historical description of the primitive saints; and there was much in the present circumstances which assisted the impression. It was indeed beautifully true—"that fear came on every soul; and all that believed were together, and had all things common; and they continued with one accord, breaking bread from house to house; and did eat their meat with gladness and singleness of heart, praising God."

#### Infidel Objections.

Abbot's Religious Magazine contains answers to some of the objections of Infidels to the Scriptures. The number for July continues the subject. The answer to the following objections is so good, so appropriate, that we think every one will read it with pleasure.

**Objection.** The prayers of David are dictated by a spirit of most bitter revenge.—Instead of forgiving his enemies, and praying that God would bless them, he imprecates vengeance upon their heads, and even pronounces a benediction upon those who shall dash their children against the stones.

And yet it is said in the Bible that these prayers are dictated by the Holy Spirit.

**Answer.** There is a horrid murder committed in our neighborhood. The axe and the knife of robbers, have covered the floor of our friend's dwelling with the mangled corpses of the family. The Christian, appalled by the horrid spectacle, in the fervor of his morning prayer, says, "Oh God, bring these guilty men to justice; oh let them not escape; let swift retribution overtake them; let them suffer the just punishment for their crime, that the honor of our laws may be preserved, and that terror may fill the hearts of the wicked."

While thus praying, the Infidel cries out, "What a revengeful wretch this must be.—Instead of praying that those murderers may escape, and be prospered, he prays that the unhappy men may be caught and hung; and yet the man pretends that he is a Christian."

And does the Infidel think that David, the king of Israel, ought not to pray that the laws should be honoured, that the community should be protected, that the violator of law should be punished? Does he really think that it is wicked to pray, that those who are scattering firebrands, arrows and death through

the community, may be shut up in prison; may be punished with all the rigor which wholesome laws enjoin? If he does think so he must think that all law is malignity, and all penalty, revenge. Perhaps he does not think so; for he most pertinaciously asserts, that God must be cruel to threaten transgressors with punishment; that is, to make laws; and that he must be malignant and revengeful, to execute the penalty; that is, to shut up the wicked in the prison of hell.

David was the divinely appointed ruler of his people. To him was entrusted the guardianship of the laws. There was discontented and abandoned men, who were doing every thing in their power to overthrow the government which God has so solemnly established, and thus plunge the whole nation into commotion, distress and ruin. With the spirit of a good and faithful king David prays, "Let them be as chaff before the wind, and let the angel of the Lord chase them."

"What a wretch!" the Infidel exclaims.

David continues his prayer; "Let destruction come upon him unawares, and let his net that he hath hid, catch himself; into that very destruction let him fall."

The Infidel can no longer restrain the vehemence of his benevolent indignation. He cries out, "Revengeful villain! What! to pray that these men may be caught, and caught in their own snares too!"

What can you do with a man that talks in this way, and soberly brings forward such arguments as this against the Bible! It is indeed, an otherwise unheard of accusation. The king of a numerous people prays that the violators of the laws may be detected and brought to deserved punishment. And this is one of the strong arguments of infidelity!

But perhaps it is said, David goes further than this. He not only prays that the wicked may be punished, but that the children of the wicked may be destroyed. "Happy," says he, "shall he be, that taketh and dasheth thy little ones against the stones."

This is the strong and figurative language of poetry to represent entire and total extermination. It is the expressive language not of prayer but of prophecy, not of the decision of the king, but of the announcement of the revealed will of God—that they who oppose the government of God, are exposed to utter and entire extermination. The children inheriting the disposition, and instructed in the vices of their fathers, shall be with their fathers cut off from the earth. It is a revelation from God as a warning against sin. It is the announcement of a fact which we all know to be true. The flood swept into one grave parents and children. The fires of Sodom and Gomorrah, consumed in one pile, parents and children. The pestilence spares no tenderness of childhood, no innocence of infancy. David, guided by inspiration, announces these fearful judgments to the enemies of God. He declares that prosperity shall attend those who are made the instruments of divine attribution in exterminating the vicious race.

There is also in the very nature of the case, a necessity that the children should be removed with the parents. Else a miracle were required to support them, and a special interposition of God to instruct them. God, therefore, made his fearful judgments, removes the children with the parents. David declares the fact with the assurance that prosperity shall attend the enterprise of him who is commissioned upon this work of extermination.

When the Christian reads the fervent prayers of David, that the violators of the law may be arrested and punished, he sees nothing inconsistent with the character of a good king, and a good Christian.

When he reads in the glowing language of prophecy, the terrible effects of sin, and is assured that the iniquity of the fathers must involve their offspring in the fearful consequences, he is but told of that which every day's experience teaches, and his faith is confirmed, that the God of nature and the God of revelation, are one and the same.

The 100th Psalm is filled with the most awful denunciations against the disturbers of the government which God had established. It is the revelation of the Holy Spirit in the language of prophecy. Such expressions as "let his days be few; let another take his office," are simply the declaration of the Holy Spirit that such shall be the case. How powerful must have been the effect of such a Psalm as this upon the congregation of Israel! God said, "let there be light." This is the way in which God gives his commands. God says, "let his days be few." It is a command: "his days shall be few." Read the Psalm in this way, which is a little more in accordance with the modern usage:

"His days shall be few, another shall take his office. His children shall be continually vagabonds and beg; they shall seek their bread out of desolate places. The extortioner shall catch all that he hath, the stranger shall spoil his labor. There shall be none to extend mercy upon him; neither shall there be any to favor his fatherless children. His posterity shall be cut off, and in the generations following, their names shall be blotted out."

These are indeed fearful announcements, but they are the judgments of a holy God, against the transgressors of his righteous law.

Where now is the objection of the infidel! It has not an inch of ground to stand on.—It was founded in ignorance, and before the light of truth it vanishes. No wonder that the infidel is unwilling to study the Scriptures.—If he comes to the light he will see the truth, and his deeds will be reprov'd.

#### "I've no Notion of Dying so."

[FURNISHED BY A CLERGYMAN.]

"Yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live; and after that they go to the dead."—Eccles. ix. 3.

A—B— was the son of wealthy, influential parents, in one of the northern counties of New York. He commenced business for himself early in life, and exhibited considerable shrewdness and energy of mind. But the safeguards of virtue and piety did not shield him in the perilous season of youth; and he soon became (in the language of the world) a bold, generous-hearted fellow; growing in popularity and wealth. He was above the fear of religious admonition or commands, and was considered quite able to confute any Christian believer.—He was, indeed, a young man of promise; but his life was a dreadful illustration of the words of the Holy Writ, placed at the head of this article; and his last end was a scene of thickening horrors, to which I would point every sinner, particularly young men who may read this sketch. The substance of what I am about to relate, is well known in the neighborhood where he lived and died.

About a year before his death, and not five years

ago, A—B— was riding with an intimate friend, when the conversation which follows was held. This friend, as he now says, was, at the time, considerably impressed by religious truth; but that he might be comforted in his impenitence by the skepticism of his more intelligent and reckless comrades or for some other reason, he felt desirous to know B—'s sentiments fully on religion. Accordingly, after a little hesitation, he commenced by saying:

"B—, you and I have been much together; and have confidence, I believe, in each other as friends. We have conversed freely upon almost every subject; but there is one that we have never seriously talked about it is a subject that has troubled me for some time; and I should like to know what are really your candid opinions. If you don't wish to have them told, I will keep the matter to myself."

"O, certainly," was the reply, "I've no objection against making known any of my opinions."

"Well, then," said Henry, (for so I will name his friend,) "what do you think about the Bible? Is it true? And is there any such thing as religion, or is it all a delusion?"

"Why, as to that," said B—, "I've no more doubt that there is a God, and that religion is a reality and that it is necessary to be what the Christians call pious, in order to be happy hereafter, than that we are riding together."

Henry was greatly surprised; and looked at him intently to see whether there was no designed trifling. B— proceeded—

"It is plain enough that the Bible is true. It's a book that no mere man could ever have written, and a book in my opinion, that no one, however wicked he may be, can read, and believe in his heart to be an imposition. I have tried often to believe so.—And no one can look at the Christian religion, and see what it is designed to effect, without feeling that it must be from God. In fact, no man can be a deist who isn't a—fool. For reason and conscience confirm the Christian doctrines, and satisfy me that there is a place of happiness and of misery hereafter."

Henry was amazed by these confessions, from one who had been nurtured in infidelity, and was regarded by the pious, as a heaven-daring young man. At length he replied, "if this is your belief H—, you're in an awful situation: What can you think of your present course?"

"Why it's a pretty bad one, to be sure: But I've no notion of dying so. I calculate to become a Christian. But the fact is, a man must have property; unless he has, he is scarcely respected by the church. And I mean to make money, and enjoy life; and when I've got things around me to my mind, then I will be liberal, and feed the poor, and do good; that's the way church members do."

"But how long do you think it will be safe for you to indulge your present habits? Being out late, and drinking has already injured your health."

"I've thought of that," answered B—, "But I'm young and hearty, though I do mean to quit cards and drinking pretty soon."

"I speak as a friend, B—; but I did't suppose from what I've heard you say, that you believe in a Saviour, or in heaven or hell."

"I do as much as you, or any man."

"Do you remember playing cards at—," and here Henry referred to most horrid profanity, uttered during a night of carousal.

"Oh, when I swore so, I was a little intoxicated; but I felt sorry for it afterwards. I know it's wrong, and I always feel sorry. But when I am among those fellows, I can't very well help it."

"But how often," continued his still doubting querist, "have I heard you say religion was nothing but a kind of priestcraft, and that Christians were a pack of cursed fools?"

"I know I've said so, when they've crossed my path, and made me angry. And I think now that a good many of those who pretend to be Christians, are nothing but hypocrites. But that there is a real religion, and that there are some who possess it, and have what you and I know nothing about, it's no use to deny."

The conversation continued much in this strain for some time; and it is useless to say made a deep and more happy impression on the mind of Henry.

As for his companion, madness was in his heart as long as he lived, and he soon went to the dead. He continued to drink, until he was known to be a drunkard. He mingled with gamblers, till his moral sensibilities seemed wholly blunted. At length, after a night of dissipation, he started for home—was thrown from his wagon, and badly bruised; disease set in, with dreadful severity upon his constitution, greatly enfeebled by irregularities; and in a little space, delirium tremens hurried him to the grave!

Now, while every reader may well be astonished at the inconsistencies, as well as shocked at the impiety of this poor wretch—yet, can they avoid seeing that his character is essentially that of thousands, who mean finally to enter the kingdom of heaven? Are there not many who read this, respectable before the world, free, as they think, from gross vices, and from danger, that have already entered the path which sunk this young man to eternal night. Let the gay and the fashionable remember, that the steps which take hold on hell are, by no means seldom, those which first lead to the convivial card party. They here find an atmosphere peculiarity intoxicating; which renders serious society, and instructive employment, altogether distasteful, and are drawn, step by step, into the associated vices which destroy body and soul.

Let the sinner who shall peruse this, remember, also, that however confident and bold he may be in scepticism, his confidence will desert him at the hour of need. Nay, his hopes from any system of infidelity will vanish now, if he will only sit down and reflect, if he will listen for a few hours, to the sober decisions of reason and confidence.

And, finally, let not the sinner imagine that religion is something always, as it were, waiting on him; a prize, which, at any future time, he has, little more to do, than to reach out his hand and take.—Is it not so. And yet many trust in their delusion, and quiet themselves with this hope, at the very hour that they are passing the bounds of mercy. Reader! are you saying "I've no notion of dying as I am—I mean to become a Christian!" Beware!

### ROMAN CATHOLICISM.

From the Protestant Vindicator.

#### Boston Popery.

The Catholic Sentinel of Boston of August 1, very learnedly discourseth upon men and things connected with Popery. We give Mr. Fenwick credit for his

Romish manufactures, and the drugs which he sells are fairly branded. There is no deception in the articles prepared in his refectory. He deserves great eulogy in that respect. His "pepper pot and Convent sauce" are seasoned to suit the most unimpressible taste; and they are well matched. *George Pepper* and *St. George*, are first rate cooks for protestant gourmands. For fear that the whole last dish of "pepper pot" would surfeit our friends, we present them only about half of it; and we trust they will approve of our selection of a desert. The specimen of Romanism which follows contained in the whole, not less than twenty-five personal calumnies; and fifty outpourings of mendacious turpitude which no man within the same compass but a genuine wool dyed Papist could perpetrate. For some time past, we have not been privileged to enjoy our usual repast upon the Sentinel.—Mr. Pepper has been afraid to send us his Sentinel, dreading that if found asleep or drunk at his sentry box, we should startle him with a shot from our evangelical rifle. We have doubtless lost a great number of good things by it, as the ensuing "dish of all sorts" evinces. However as the whole cookery is very agreeable to our "heretic" palate, we thought it just to reserve some of the precious "Hicra Picra" for our friends. Here then is the dish of Popish sweetmeats. Eat away!

"*Mr. M'Calla, the Ranting and Ribaldrous Camp Preacher.*—The bloated brawler of fanatical balderdash—this scandalous and depraved preacher of blasphemy and impiety, who is an outcast minister of the religious sect to which he lately belonged in Philadelphia, and the ignorant mountebank is now "playing the fantastic tricks" of immorality, obscenity and falsehood, before an audience consisting of the sons and daughters of bigotry and immodesty. Falsehood is his shield, fanaticism his safe guard, and hypocrisy his visor.

This boasting, blundering, brawler, utterly disbelieves the pernicious doctrines that are only broached by the vile orthodox covenanters of this country, who idolatrously bow down at the profane altars of that heresy which they light up with horrid torches that were ignited in the fires of hell.

The gloomy and perverted puritans convert the divine creed of our heavenly Redeemer into an infernal crucible in which they would amalgamate their diabolical vices, with the sublimest virtues of Christianity—and such is their Calvin-like relentless cruelty, that they would delight, we firmly believe, to see all the Catholics of the world expiring on a rack of fire, and rejoice while howling a hymn of demonical exultation over the ashes of the horrid and satanic sacrifice! To designate such demons Christians, would be to call the fiends of murder angels of mercy. Their affected morality is the evil genius of hypocrisy—their shrine of worship is the blood-stained table on which demons spread the horrid feast of massacre; and the pestilential incense of their misanthropic tenets is wafted through the human atmosphere, on the blasting wings of pestiferous heresy. They are fallen angels from the social sphere; and the baleful bread of their unholy communion is impregnated with the poisoned leaven of blasphemy.

We regard the mock-orthodox man as the deadly enemies of true religion—as canting pharisees of dissimulation; the conscience-convicted felons of sin and shame, as the blood-thirsty vampires that have risen from the putrid vaults of corrupted fanaticism to feast upon the vitals of morality, honor and truth. We could

not help laughing, loudly, on Monday evening, when we heard the swaggering, stultified, and thrasonical rant—the unlettered pigmy, who is as ignorant of English orthodoxy, as he is of the etymology of the Latin words which he mouthed on Monday, “as curs mouth a bone,” assuming the proud port of a literary and theological giant, by calling out lustily for the “Popish Bishop and Priests” to come forward and refute him.—Poor Blockhead!

Why should any Catholic lessen his character and consequence, by entering the lists of controversy with such a rude, roaring, and rabid rascal as M’Calla, Brownlee, and that maligning, maudlin missionary of mendacity, irreligion and malice, БЗЗСНХ, who has bellowed forth so many “tales of sound and fury,” in this city, and grated the ears of his afflicted audience with the vociferous intonation of a boisterous bedlamite, whose

“Harmonious twang! of leather, horn and brass,  
Swelled his wind pipe—was intoned to us?”

When Mr. Hughes, of Philadelphia, found that Mr. M’Calla was a blustering, inflated sciolist, instead of the classical and theological scholar—the scurrilous defamer instead of the graceful divine, and the rude rant, instead of the rhetorical reasoner, he very properly declined a controversy, in which no laurels could be reaped; he felt that a victory over such an impotent antagonist as Mr. M’Calla, would be a reproach instead of an honor, to any Catholic minister. Is not the fact of all the Orthodox clergymen in this city, having indignantly refused the application of Mr. M’Calla, for the use of their churches to hold his disgusting exhibitions in, a convincing proof that they set no estimate on his negative character and talent, nor no credit on his questionable morality!”

### Old Spain and the Catholic Religion

(From our Correspondent.)

Manos, (Isle of Minorca,) March 26th, 1835.

“But the unfaithful priest—what tongue  
Enough shall exonerate? This was his sin,  
His ever growing and perpetual sin,  
Whence every thought, and wish, and act arose;  
To mount to place and power of worldly sort,  
To ape the gaudy pomp and equipage  
Of earthly state, and on his mitred brow  
To place a royal crown: for this he sold  
The sacred truth to him who most would give;  
For this betrayed his master; and for this  
Made merchandise of the immortal souls  
Committed to his care.”

I have some where met with a fable, of a man who was described as having come to life, after slumbering in the grave for five hundred years. In visiting England, France, and the United States, he was filled with much astonishment at the mighty changes which had taken place, that he could scarcely believe that he had returned to the same world that he had left. At length, when in his travels he reached Spain, he exclaimed, “True enough—it is the same world, for here is Old Spain, just as she was five hundred years ago.”

And so it is in fact, for there is scarce a country on earth, the Celestial Empire not excepted, where the character and customs of the people have changed so little as they have in Spain; this is owing almost wholly to her system of religious faith and temporal power with which the Catholic church has there been armed, and which she has directed with such deadly energy against both the civil and religious liberty of the people. It were easy to prove from history, not only

that the government of different countries is shaped and formed by their respective systems of religious faith, but also that no people have ever been fitted to govern themselves, except under the influence of the Bible. Those parts of the earth too, where the common people are most enlightened, virtuous, and happy, are those where they are taught to read and understand that holy book for themselves. Nay more—the importance attached to it as pointing out our only rule of duty for this life, and our only way of safety for the life to come, was the first motive that ever proved powerful enough to induce rulers to give the means of education to the mass of the people. It has been truly said by Judge Story, that—“Wherever religious liberty exists it will, first or last, bring in a reestablished civil liberty; but where it is suppressed, the church establishment will first or last become the engine of despotism and overthrow every vestige of political right.” The more free Christianity is left, the more she is thrown upon her own resources for support and extension, the greater is her beneficial influence upon both private character and forms of government.

The Puritans were, in their religious principles, and in their church polity, true republicans, and Hume, their bitter enemy and reviler, admitted that “in Great Britain, they kindled and preserved the precious spark of liberty, and that to them the English owe the whole freedom of their constitution.” Men of this cast exerted a prominent influence in forming the government and constitution of the United States, and it has ever been found true that those who are trained in churches where the clergy are chosen and supported by the people, and where all questions are decided by a vote of the majority—will, if they can, extend the same free principles to their civil institutions. A clergy, too who, are thus connected with the people instead of the government will, of course, be advocates of liberty and popular rights. A striking example in proof of this last position, was presented by the conduct of the clergy of New England during the whole of our struggle for national independence.

In Spain, however, the case is far different. She has, for a long succession of ages, presented by a most striking example, of that unholy alliance of Church and State, which has rested like an incubus on the very vitals of Christianity, and which has given to the Pope more power than was ever wielded by any human being. A power too, which has been employed in the elevating of few at the expense of the many—which has shrouded whole nations in mental and moral darkness, has depressed agriculture and commerce, and converted some of the fairest and most productive portions of the globe, into the abodes of wretchedness and want. The Catholic religion is in its very nature exclusive, and it has long been a political rather than a religious system. The Popes have uniformly favored and supported those sects, and those orders of monks which have been the most obsequious to themselves, and who have shown the greatest zeal in sustaining and advancing the temporal power of the church. In these cases where there have been virulent and long continued disputes, between parties in the church, each of which were numerous and powerful, the Popes, where they could do it, have not only refused giving a final decision against either, but have also prevented general councils of the church from doing so. This policy has been pursued for fear of making either party an ene-

my, and thus losing its support. In those cases, however, where a decision has been forced upon them, they have in some cases at least, aided not only with the most powerful, but the most corrupt. And even where a sect have been condemned as heretics, the church has not wholly cast them off, where, like the Jansenist in Holland, they have much power and influence.

We can hardly forgive even so good a man as St. Augustine, for permitting his strong natural passions, and the heat of controversy, to lead him so far astray as that he should advance and defend the principle that it is right for the church to punish even unto death those who err from the faith. But little did that holy man imagine that he was laying the foundation of the Inquisition, that engine of cruelty and blood,—by means of Dominic and his followers, have brought such dire reproach upon the Christian name, and incurred such deep-stained guilt, as richly to deserve both the curse of heaven, and the execrations of their fellow men. But thanks be to God, this monster has expired, as we trust to revive no more forever. Still, he has left behind traces of his influence enstamped on the national character of the Spanish people, which ages will not obliterate. The bloody rites of the Inquisition, its public and private tortures,—the wheel—the rack—the gibbet—the stake—the fact that a man might glut his love of revenge by bringing a charge of heresy against his enemy, thus destroying him, and plunging his family in infamy and want, whilst he himself was not known by others to be the author of all this ruin,—these causes have done much to make Spain a land of dark and brooding suspicion, of deep and deadly malice, of wasting war, and private feuds and bloodshed. The fact that in times past it was necessary to make a law that no man should wear a cloak, because this garment was so much used as a means of concealing weapons for assassination, is one which speaks volumes as to national character.

The Dominican friars have ever presided over the Inquisition, and their convents are the richest in Spain. One of the walls of the corridors, or public galleries of their chapels, you may often see long lists of the names of those who were burned by the Inquisition. The descendant of these heretics are called by the Spanish, Cheutas, or New Christians. And though hundreds of years have passed since their burning, still, however learned or wealthy these Cheutas may become, no one of them could hold office, nor will the Old Christians associate of intermarry with them. Some of them have become priests by going abroad and have been permitted to retain their office when they returned. At Palma, in the island of Majorca, where there is a population of 40,000, there are eight or ten thousand of these Cheutas, who are disfranchised and degraded, because their remote ancestors were charged with differing in their religious opinions for the Holy Catholic Church, and were burned for it. This is visiting the sins of the fathers upon the children with a vengeance. It is too one of the lesser facts which go to prove, that a church which is ever boasting of its unity, has been rent and divided by more numerous, deep, and bitter sectarian dissensions, than have existed among all others who bear the Christian name.

The Golden Age of Spain as to improvement in science and the useful arts, was when the Moors were in power there. And it is truly mortifying to reflect, that any religion which bears the name of

Christian, should prove less beneficial in its influence on national character and prosperity, than the bigoted, sensual and superstitious system of the Arabian impostor. No sect has ever yet proved pure enough to make it safe to entrust it with the sword of temporal power, thus placing in its hands the liberty of the people. The great security that we have, as a nation, for the continuance of our civil and religious freedom, arising from the fact that in the United States, there are a number of great leading sects, each one of which jealously watches the public movements of the others. Any one who has examined the League and Covenant proposed by the Scotch Presbyterians to Charles the First, and has read Clarendon and other historians of that age, has seen that the claims then urged for the protection of the State, and for the suppression of other sects, are almost as high toned and exclusive as those of the Catholics. The expulsion of the Jews and Moors from Spain, not only gave a death blow to commerce and the arts in that country, but by leaving the Catholic religion alone, without the beneficial effects of competition, and armed with the rack and the fagot, opened the way for all those abuses of priestly power, and all that oppression of the people, with which that ill-fated land is still cursed.

### GENERAL MISCELLANY.

*From a London Paper.*

#### **Inflammation of the Throat Cured by Alum.**

Powdered alum applied by the finger to the part affected, very seldom fails to cure inflammation of the throat in a few days. The efficacy of this remedy, says the author, is as marvellous as it is rapid. Employed the first, second, third or fourth day, while there is yet no abscess in the tonsils, it arrests all symptoms as it were by enchantment; the fever abates, the swelling diminishes, the appetite returns and the convalescence is quickly decided and complete. Alum had already been in use for certain disorders of the throat in malignant inflammation, for example, then in chronic; but as the greater number of practitioners remained fixed in opinion that it must be dangerous in common inflammations, its use was not so extensive as it deserved to be. By showing that this remedy is as powerful in simple inflammation as in inflammation of the tonsils, M. Valpeau hopes that practitioners will no longer hesitate to make proof of its efficacy, and rescue thereby hundreds of human beings from the grave.

#### **Simple cure for the bite of a Spider.**

Having read in the Post an account of the sufferings of a lady in New York, from the bite of a spider, I would mention a remedy, which I know from my own experience to be effectual:—Take rich earth and mix it with cold water till it attains the consistence of a poultice, then cover the parts affected, renewing from time to time, the earth, as it becomes dry, and in a short time the poison will be entirely extracted.—*Boston Post.*

#### **The Buling Passion.**

A story is told of a merchant staying at an inn, whom the porter, by mistake, called at an unusually early hour. "Sir," said the porter, "the day is breaking." "Let it break," growled the sleepy traveller, "it owes me nothing."

**Simple cure for Rheumatism.**

Boil a pot full of potatoes, and bathe the part affected with the water in which the potatoes were boiled, as hot as it can be applied, immediately before getting into bed. The pains will be removed, or at least greatly alleviated by next morning. The most obstinate rheumatic pains are known to have been cured by one application of this novel and simple remedy.

**Running on the Bank.**

"There, mister," said a man from the backwoods, throwing on the counter of the bank in this place some of its bills, "there, I want the hard stuff for them are papers." "Very well," replied the cashier, "we'll try and accommodate you." The cash was accordingly counted out in silver and foreign gold coin, and the notes were about being stowed away, when the fellow, who had been turning the gold over with an inquiring eye, as much as to say, "Rot ye! I'd like to know what ye are!" cried out, "Stop stranger! if it's not too much trouble, I'll take them are bills back agin." "Very well," again replied the cashier, handing over the bills to the fellow, who, thrusting them into his breeches pocket, observed, "that he wouldn't tote such yellow stuff about him, no way you could fix it."—*Indiana Palladium.*

The German population of Ohio is estimated at 100,000.

**AGRICULTURAL.****Culture of Indian Corn.**

"ATHENS, (Ga.) Sept. 21, 1835.

To the Editor of the Southern Agriculturist:

Sir—By experiment, I have arrived at some conclusions in reference to the culture of Indian Corn, which I think are of importance to planters in the Southern States. I communicate them for the use of the public with great hesitation, because they are directly at variance with the received opinions on the subject.

The early part of my life was spent in agricultural pursuits, and hence, if there were no other reason, I feel a deep interest in every thing relating to agriculture. I noticed very early, the great difficulty in transplanting successfully, the young corn plant.—Whence came this, but from breaking the roots in taking the plant up! How is it then, that intelligent planters affirm the doctrine, that one chief object of ploughing corn is to cut its roots. If breaking the roots of young corn in transplanting it, is nearly fatal to its future growth, must not breaking its roots with the plough, when it is older, and the season better, be a serious injury to it! Any other conclusion seems to me to be at variance with the general economy of nature. It seems to me that there can be, in truth, but two reasons for ploughing or hoeing corn: 1st, to destroy grass and weeds: and 2d, to keep the soil loose that the roots may easily penetrate it, in search of their proper food. But in accomplishing these two purposes, a great injury must be done to the corn by breaking its roots. Can we not accomplish both these ends, and, at the same time keep clear of the attendant mischief? I think we can.

Last spring I planted a small piece of poor land, first breaking it up well. The rows were about three feet apart, and the stalks left from 12 to 18 inches in

the drill. The ground had been very foul the last year with crab-grass, the seed of which matured. The corn was not well up this spring before the grass began to appear. When the corn had about four or five blades, the young grass completely covered the ground, and the corn was turning yellow. I spread a small quantity of stable manure round the corn, and covered the whole ground three or four inches deep with decayed leaves from the forest, taking care to do this when the ground was wet, and the leaves also, that they might not be blown away; and to leave the tops of the corn uncovered. In ten days there was not a particle of living grass to be found; and the corn had put on that deep bluish green which always betokens a healthful condition of the plant.

From the day the corn was planted until it was ripe, there was nothing more done with it; and the result is a product at the rate of forty-two bushels to the acre: about one-third of the stalks having two ears on each of them.

I noted, in the course of the summer, the following facts:

1st. The corn treated thus was always ahead of that planted alongside of it, and treated in the usual way.

2d. It ripened at least ten days sooner than other corn planted at the same time.

3d. During the hottest days in summer, the blades did not shrivel, as did other corn.

4th. In the driest weather, on removing the leaves, the ground was found to be moist to the surface, and loose, as deep as it had been at first broken up.

5th. The hardest rains had scarcely any effect in washing away the soil, or making it hard.

It will, I think, require less labor to produce corn in this way, than in the usual mode. And even, if it required more, we have the consolation that while, by the old mode, every hour's work is an injury to the land, by this mode, every hour's work is making the land better; for few things can be better manure than the coating of leaves put on in summer, ploughed in during the winter following.

I used leaves raked up in the forest, because of these there is an ample supply within the reach of almost every one, and because there seems to be, from my observation, a strong antipathy between dead and decaying leaves, and crab-grass, that most harrassing foe of planters.

I make this communication, as I have already said, with great hesitation, because the idea of raising corn without work, that is without ploughing or hoeing it, and, at the same time improving the land, by protecting it against the scorching influence of the sun and washing rains, and manuring it, is so directly in opposition to the universal practice and belief for ages. The thing is at least worthy of further trial. It may lead to most important results. Those who think the idea is worth any attention, may easily make an experiment on an acre or two, and note carefully its progress through the summer. If they are satisfied, after the trial, that there is any in it, to extend the operation will be an easy matter. If, on experiment, it should be found advisable to do so, the proper way would be, to collect the leaves in winter, and deposit them in heaps on the ground on which they are to be used, and the next spring, during a wet season, after the corn is up, spread them, taking care to leave the tops of the young corn uncovered.

Very respectfully,  
JAMES CLARK.

## POETRY.

FOR THE SOUTHERN BAPTIST.

## Absent Friends.

In sorrow's darkest hour of ill,  
When thoughts all sad our bosoms fill,  
When in a stranger land we dwell,  
Remote from those we love so well;  
What for your loss can make amends,  
To those who mourn it, Absent Friends?  
In pleasure's path though oft we stray,  
Varying the scene from day to day;  
Yet when eve's crimson hues return,  
And western skies in glory burn,  
Our heart its dear affection sends  
To you belov'd, our Absent Friends.  
And when all lonely in the glade  
Cool we repose beneath the shade,  
List murm'ring streamlets ceaseless flow,  
O'er pebbly bed clear seen below;  
Short is our joy, for quick it ends  
At thought of you, our Absent Friends.  
When dewy morn's first tints appear,  
And mock-bird's sweet song charms the ear;  
When freshly blooms the opening rose,  
And lilacs their white breasts disclose;  
Not even these can make amends,  
To those who weep for Absent Friends.  
But earthly friends, how'er belov'd,  
! re long by death must be remov'd;  
And we will weep for those in vain,  
Who ne'er shall bless our sight again--  
What then to us can make amends  
For you, our much lov'd Absent Friends?  
O, there is One who ne'er can die,  
Heaven's Ruler. He, though far on high  
Is ever present; as below  
He guides from ill, and shields from wo.  
His cheering presence makes amends  
For sorrow, loss, and Absent Friends.

Sumter District.

M<sup>ccc</sup>.

From the American Baptist.

## Faith.

There is a flower, a holy one,  
That blossoms on my path,  
No need of dew or daily sun,  
Or falling showers it hath;  
It blooms as brightly in the storm,  
As on the cloudless day,  
And rears unharmed its humble form,  
When others fade away.  
That plant is Faith; its holy leaves  
Reviving odors shed  
Upon the lowly place of grief,  
Or mansions of the dead.  
God is its sun; his living light  
In happy hours he lends,  
And silently in sorrow's night  
Religion's dew descends.  
Plant of my soul be fading things  
By other hands cared,  
But through life's weary wanderings,  
I'll bear thee to my breast:

And when the icy powers shall chill  
The fountains of my breath,  
Thy loveliness shall cheer me still,  
E'en in the hour of death.

## OBITUARY.

Died, at his residence in McIntosh county, Ga. on the night of the 7th ult. the Rev. EDWARD P. POSTELL, in the 36th year of his age. This death of a good man is a loss not only to his family but to the community in which he lived; but when a watchman of Zion is the victim of the destroyer, a chasm is made in society, and in the church, that remains unfilled long after he has become an inhabitant of the "narrow house appointed for all the living." As a faithful minister, our deceased brother "declared the whole counsel of God," and to his fearless declaration of the truth as it is in Jesus may be added the possession of a strong intellect and dignity of character, which rendered him agreeable as a preacher of righteousness, and respected as an ambassador of the Most High.

The Church of which he was a pastor looks with weeping eyes and a broken heart for one upon whom his mantle may fall. Whilst we would not throw around the memory of the departed the incense of unwarrantable praise, we rejoice that we may testify to his consistent piety, his unceasing watchfulness over "the sheep of his pasture," his firm and unyielding adherence to the "truth," his undiminished love for the people of God, his eloquence in the pulpit, his ardent zeal for the salvation of souls, his tenderness as a husband and father, his humanity and kindness as a master, his sincerity and candor as a friend, and his open and honorable bearing in his intercourse with the world.

So fully did he realize the value of the souls of men, that when he addressed them as a messenger from God, hurried away by the ardor of his feelings, and the responsibility of his office, his efforts undermined a powerful constitution, and sowed the seeds of a disease that laid him in an early grave.

During the progress of his illness he evinced the most perfect resignation to the will of Heaven. A calm and submissive temper of mind amidst all his sufferings, afforded the strongest evidence of a soul at peace with God. To a friend he observed, a few days before his death: "I am more than resigned. When I look at myself," said he at the same time, "I see a sinner—a deep dyed sinner; but when I look at my Saviour I behold a glorious righteousness." And when he felt his existence wasting away, and the final struggle drawing near, the tranquility of his mind remained undisturbed. No cloud darkened the prospect before him. No doubts or fears agitated the serenity of his dying moments. Shrouded in mystery is the Providence that has clad the church in sackcloth, and rendered desolate the habitation of the widow and seven children;—but dark things belong unto thee, oh God! and we would not draw aside the veil in which are wrapt up thy dealings with the children of men, but knowing that thy decrees are just, exclaim, "Thy will be done."

In the prime of life, and in the vigor of a gifted intellect, thy sun, departed friend and brother, has gone down—but its rising will be glorious, for that which is mortal shall put on immortality, and that which is corruptible shall put on incorruption. "Precious in the sight of the Lord is the death of his saints."

W. H. M.

## Receipts for the Southern Baptist.

The following persons have paid their subscriptions.—John W. Bohannon, from 1st July; Rev. S. Furman; James Lane, from 1st July; E. R. Nance; Mr. Tupper—Margaret Sims, paid \$6 for 1835 and 1836; Absalom Breland, \$5, for 1835 and 1836. Received from A. H. Fort for Minutes, \$17.

## 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. Werns, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.  
Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

CHARLESTON PRICES CURRENT, NOVEMBER 6, 1835.

ARTICLES.	¢	c.	ARTICLES	¢	c.	ARTICLES	¢	c.			
HAGGING, Hamp, 48 in. yd.	86	a	30	American Cotton, yd.	35	a	45	OIL, Tanner's, bbl.	11	a	19
Tow and Flax	15	a	23	FISH, Herrings, bbl.	3	a	4	OSNABURGS, yd.	8	a	9
HALE ROPE, lb.	11	a	15	Mackarel, No. 1.	7	a	00	PORK, Mess, bbl.	18	a	00
BACON, Hams	00	a	111	No. 2.	7	a	00	Prime	15	a	00
Shoulders and Sides	61	a	79	No. 3.	6	a	00	Cargo	8	a	50
BEEF, New-York, bbl.	00	a	13	Dry Cod, cwt.	2	a	75	Mess, Boston	14	a	50
Prime	8	a	50	FLOUR, Bal. H.S. sup. bbl.	6	a	75	No. 1, do.		a	
Cargo	41	a	49	Philadelphia and Virginia	0	a	00	PEPPER, black, lb.		a	81
Mess, Boston	00	a	121	New-Orleans	0	a	00	PIMENTO	9	a	91
No. 1.	00	a	11	GRAIN, Corn, bush	1	a	191	RAISINS, Malaga, bun. box	3	a	75
No. 2.	8	a	9	Oats	48	a	50	Muscadel	3	a	50
BREAD, Navy, cwt.		a	31	Peas	60	a	00	Bloom	00	a	00
Pilot	4	a	40	GLASS, Window, 100ft.	41	a	9	RICE, 100lbs.	31	a	4
Crackers	7	a	71	GUNPOWDER, keg.	5	a	6	SUGAR, Muscovado, lb.	71	a	10
BUTTER, Goshen, prime, lb.	25	a	00	HAY, Prime Northern, 100lb.	3	a	00	Porto Rico and St. Croix	71	a	101
Inferior	30	a	00	IRON, Pig.		a		Havana white	111	a	12
CANDLES, Spermaceti	32	a	34	Sweden, assorted	4	a	41	Do. brown	71	a	91
Charleston made	14	a	13	Russia, bar.	4	a	41	New-Orleans	6	a	71
Northern	12	a	13	Hoop, lb.	61	a	61	Loaf	141	a	16
CHEESE, Northern	8	a	81	Sheet	8	a	81	Lump	13	a	14
COFFEE, inf. to fair	11	a	111	Nail Rods	7	a	71	SALT, Liv. con. sack, 4 bu.	1	a	75
Good fair to prime	13	a	131	LEAD, Pig and Bar, 100lb.	9	a	101	In bulk, bush	23	a	30
Choice	141	a	15	Sheet	61	a	7	Turks Island	31	a	31
Porto Rico	131	a	141	LIME, Stone, bbl.	1	a	50	SOAP, Am. yellow, lb.	5	a	61
COTTON, Upland, BL.		a		LUMBER, Pitch Pine, rts. Mft.	7	a	8	SHOT, all sizes	71	a	8
Ordinary to fair	15	a	15	Shingles, M.	3	a	5	SEGARS, Spanish, M.	14	a	16
Good fair to good	151	a	16	Staves, Red Oak	14	a	15	American	1	a	85
Prime to choice	151	a	16	MOLASSES, Cuba, gal.	25	a	25	TALLOW, American, lb.	9	a	91
Santee and Maine	32	a	40	New-Orleans	30	a	36	TOBACCO, Georgia	31	a	4
Sea Island, fine	32	a	50	Sugar House Traveck	30	a	30	Kentucky	5	a	6
CORRAGE, Tarrad.	9	a	10	NAILS, Cut. 4d. to 20d. lb.	61	a	0	Manufactured	8	a	13
Do. Manila, cwt.	11	a	12	NAVY STORES		a		Cavendish	24	a	32
DOMESTIC GOODS.		a		Tar, Wilmington, bbl.	1	a	631	TEAS, Bohem.	18	a	20
Shirtings, brown, yd.	61	a	81	Turpentine, soft.	3	a	50	Souchong	30	a	40
Blacked	8	a	15	Do. Georgetown	1	a	125	Gunpowder	75	a	80
Sheeting, brown	8	a	101	Pitch	1	a	75	Hyson	50	a	80
Blacked	101	a	17	Roan	1	a	371	Young Hyson	65	a	75
Calicoes	9	a	15	Spirits Turpentine, gal.	45	a	50	TWINE, Seine	26	a	30
Stripes, indigo blue	81	a	11	Varnish	1	a	05	Sewing	26	a	30
Cheeks	7	a	16	OILS, Sp. winter strained	1	a	05	WINEs, Madeira, gal.	3	a	3
Flats	61	a	11	Fall strained	90	a		Tamarillo, L. F.	1	a	125
Fustians	12	a	16	Summer strained		a		Malaga	45	a	50
Bad Tick	13	a	20	Linseed	1	a	105	Claret Bordeaux, case	29	a	30
DUCK, Russian, bolt.	15	a	21			a		Champaign, doz.	8	a	15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Divid.
United States Bank Shares	100	108 1/2	2.00
South Carolina do.	45	61	1.75
State do.	100	117	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.	970	200	30.00
State 5 per cent Stock	100	00	
State 5 per cent do.	100	00	
City 5 per cent do.	100	00	
City 5 per cent do.	100	105	

EXCHANGE.

Bills on England, 8 a 91 per cent. prem.  
 France, 51/2 a 0 00 per dollar.  
 New-York, 60 days, 1 per cent. discount and int.  
 Boston and 30 days, 1 per cent. discount and int.  
 Philadelphia, 10 days, 1 per cent. discount and int.  
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Savannah 1 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.  
 Spanish Doubloons, 151/2.  
 Mexican and Colombian do. 151.  
 Heavy Guinea, 68, and Sovereigns, 64 1/2 a 4 7-8

Charleston Market.

**COTTON.**—The sales since our last report have been 3776 bales of Upland Cotton, as follows: 318 at 161, 18 at 161, 1166 at 16, 161 at 151, 225 at 151, 90 at 15 1/2, 304 at 151, 619 at 151, 122 at 151, 91 at 15, 1 at 141, 11 at 14, and 19 bales of inferior old at 121 cts. We have no sales of Long Cotton to report. There was a fair demand until Tuesday evening. On Wednesday we received Liverpool dates to the 1st Oct. advising a reduction of 1d a lb, and a dull market—purchasers immediately withdrew, or insisted on a reduction; and a few sales were made at 151 cts. On Thursday nothing was done. To-day, what the transactions will be is impossible to divine, as we had to close our statements at an early hour.  
**RICE.**—Sales of a parcel of new were made at \$3.431; and a few lots of old from \$3 to \$3.25. The stock remaining in first hands is very 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 Postmasters are requested to act as Agents.

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