

of Christ; for on hearing John say, behold the Lamb of God that taketh away the sin of the world, two of the disciples of John went over and became the disciples of Jesus, Andrew, Simon Peter's brother, and another. And Paul, at Ephesus, found twelve of John's disciples, and no doubt incorporated them with the church at Ephesus. Apollus was a disciple and a Baptist of John's make, yet he mightily convinced the Jews that Jesus was the Christ. So then we see that some of John's disciples formed materials for the first Christian church, and were among the first disciples that were called Christians. The church of John the Baptist finally was incorporated into the church of Christ, or the apostolic Christian church; and this is the meaning of John the Baptist, when he says, Christ must increase and himself decrease.

Then in the recapitulation there are several things worthy of notice: first, that Jesus Christ was the founder of the Christian religion, about the year of the world 4033; and secondly, that the Protestant religion was not heard of, as called by that name, until about the year 5529. Now how can the Convention make the Christian religion and the Protestant religion to mean the same? It cannot be done, since the Christian religion existed 1500 years before the name of the Protestant religion was ever given to any sect of professors—and this our fathers knew.

Secondly, what was the Christian religion, in its origin? and where are we to learn what it was? and what is meant by the Christian religion, as mentioned in the 32d article? Now, my dear Sirs, I contend, and I know you cannot disprove it, that it is alone in the New Testament, and more especially in the Acts of the Apostles, that you or any others can learn the origin, rise, and progress of the Christian religion, as a settled fact, connected, assisted and supported by profane histories of that age. But, will the Legislature, or the Supreme Court, in judging of this clause of the 32d article, judge by the New Testament what is the Christian religion, or what it is not? No, Sirs, it is not to be believed that either of them will take this book as their guide, or by it make their decisions what the Christian religion is. For to do this would be to discriminate between the sects, and give the preference to one of them; and yet if they don't go by this book, they cannot give a just judgment what the Christian religion is; for there alone the true origin and rise of the Christian religion is to be learned. And then if they be natural men they cannot give a right judgment, for many reasons. And if they throw aside the New Testament in judgment what the Christian religion is, why then in judging of this clause of the 32d article, they must make out their judgment by some man's opinion, or some sectarian opinion, or by public opinion—all which are precarious, uncertain, and dangerous to civil society; for then kissing must go by favor, and to the fire goes some sect or other. Then the convention has done wrong in my opinion, in not defining, to a hair's breadth, what the words in the Constitution, the Christian religion, should mean, or what it should not mean. Therefore, I will never ratify it during my breath, and I request all other sects and persons that have any regard for their posterity unborn, not to do so.

Thirdly, the Christian religion, in its founder, rise and progress, had a certain system of doctrines. What were those doctrines? It had certain ordinances. What were those ordinances? It had a church. Which is that church? Now among the sects it had certain practices and discipline for the believers and professors of that religion to follow and pursue in life and conversation. Here you can at once see the extent and ambiguity of that question, what is the Christian religion? Will the Legislature and Supreme Court undertake to define all these? We trow not. And without doing so they cannot define properly and rightly what the Christian religion is. Then if the Convention has left the Christian religion, in the 32d article undefined, let me ask you who is to do it? Then you have left a vacuum in this article that may be defined as many ways as there are heads; and so in some future day may be defined to mean the Catholics or any other sect. Therefore, I will conclude this section by saying, if the Convention intended by these words, the Christian religion, all sects in the State, they should have said so; otherwise it may, it can, and perhaps will, at some future time, be construed to mean this or that sect, or the Catholics alone, as time influence, and circumstances may favor. Then there is radically a defect in the article, as proposed for alteration; and therefore I, for one, refuse to ratify it short of the loss of life.

Now then, I proceed to the argument, and that is, that the words Protestant religion, and Christian religion, do not mean the same; nor was it so understood by the Convention—for if the Convention had understood them to mean the same, they would not have proposed to the people the alteration. Then it is but a fair conclusion, that the Convention understood the words Protestant religion to mean 'he sects that protest against the Catholics; for from hence the word Protestant arose—and that the convention understood these words as limited words, and therefore changed the word Protestant for the word Christian, as in their judgment being unlimited as to sects—and that this word Christian was in itself full and unlimited to comprehend all sects and Catholics, and all other persons who did not deny the truth of the Christian religion. I think it is but a fair view of the alteration intended in the article to say, that the Convention thought the word Protestant shut the Catholics out of office; and that by changing the word Protestant for Christian, the Catholics would be admitted to equal privileges with Protestants. Now let me ask you a question—why did the framers of the old Constitution, put in the word Protestant in that Constitution, instead of Christian? The answer is at hand—because the Protestant religion had been denied to be the Christian religion by the Catholics, in Spain, Portugal, South America, France and England, Germany, Ireland, Scotland, and many other countries; and the Protestants were oppressed by the Catholics in all those countries, even to confiscation of goods and death; and are now, at this time, only suffered to enjoy their Protestant religion as slaves are a holyday, in Spain, France, Portugal and South America, by the toleration of those despotic governments. If I thought you would deny these facts, I could give you a thousand proofs from the histories of Asia, Europe and Africa. Then the framers of the old Constitution put in the words Protestant religion, in order to defend that religion, which was at that time the religion mostly professed in this State, against the present and future encroachments of Catholics. This, Sirs, is no doubt the reason and the truth; for the sufferings of the Protestants by the oppression of the Catholics, were well known to the men of that generation. It follows then, that the framers of the first Constitution viewed the Protestant religion as one religion, and the Catholic religion as another, quite different, against which they intended to protect it; and at the same time, believing the Protestant religion the oppressed and the purest, therefore to be protected by the Constitution. And it is still more apparent to me, that they viewed the Protestant religion as the Christian religion, and the Catholic religion as spurious and oppressive. However this may be, one thing is certain and that is, they defined in this clause of their Constitution the religion they protected, and that was the Protestant. Now in the new Constitution you also define your religion that is to be protected, and that is the Christian religion. Then this fairly proves that the Protestant religion and the Christian religion cannot mean nor be the same; if they are, where is the alteration, or the difference in the two Constitutions?

So then, that the Protestant religion and the Christian religion are not the same is fairly made out, the Convention being judge.

(to be concluded in our next)



TARBORO, N. C.

SATURDAY, AUGUST 29, 1835.

In the preceding columns will be found part of a lengthy and interesting communication, on the subject of altering the 32d article in the Constitution, from the pen of the Rev. Joshua Lawrence. We shall conclude it in our next paper, and will strike off a few copies in pamphlet form, for the sake of giving it a more extensive circulation.

We shall probably be enabled to give complete returns of the Congressional and Legislative elections in our next paper. Present appearances indicate that the next Congressional delegation will be the same as the last, as regards their politics, viz. 6 Administration and 7 anti's. In the Legislature, it will be rather more favorable for the Administration, although it is still uncertain which party will have the majority.

ELECTION RETURNS.

Martin County.—Jesse Cooper, Senate; Raleigh Roebuck, Alfred M. Slade, Commons. Poll: Senate, no opposition; commons, Roebuck 621, Slade 458, Joseph J. Williams 213, Jesse L. Swanner 119. Congress, Bynum 562, Long 324.

Congressional Election.—On Thursday the 20th inst. the Sheriffs of the counties composing this Congressional district met in Washington to compare the Polls. The following is the official statement of the votes given in each county:

| | Pettigrew. | Hall. |
|------------|------------|-------|
| Edgecombe | 75 | 1320 |
| Pitt | 533 | 600 |
| Beaufort | 937 | 452 |
| Hyde | 508 | 122 |
| Washington | 491 | 32 |
| Tyrrell | 528 | 3 |
| | 3072 | 2529 |
| | 2529 | |

543 majority.

That our readers may discover where the change of public sentiment has taken place, since the election in 1831 between Dr. Hall and Mr. Lloyd, we subjoin the vote in the different counties in that contest:

| | Hall. | Lloyd. |
|------------|-------|--------|
| Edgecombe | 1286 | 230 |
| Pitt | 372 | 650 |
| Beaufort | 846 | 438 |
| *Hyde | 284 | 254 |
| Washington | 87 | 397 |
| Tyrrell | 69 | 383 |
| | 2944 | 2352 |
| | 2352 | |

Majority for H. 592

*Two elections not heard from.

FOR THE TARBORO' PRESS.

THE GREAT FEAST.—A proud day for Beaufort has passed! Yesterday, the 20th of August, fifteen hundred gentlemen, (some of them perhaps, in buckram suits and Kendal green) assembled in the town of Washington, on a great and glorious occasion!

The day was ushered forth with a most notable wonder! The sun rose with unusual splendor, and, strange to tell, it arose in the East! The cows bellowed, and the dogs barked, and the horses snorted,—the punch flowed, the tables groaned, and the people shouted. Thus passed the joyous day, and at night, the streets were illumin-

ated, the drums beat, the cannon roared, and the bonfires smoked! Nothing was wanting to complete the glories of the evening, but the fire works of *Niblo's Garden*, which had been ordered from New York, and was detained at the mouth of the river, by the envious tides! The whole scene, however was transcendantly grand, splendid, and sublime!

But it may be asked, what great event, what happy triumph, what heaven-descending blessing, has thus opened the flood gates of joy! Has peace been proclaimed throughout the angry world? No. Have the mobs been overcome, or the aristocrats humbled, or Tappan and Garrison hung, or the nullifiers convinced of their errors? Oh, it is more than all these. Perhaps news has arrived that the *Godlike Webster* is about to be placed in the chair of the *tory Jackson*? It is even better than this. What, then, can it be? *Why, Ebenezer Pettigrew is elected to Congress!!!*

FOR THE TARBORO' PRESS.

Mr. Howard: Will you be kind enough to ask the "Whig," or rather allow me through the medium of your paper, to request the publication of Mr. Pettigrew's speech, delivered in the Court House, at Washington, on the 20th inst. He has many friends in the district, who could not possibly attend at Washington, and who are desirous of seeing in print "his grateful acknowledgements," not merely for the purpose of perusing it, but for the sake of posterity.

A PLANTER.

Murder.—A man named John Vincent, having an affray with a John Cox, near Greenville, on the 13th inst. the former inflicted several mortal stabs on the latter, of which wounds Cox died in a few minutes. Vincent was immediately arrested and confined in the Greenville jail to await his trial.

Wash. Whig.

Look out, Fanatics.—The merchants of New Orleans propose to offer \$20,000, for Arthur Tappan, the celebrated leader of the Northern fanatics. A reward of \$10,000 has already been offered for him by the citizens of Charleston, South Carolina.—ib.

Melancholy Disaster.—We have to record one of the most melancholy and distressing events that ever occurred in our vicinity. On Saturday last, the 8th inst. between 2 and 3 o'clock, P. M. Col. Dozier, his wife and his family of ten children; the Rev. Wm. Hankins, his wife and 2 children, the daughter of Mr. Miles Potter; Miss Harriet Hankins, sister of the Sheriff of Brunswick county, and a negro girl belonging to Col. Dozier were in a sail boat, on a party of pleasure, bound from the neighborhood of Smithville to the Banks. When in the mouth of Elizabeth River, in gibing the sail, the boat was upset. Col. Dozier and wife and seven children; the Rev. Mr. Hankins; the daughter of Mr. Potter, and the negro girl, were all drowned, making twelve in number. The remainder were saved, viz.—Mrs. Hankins and two children; Miss Harriet Hankins, and three of Col. Dozier's little boys. The survivors were two hours in the water, holding to the boat, which was bottom upwards, until relief came. Col. Dozier was a man much esteemed by all who knew him, for his integrity, industry, and the excellent qualities of his heart.—His wife and family were amiable and interesting, and much beloved. The Rev. Mr. Hankins was a good and exemplary man, whose loss will be deplored by his bereaved wife and children, and numerous friends. We learn that Miss Potter was an only daughter, and we feel that any attempt at sympathy with the afflicted father, and the other mourners on this occasion, would but fall far short of consolation.

It is stated that five of the bodies were found on Sunday.

We learn that the lives of the

survivors were preserved thro' the instrumentality of a young negro man, the property of Mr. John Dozier, (brother of the deceased) named Fortune. We trust that his great exertions, in the exercise of duty and affection, will not go unrewarded.—*Willmington Press.*

The Danville Observer of Friday states, that a Dentist by the name of Pugh was taken up at Pittsylvania Court House, tampering with a slave! He was discharged, on condition of his leaving there in six hours. (He is a small man, light hair, dressed in a frock coat, about 19 or 20 years of age. Look out!)

An incendiary by the name of Brady, has been arrested and imprisoned in Milton, N. C. He was tampering with slaves, and had about him evidences of his being an Emmissary of the Northern Abolitionists!—*Halifax Adv.*

The Incendiaries.—We shall publish in our next, A Calm Appeal from the South to the North. We shall show what we have a right to expect from the North upon the question which is now agitating the South.

But the South must seriously look to herself—her rights and her interests; in three respects. 1st. Emmissaries; 2d. Incendiary publications; 3rd. An attempt through Congress to emancipate the slaves in the District of Columbia.

1st. **Emmissaries.**—The public vigilance is already highly awakened. But the People should in no respect sleep over this subject. Voluntary Associations should be formed; and besides, the regular Police ought to be strengthened; patrols in the counties, and additional Police officers in the cities. We hope the Committee of Vigilance will carry out the idea; and direct a regular register to be kept of the passengers who arrive here in Steamers, Packets, Stages, &c.—Suspicious persons carefully watched; vagrants noted, &c. &c. We warn all Emmissaries against crossing the Potomac—As sure as they are caught in the South, they will be scathed by the vengeance of public indignation. Beware—then and avaunt!

2nd. **Incendiary Publications.**—They must be arrested—whether they come by the public mail, or otherwise. The mail especially is used for this purpose. What was intended for a public benefit, is thus converted into a public bane. When did the States and the People give up the Police of their States? We quarantine vessels, to keep out the yellow fever; and shall we not keep out a moral pestilence, which is destined to poison society, and involve our families in blood? But how are the Incendiaries to be cut off from the facilities of the public mail. Until the Legislature meets, we must act for ourselves. To show what is to be done, let us see what has been done: within the last week. 1st. We lay before our readers, the Correspondence of Mr. Kendall with the Post Office of this City. He puts the thing on the right issue—and tells us, that whilst he cannot direct the Post-Offices to suppress the flame, he will not blame them for doing so.

Rich. Eng.

An abolition meeting was held at Worcester, Mass. on Monday evening, in the Town Hall, when a certain Mr. Scott attempted to exhort the audience. He had not, however, proceeded far, before a young gentleman leisurely walked up to his desk, put the notes of the preacher in his pocket, and retired, followed by the audience. A silent rebuke like this, would be effectual, if the fanatics who preach up abolition, were not as brazen as they are reckless and persevering in their evil doings.—ib.

Cotton from Algiers.—Some specimens of the cotton grown in Algiers, which have recently been sent to Paris, have excited considerable surprise. The cotton

is superior to that imported from New Orleans. It is finer and stronger, and will bear comparison with either the cotton from Bourbon or Cayenne.—*French*

New Cotton.—A bale of cotton was received at Aiken, S. C. on the 12th inst. and sold at 22 cents.



Republican Nomination.

FOR PRESIDENT,
MARTIN VAN BUREN, OF N. Y.
FOR VICE PRESIDENT,
RICHARD M. JOHNSON, OF MISS.

Elder J. Gornto was appointed to preach at Oak Grove on the 5th Sunday in August; Monday, at Whiteoak; Wednesday, at Autrey's Creek; Thursday, at Old Town Creek; Friday, in Farnham; Saturday, before the first Sunday in September, at Union M. H.; and on Sunday, at Toisnot. These appointments were made by Elder Gornto himself, before his decease, and will be filled by Elder Pucker, at the request of Elder Gornto.—*Com.*

MARRIED.

In this county, on Thursday evening the 15th inst. by the Rev. W. E. Bellamy, Mr. William D. Bynum to Miss Peggy Benton.

In this county, on the 10th inst. by Benj. Moore, Esq. Mr. Jesse Wilkinson to Miss Nancy Bynum, daughter of Mr. Joseph Bynum, Half Jackson.

In Pitt county, on the 19th inst. by Isaac Joiner, Esq. Mr. Hugh Harper, of Greene county, to Miss Mary Joiner, daughter of Mr. Joiner, Esq. All anti Jackson.

Prices Current.

At Tarboro' and Near York.

| AUG. 24 | per | Tarboro', | Near York. |
|---------------|--------|-----------|------------|
| Bacon, | lb. | 10 12 | 10 12 |
| Beeswax, | lb. | 18 20 | 18 20 |
| Brandy, apple | gall'n | 60 70 | 60 70 |
| Coffee, | lb. | 13 16 | 13 16 |
| Corn, | bush. | 70 75 | 65 70 |
| Cotton, | lb. | 15 16 | 15 16 |
| Cotton bag's | yard | 20 25 | 21 26 |
| Flour, sup. | bu. | 700 750 | 600 650 |
| Iron, | lb. | 4 5 | 3 4 |
| Lard, | lb. | 9 10 | 9 11 |
| Molasses, | gall'n | 35 40 | 25 30 |
| Sugar, brown, | lb. | 10 12 | 7 9 |
| Salt, T. L. | bush. | 60 65 | 4 5 |
| Turpentine, | bu. | 250 275 | 225 250 |
| Wheat, | bush. | 80 90 | 100 120 |
| Whiskey, | bu. | 45 50 | 27 28 |

Lost.

ON Tuesday, in August Court, a silver patent watch, with a head chain. The No. of said watch is not distinctly recollected, but is something above 13,000. The chain has upon the lower end of it the letters W. B. Any information respecting said watch will be thankfully received, and all necessary trouble liberally rewarded.

JACOB THOMAS.

25th Aug. 1835.

N. B. Any person finding the above watch, will confer a favor on the Subscriber by leaving it at Mr. Redmond's store in Tarboro'.

\$25 Reward.

RANAWAY from the Subscriber, on the night of the 20th September last, my negro man named DANIEL, 20 years of age, 6 feet high, black complexion, has a pleasing countenance, inclined to be somewhat kned, his feet somewhat turned out, particularly his left foot, clothing not recollected. He was formerly the property of Asbel Farmer, his mother and sisters belonged to the same neighborhood working about as a blacksmith, nearly a free man. It is believed he is lurking about in the neighborhood of said Farmer, also in the county. The above reward will be paid to any person who apprehend said negro, and deliver him to me or secure him in jail so that I get him again, forewarn any person from harboring said negro, or carrying him off, under the strict penalty of the law.

WILLIAM BARNES.

24th Aug. 1835.

Printing neatly executed at this office.