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TEMPERANCE.

Sermon

By the Right Rev. William Meade, D. D. Assistant Bishop of Virginia, preached before the Convention in Staunton, May, 1834, a published by request of the same.

Wine is a mocker, strong drink is raging: whosoever is deceived thereby is not wise.—Proverbs xx. 1.

The meaning of the text and the subject of our discourse cannot be mistaken. Wine improperly taken is a mocker; that is, causes him who thus takes it, to mock as the fool mocketh, and exposes him to shame; strong drink, something yet more violent in its operation, enrages and maddens him who takes it, and of course, he who is deceived by either of them cannot be a wise man, notwithstanding all that has been said in praise of the wit and learning of some who have been given to wine and strong drink.

The subject of our discourse must needs be temperance, from such a text. The theme is an old one—although more has been said about it in these latter days,—(and great has been the cause,) yet much, very much has been said of it in every age of the world; at least since the second Father of the human race was exposed to shame, and a heavy curse entailed upon the posterity of a reviling son through an act of intemperance. The scriptures are full of the most solemn warnings against this crime; and from them we may and must conclude, that not a few were guilty of it, even before a modern, and most unhappy discovery, had by facilitating and cheapening the means, tempted and led to the more frequent practices of it. Has not this been the case, even in those countries where wine was the most common drink, we should not have found such frequent warnings against excess of wine; neither would God, by his servant Moses, have prohibited Aaron or the Priests from tasting wine or strong drink when engaged in the services of the sanctuary; nor would the wise mother of King Lemuel have said, that it was not meet for Kings to drink wine, or Princes to mingle strong drink, lest they forget the law and prevent judgment; nor would the Nazarites have been required to abstain entirely, in order to be allowed to engage in any office, however menial, about the temple. Indeed, from these, and other intimations of the danger to which the use of wine and strong drink exposes, and from the example of some holy and devoted men in scripture, who voluntarily abstained therefrom, it has been supposed and argued by some good zealous men, that the use of wine and of some other liquors, is one of those things which God formerly winked at, as he did at other abuses, but now under the holier light of the Gospel, commandeth all men to abandon.

While there is certainly nothing in the word of God which makes it an imperative duty to use wine, except on one sacred occasion; while all men are

left free to abstain entirely on other occasions; while it would be infinitely better for vast numbers never to use it, save on that occasion; while it is too often sadly abused and much treasure shamefully wasted upon it; and while the ministers of God, after the example of the inspired preachers, should warn against the very use of it; still there are certain insurmountable obstacles in the way of such a condemnation of this and some other drinks, as we feel perfectly justified in passing on a species of liquor now in use. The circumstance of the conversion of water into wine, by our Saviour; the fact of his appointing it to be used in the holy sacrament of his supper; the admonition of St. Paul to Timothy, to drink a little wine for his infirmity; the frequent cautions, not against the use of it, but against excess therein—these and other facts recorded in Holy Writ, forbid our dealing with it as some think we ought to do. We dare not say of this, as we do dare say of some things, "touch not, taste hot, handle not!" lest we be found going beyond the word of God. Some things, because of their manifest and great evils, God does prohibit altogether—saying, touch not the unclean thing—have no fellowship with them—others are condemned only in their abuse.

The wine and strong drink of Scripture, are thus dealt with, and I know not how we can do better than to follow the path marked out for us by Prophets and Apostles—that is, by precept and example, warn against the use of them except on proper occasions, and for proper purposes, and always declare that excess therein is sin and death.

We have thus seen what language the word of God has held, concerning the wine and strong drink of ancient days; how it warns against excess therein, and to some persons, and on certain occasions, prohibited them altogether. And now I am sure that every candid mind will go forward with me and assent to the following proposition, to wit:—That, if in the time of Moses and the Prophets, or of Christ and the Apostles, the misapplied ingenuity of man had discovered something else in the form of liquor, an hundred fold more deadly in its operations than any thing in use before, and having no good quality to recommend it; then might we have expected language yet more awful in the way of warning, or rather, that God would have said, "touch not, taste not;" there is death in the cup. And if this proposition be true, then must the following be true also; to wit:—That if such a fatal discovery as that supposed, has been made in our day, or in other days, if a liquor, cheaper, more abundant, and an hundred fold more pernicious in its effects, has been manufactured by man, the friends of humanity are not only at liberty, but are bound to go beyond that language of warning which was used in regard to a lesser danger, and to denounce it altogether, and to endeavor, by all proper means, to banish it from the world. Reason and Re-

ligion must surely approve this rule of proportion and this method of proceeding in the opposition we make to any existing evil.

Now, allowing these propositions to be correct, and who can object to them, I entertain the most pleasing confidence that I shall be able to justify the course which the advocates of the Temperance Society, are pursuing in relation to the strong drink or ardent spirit of these latter days. A comparison of the wine and strong drink of ancient times with the distilled spirit of these latter days, as to their nature and effect, will completely justify the different course of proceeding towards them.

Let us examine their history. Wine we know, is the juice of the grape, or of a similar fruit, pressed from it by the hand, or extracted in some other way, and immediately drunken; or else left to a natural process of fermentation, by which certain particles evaporate, and certain particles remain. This being preserved becomes old wine, in which the most nourishing qualities of the grape remain. The strong drink of ancient times, we are told, was produced in like manner, by the process of fermentation, from certain fruits, as dates and figs—from different kinds of grain, as wheat and barley, also, from honey, and perhaps certain vegetables. The nourishing particles of these several fruits, which God gave as meat and food for man, were still retained in a greater or less degree, for the process of fermentation being a natural one, did not destroy the useful qualities thereof. The strong drink of which we read was sometimes a mixture, and then became more powerful in its operations. Wine, opium and spices were mingled with it until it became a sleeping potion.

To this, the mother of King Lemuel most probably alludes, when she says, "give strong drink unto him who is ready to perish." It is believed that she here alludes to the practice which prevailed in those times, of giving such doses to the wretched malefactors, who were about to die some painful and ignominious death, in order to stupefy them and destroy all sense of shame and suffering. It is supposed, by many, that this mixture was in one of the cups which was presented to our Saviour, as he hung upon the cross, but which he refused, not wishing to be spared one pang which his Father chose to inflict.

Such were the wine and strong drink of Scripture, liable, indeed, as are all the creatures of God in all their varied forms and modifications, to be abused, nevertheless, retaining some of the essential qualities of nutriment, they may be, and have been the instruments of good as well as evil.

Let us now enquire into another history—that of distilled spirit. Within the last few hundred years, a new, and hitherto unthought of method of extracting the essential spirit from fruit and grain has been devised. It is done by a strange and unnatural application of fire and water to the grain and fruits of the earth, by which all that is valuable, and nourishing, and life-giving is utterly destroyed, and nothing but a poisonous spirit is left. It is asserted by thousands, and those most competent to decide, that this most unnatural process of distillation, actually destroys every particle of nourishment in those things which are subjected to its operation, and that you search in vain for the least strength and support to the human frame in the alcohol, or spirit which is given us in exchange for such fruits as grow in Eden, and such rich and nourishing grains as God has caused the earth to yield unto the labor of man. God has

said that every herb and plant, and seed, should be for meat and food for man. He has declared that every creature which he made is good, very good, and that he has given us all things richly to enjoy. But man has found out a way by which to make all these things minister death, not life, and instead of supporting millions of candidates for endless glory, hastens them down to untimely graves, and to that second death which is final and fatal.

It is said that a Mahometan alchemist found out this dreadful secret. The alchemists were a set of men in the darker ages of Europe, who fancied that gold was to be found concocted in greater or lesser quantities in every thing, and they were ever in search of the Philosopher's stone—that is—something which was to turn every thing into gold, or by dissolving all bodies, leave the pure gold at the bottom. In some of their dark mysterious operations, they extracted spirit from grapes and grain, and for a long time used it only in those rites. It was not until about the 13th century, that a Spanish physician suggested that it might be used as medicine, in the same way as hemlock and opium, and indeed ever since, medical writers have classed it with such poisonous articles as hemlock, henbane, and the deadly nightshade. The first ardent spirit, we are told, was distilled from wine, which, impregnated with certain herbs, was used as a medicine in Italy and Spain. The Genoese afterwards distilled it from grain, and sold it in very small bottles, at a very high price, under the name of "Aqua Vita," or the Water of Life. About the same time a liquor called brandy was discovered in Ireland, but it was soon forbidden by Parliament, "as a drink nothing profitable to be daily drunken and used." After some time it began to be used in the lead mines of Hungary, and then by the English soldiers on the continent. Such was its beginning, how small, how obscure, how dark; a mere speck on the horizon, not larger than a man's hand, but soon did it spread itself in a black cloud over the whole heavens, and has poured down a tempest of wrath upon the fairest portions of God's heritages, compared with which, wars, pestilence, famines, earthquakes, volcanoes are not worthy to be mentioned. Who could have thought it, that what four or five centuries ago was kept in small vials on the apothecary's shelf, by the side of hemlock and nightshade, and dealt out most fearfully as a medicine, scarcely to be used, should have become the common drink of millions, so that if all which has been drunken in Christendom were to be collected in one grand reservoir, it would float the British navy, or fill a canal which would bear the commerce of our land to no inconsiderable distance. Not many years since it was computed that more than forty millions of gallons were annually drunken in Great Britain, and more than seventy millions in this country.

But some perhaps will say that all this as to its history, the process by which it is made, and the immense quantity drunken does not prove, that it is an evil which deserves to be dealt with as the Temperance Society proposes; that is, banished from the land as a nuisance, or at least persecuted and hunted down until it hides itself once more in some obscure corner of the apothecary's shop.—This we will now endeavor to do by establishing the following positions.

1st. That distilled spirit is injurious to the health, and destructive to the life of man.

2d. That it is the fruitful cause of crime and of all the penalties and miseries thereof.

3d. That it brings disgrace upon religion and ruin to immortal souls.

Having established these positions, by the most undoubted facts, and highest testimonies, I shall then consider some of the advantages of the proposed method of removing this great evil, and answer some of the objections which are usually arrayed against this method. * * * * *

We are told to honor a physician, because he is of the Lord. His special duty it is to examine into the constitution of man, and into the properties of all those things which are used by man, in order to ascertain their effect on his frame. Let it be remembered that their testimony, if against this destroyer, is doubly strong, because it is given in opposition to their interests. If, as many testify, one half the diseases of our land are produced by ardent spirit, then in seeking to set aside the use of it, they are opposing their own interests, and their testimony is a triumph of principle and good feeling over the love of gain. Let us summon them to the bar. They are ready by thousands and can carry the point by acclamation. A year or two since, and a number of physicians in the city of Boston met together, concurred in their opinions on this subject, and invited any who agreed with them throughout the country to signify the same by letter.—Letters immediately poured in from every quarter, and not less than a thousand have been received expressing their cordial assent to the principles of the American Temperance Society, and their earnest desire for its prosperity. Another large and respectable Medical Society in the State of Massachusetts has delivered the following opinion: "The principle of life is given to every individual in such quantity, and in such manner, as to admit of the living action being carried on under the most favorable circumstances, only for a limited time, and as no human power or skill can increase this principle one jot or tittle, so neither can the actions of life be urged beyond the standard of sound health (leaving casualties out of the question) without necessarily shortening it. And this shortening of life will be for minutes, months, or years, according to the degree or continuance of excitement beyond the natural and uniform rate of healthy action." This vital principle has not unaptly been compared to oil in a lamp, which is capable of sustaining flame only for a certain length of time. If the wick be raised higher than is necessary to produce a full and clear light, a part of the oil goes off in smoke, and the whole is sooner consumed, while a noxious vapor fills the room, and defiles the walls thereof. A like conduct in man has well been called, living too fast. It is like spurring the horse, and goading the ox beyond their ability; you may drive them the faster for a little while, but they soon weary and fail altogether. To the above let me add a few other testimonies. Dr. Trotter, the head of the Medical Staff in the British Navy, in his celebrated treatise on the subject says, "That of all the evils of human life, no cause of disease has had so wide a range and so large a share as the use of spirituous liquors." Another says, "That art never made so fatal a present to mankind as the invention of distilling them." Another testifies "that the use of them ought to be dispensed with on account of their tendency even when taken in small quantities to induce disease, premature old age and death;" and another gives it as his decided opinion, "that what is called the regular and respectable use of it has killed more men than drunkenness itself."

Dr. Rush, the father of medical science in this country, has long since recorded it as his opinion, "that men in all kinds of business would be better without the use of spirituous liquors, and that there were only two extreme cases in which they can be used without essential injury;" and even in those cases, it is well known that other stimulants will answer just as well.

These opinions are completely established by facts.

A distinguished physician in Massachusetts has said from his own observation in a certain district where the use of ardent spirit has been almost entirely relinquished, that the amount of sickness has been diminished about one half. But the opinion is established on a larger scale and in a more conclusive manner by Dr. Hosack, an eminent physician of N. York, who compares the longevity of a particular society of our citizens with that of all others in our land. "It appears," he says, "from the Society of Friends, that in consequence of their habitual temperance, one half of the members of that society live to the age of forty-seven, and that one in ten lives to eighty, whereas the average of human life is thirty-three, and not more than one in forty of the general population lives to eighty. The amount of human life then gained by temperance is more than the difference between thirty-three and forty-seven—that is an average of fourteen years in every life, equal to forty-two per cent.

Let the advocates, the makers and the venders of ardent spirit only for a moment think whether it be right thus to abridge the life of man, and hurry themselves and their fellow creatures into eternity. Let them consider what might have been done in these fourteen years for the welfare of the families and the salvation of the immortal souls of those who have thus been cut off in the midst of their days. Let them also reflect, how during the lives of these unhappy creatures they were incapacitated for the right discharge of the duties of life. Let them also know that according to an estimate made some few years since, besides the injury to health, and peace, and the diminution of life to those esteemed moderate drinkers, who are numbered by millions, more than four hundred thousand of our fellow-citizens were absolute drunkards; and of these between thirty and forty thousand fell victims each year to the destroyer. Consider these things, and then say whether it can be the will of God that so many millions of measures of wholesome fruit and nourishing grain, designed for the use and comfort of man and beast, should be converted into a deadly poison. Can we take this poison which by an unnatural process has been tortured out of his wholesome gifts, and still call it one of his own good creatures worthy to be received and used with thanksgiving? Is it "richly to enjoy" the delicious fruits and nourishing grain which God has given to be meat and food for man, to deprive them of every nourishing particle and separate and preserve for use only a subtle poison which maddens the brain, paralyzes the whole frame, and destroys the immortal soul? Is it not rather to convert Heaven's gracious gifts into the direst curses? And shall any in view of all the calamities produced by this unnatural perversion and corruption of God's good creatures, maintain that the exterminatory system adopted by the Temperance Society is a measure too strong for the enemy which is to be subdued?

2dly. We shall proceed further to illustrate the propriety of this mode of proceeding, by shewing that

distilled spirit is the fruitful cause of crime and of all the penalties and miseries thereof.

To prove this we shall summon witnesses which will be challenged by none. We will call upon the highest dignitaries in the various departments of civil authority whose province it is to govern, judge and punish men. We will first call upon the great and good Sir Matthew Hale, who during four successive reigns occupied the highest tribunal of justice in Great Britain, and who of course had superior means of ascertaining the causes of crime. His testimony is, that if all the crimes which have been committed within a certain period were divided into five parts, four of them would be found to have resulted from intemperance.

The Hon. William Cranch, chief judge of the District of Columbia, in a very able address before the Alexandria and Washington Temperance Societies, states the various crimes to which intemperance leads and the cost of these crimes to the United States, in supporting paupers and trying and punishing criminals, and estimates it at more than ninety millions of dollars.

The Judges in various parts of the United States have been applied to and have furnished some most impressive testimonies. Especially have they declared that almost all the murders committed within their jurisdiction have been occasioned by strong drink. And indeed, if wine inflame and strong drink enrage, who shall wonder that such a maddening spirit as that with which our land is cursed should make the infatuated votaries swift to shed blood. Who can answer for the deeds of him that is bereft of reason! In illustration of the dreadful character of this crime, let me relate an anecdote—if so horrible a circumstance may be thus called—which I remember to have heard in early life. A certain man was allowed the choice of three crimes—to commit murder—be drunken—or a third too shocking to name. He at once said give the bowl, drank it to the bottom and was drunk—he staggered home and committed the nameless crime, and when he awoke to a sense of the deed, plunged a dagger into his bosom, and thus in the space of a few hours was guilty of all. And is there no woe to him who gives his neighbor drink, or sells it to him, or in any manner contributes to his intoxication? Is he not putting a dagger into his hand—whether that dagger is to be sheathed in the bosom of his wife, or child, or servant or neighbor, or in his own, who shall say?

But let us call in other qualified witnesses to prove what we affirm as to the vicious tendency of ardent spirit. In the army and navy of the United States, until recently, this liquor was dealt out as regularly as food and raiment and by some considered almost as indispensable. But what was the effect? If the testimony of the Secretaries of the Navy and of War, which is supported by the declaration of officers of every grade, is to be relied on, nine-tenths of the troubles, the desertions, the quarrels, the mutinies, the sickness, the deaths of the soldiers are fairly to be ascribed to the use of ardent spirit. In proof of which on the strength of the numerous and earnest protestations of the officers, measures have been adopted in both departments for the prohibition of it.

I might in like manner attest the public officers who are appointed to preside over the benevolent institutions which afford asylums to the most wretched of the human race. I mean the hospitals, the poor-houses, the abodes of the insane. These are full even

to overflowing. What has filled them? With one consent it is declared that ardent spirit has sent more unhappy beings to these abodes of sorrow than all other causes combined. The testimony of the keepers of these houses is, that three-fourths of the cases committed to their care arise from strong drink—and it is believed that the pauperism alone resulting from strong drinks costs the United States not less than twelve millions of dollars.

In relation to the insane, it is believed after a careful investigation of the causes leading to their unhappy condition, that more than one half are made so by drink.

The French nation is proverbially sober compared with the English, and there it is computed only one in thirteen of the insane become so from excessive drink, whereas in Ireland at least one half are thought to have been deranged by drink, and in Scotland where yet more liquor is drunken, the proportion is still greater.

"And why," says a distinguished Medical writer, "should this not be the case? All of the liquors have for their basis alcohol, which has the property of opium, whose operation is poisonous. The liquor readily ascends into the brain. I dissected a man," he writes, "who died in a state of intoxication after a debauch. The operation was performed a few hours after his death. In two of the cavities was found the usual quantity of limpid fluid. When we smelt it, the odor of whiskey was distinctly perceived, and when we applied the candle to a portion of it in the spoon, it actually burned blue, the lambent blue flame, characteristic of the poison, playing on the surface of the spoon for some seconds." No wonder it destroys reason—for it is poison in the brain.

Can we believe that God intended that any of his creatures which he pronounced to be good, especially that which is the staff of life, should be converted into a drink, which should thus readily bereave man of his reason, and hurl him from his high and lofty eminence where he stood as lord of creation, into such an abyss of misery? It is true indeed that all the creatures may be abused—we may eat and drink to surfeiting of almost any thing, but which can harm us like this? Which can in a few moments dethrone reason—which can thus extinguish it forever? In an early period of its history the sign over those houses where it was sold in England was as follows: "Come in—get drunk for a penny—dead drunk for two pence, and have straw to lie on for nothing." And at this moment is it not a fact that one day's labor will enable the drunkard to live like a beast for a week? Is there not a cause then for waging the war of utter extermination against an enemy like this?

3dly. But I also said that it brought disgrace on religion and ruin on immortal souls.

A few words on this subject will surely be sufficient—can even those few be necessary? Who can doubt that dishonor has been cast on the Church of God by this insidious foe? Who that is zealous for the glory of God and the reputation of his Church but must grieve to think of it and feel humbled to the dust? Who would not combine to lay this foe in the dust, when I relate the melancholy fact, that more members have been ejected from the Church of Christ, for this crime within the last fifty years, than for all others combined? Yet more melancholy is the acknowledgement we are obliged to make, that more ministers have been degraded from their office on this account, than on all others. And long ere the act of discipline

was performed, how much scandal did they bring upon the holy cause? Yes, and those whose duty it is to purify the altar and pulpit have ever testified that with all their vigilance and determination, they have been baffled again and again in their efforts at detection and proof, and have been forced to remain under the mortifying thought, that it was known to the world that habitual drunkards ministered at the altar and sat down at the table of the Lord.

But if it be painful to think upon the dishonor thus cast upon Religion and the Church of God on earth, how agonizing the thought of future consequences, when the priest and the people who have erred through strong drink, shall find that there can be no peace at last to him who has added drunkenness to thirst—that no drunkard shall ever inherit the kingdom of Heaven. O the dreadful thought, that thousands are annually staggering into eternity—O the dreadful thought, that hundreds of thousands abridge their precious time, and thus diminish their hopes for eternity, beside inflaming their appetites and passions and utterly unfitting them for those holy exercises which must precede our admission into Heaven.

Having thus too fully established the three propositions with which we commenced, we proceed to enquire what has been done, and what can be done, for the relief of mankind from this dire calamity? Are we, as some contend, only to warn against excess in the article, as the sacred writers do in regard to some other things which are liable to abuse? or are we to bend all our efforts towards the reformation of drunkards?

These methods have been tried, fully tried, but found wanting. The warning voice has been sounded loud and long—but loud and long in vain. The press and the pulpit have issued and uttered their several protestations in the most varied and impressive manner. Societies have been formed for the express purpose of discontinuing the immoderate use, while allowing the moderate use of spirits. But wise men shook their heads, and said it would not do, and the very drunkards themselves smiled at the weakness and folly of the good people who thus thought to subdue the raging monster.

Experience has proved that the reformation of drunkards, on that plan at least, is little short of an impossibility. Even on the plan of total abstinence (the only efficacious one) few are the instances of permanent and complete recovery which encourage our efforts in their behalf.

Still however men will go on tasting and drinking, resolving and re-resolving, though failing. New devices have been resorted to. Any thing rather than give up the pleasure or the profit of its use or sale. A few years since and there was announced to the world with the most triumphant assurance a sovereign cure for this disease. A nauseous dose had been prepared which at once struck down this man of sin within us. The whole system was to be completely nauseated toward the taste and odor of spirit, and the most inveterate sot become at once as by magic, a man of confirmed sobriety. The papers teemed with certificates of its wonderful cures; and the world was once more tantalized with the hope that the art of medicine would be so perfected as to cure every disease of man;—and indeed if it could master this—what could it not do? But this, like a thousand other quackeries, had its day and passed away. There were some at the time of its first triumphant entry

who had wisdom to foresee its short-lived glory, and to declare that a greater calamity could not befall mankind than the complete success of such a nostrum. What greater temptation to the free use of ardent spirits could have been presented than the assurance, that should it chance to obtain the mastery over us, a dose of medicine would at once restore us to liberty and reason? One of the surest safeguards against intemperance is the almost insurmountable difficulty of recovering, if once we pass the line. Hence many are afraid of venturing near it. Let that difficulty be removed; let an assurance of recovery be given on such easy terms, and thousands now restrained by fear would freely indulge, even on the very brink, and thus the evil would be increased beyond all calculation. The medicine is now heard of no more. God does not permit such inveterate diseases, the result of sin, to be quickly and lightly cured. God would not thus minister to sin.

All the while that the humane and pious were thus grieving, and upbraiding and warning; while the press and pulpit were putting forth all their strength and ingenuity in seeking to find out some sovereign cure, the fatal disease was raging more and more violently throughout the land. Christians trembled for the church; patriots for the country; philanthropists for the whole race of man; all exclaiming, that unless something else be done, and speedily done, to arrest its march, all would be lost. That something has been done. The minds of men have been awakened to the full conviction, that this was an enemy with whom no terms could be made; to whom no quarter could be shewn; who was evil and evil only; in whom was no redeeming quality; against whom a war, an endless war, an endless war of extermination must be waged; because while ever it lived, man was in danger; its very existence being certain destruction to thousands of the best men in the land. In such a contest is the American Temperance Society engaged, and it is under vows the most solemn to God and man never to lay down its weapons until victory is achieved. In such a cause the appeal may be confidently made to the God of battle. Thus far the most signal triumphs have crowned its efforts. Great victories are continually announced. The marches of an Alexander, a Cæsar, a Buonaparte, were not more rapid, nor their conquests more objects of wonder to the admiring world, while the fruits of its victories have been, not the blood and groans of slaughtered millions; not the ruin of provinces and kingdoms; not the cries and shrieks of widows and orphans, but the peace and happiness of millions, the honor of religion, and the welfare of mankind.

(To be concluded in our next.)

Never Say You Cannot.

There never was an instance of a man of shrinking disposition having accomplished great things. Drones or stupid beings who will not, or possibly cannot exert themselves, may be got along with; but a person who is forever tinkering about something, and will be constantly delving at this, that and the other, with desperate industry, and yet flinching when he arrives at some difficulty he cannot see through, such an one we desire to have no acquaintance with; give us the man, who, having made up his mind to arrive at a given point, dauntlessly pushes on through every obstacle. Resolution is the talisman that forces the flood-gate of wealth, and unravels the mystery of getting rich.

RELIGIOUS MISCELLANY.*From the Sunday School Journal.***Gracious Means of Happiness.**

The reflections of a Christian ought, in his retirements, to turn much upon the great plan of salvation; and this not merely in a doctrinal way, for the increase of his knowledge; but in the way of lively contemplation and self-application, for the quickening of his affections. And what subject is there in the whole extended round of human thought, which is so adapted to set every emotion in a glow, and to arouse our faculties to their highest exertion! Here we have set before us the amazing love of God towards a race of creatures, so insignificant that the globe on which they live might have been swept away without loss to the universe; so vile that all heaven would have acquiesced, if they had been consigned to eternal and remediless woe. This love, to such a race, elevates them from this degradation, and exalts them to the glories and the bliss of heaven. A company of sanctified ones is thus provided for the praise and honor of God to all eternity. The wonderful means by which this is accomplished, is the mediation of the Lord Jesus Christ. He is the great centre of the system: in him all its lines converge. When we think of grace, we must think of Christ, for he is the fountain of grace. His name is precious to the believer, who is not satisfied with distant knowledge and admiration, but craves near communion with the Son of God; seeks to feel his presence; to delight in his love; to experience his near communications, and to receive assurances of his regard. O, how far do we live below our opportunities in this respect! Our elder brother is doubtless as willing to meet us, and be apprehended by us, in holy affection, as he was in times of old. If we were more engaged in dwelling on his character, more in reading his word, more in prayer for his grace, we should, doubtless experience more of the sweet consolations which he is ready to pour upon the hearts of his people. This is what sweetens the cup of trial. This makes the thorny path delightful. This is the earnest and foretaste of heaven. This is the hidden manna, which none but Israel can enjoy. Every believer may come to this banquet. But ah! we are more on the alert for carnal provision, and more athirst for springs of worldly comfort.

I am strongly inclined to believe that we are all in the habit of greatly undervaluing the spiritual delights which religion gives in this world. There are within our reach, (through grace) joys a thousand fold greater than any which we have ever experienced. And these are to be obtained by faith. We lose much by not coming in faith directly to the Lord Jesus Christ, and seeking that divine intercourse which, in his farewell discourse, he promised to maintain with his disciples, through the Holy Ghost, the Comforter. "If a man love me, he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him."

Memoir of Mrs. Judson.

The fact that this biography of an eminent female missionary has gone to a sixth edition, and twenty thousand copies been circulated in the United States, affords indubitable evidence of the public approbation.—Prof. Knowles, of the Newton Theological Seminary, prepared the volume while pastor of the

second Baptist church in this city; and had every assistance from the parents and intimate friends of the deceased, to render it both authentic and valuable. Many of the letters, journals, and other documents incorporated in the work are exceedingly interesting, and no doubt have had a salutary influence upon the friends of the Burman mission throughout the world. Messrs. Gould, Kendall & Lincoln, the publishers of the new edition, have given it all the advantages of fair, white paper, clear typography, tasteful binding and engraved embellishments. They will no doubt find their reward in the increased demand for the work.—*Am. Trav.*

*From the N. York Sunday School Visitor.***Bad Example Counteracted.**

In a Sunday-school not far from this city, the son of a man who was an infidel, and addicted to strong drink became a scholar. The father, when applied to give his consent that his son might attend the school, at first refused, but finally yielded, on condition that he should attend but *once* during the day, and that he should take the usual walk with him on Sunday afternoon. The person who addressed him upon the subject was thankful that the child could be permitted to receive any, even though it were a limited portion of religious instruction. It was the custom of the parent in the course of his Sunday walks to give his son punch. One Lord's day, the child being requested as usual to accompany his parent, and knowing if he refused he should not be suffered to attend the Sunday-school at all, went; he could not, however, by any means be induced to touch the punch. In vain the father urged. The child was resolute; he would not drink it. He with the other members of the school, had had the evils of intemperance described to them—had been told how sinful it was to become drunkards, and had heard from the Bible, that "drunkards shall not inherit the kingdom of God;" and he, in company with many others belonging to the same school, had determined they would not drink any thing which could cause drunkenness.

We might naturally suppose the father would have been indignant at the conduct of the child; but not so; and we will venture to assign as a reason why he was not, that he was under the constraining influence of that blessed Spirit, one of the fruits of which is temperance. He returned to his house, and made the Sunday-school the subject of conversation. After much had been said in reference to it, "Well," he observed, "I kind o' like that Sunday-school; since my boy went there I can't get him to taste a drop." We record this anecdote for the encouragement of Sunday-school teachers, and to show them in how many ways the blessed charity to which they are devoting themselves is operating for good upon the public. Let them not, then, become weary or faint in their minds. In the instance to which we have invited attention, let us hope that more good may yet be received, and that after a while, the child having been more thoroughly instructed in the way of God's commandments, will be able, under the teaching of the Holy Spirit, to convince his father that it is wrong and sinful for him to take his usual walk on the Lord's day, frequenting the tipping house, and turning away from the sanctuary of that God who commands us to sanctify—to keep holy the Sabbath-day.

One day is worth two to-morrows.

Religion in Wales.

Rev. Dr. Woods, of Andover, has kindly loaned us several letters from a gentleman in Wales, with permission to publish extracts. We give the following this week.—*Bos. Rec.*

Another subject of frequent observation with the Welch ministers, is your revivals. They are acquainted with revivals on a very extended scale; but the subject dwelled upon is the origin of yours and their own. A little account how they begin and proceed in Wales, may interest you. It appears that certain efforts are made with you; but with us it gradually develops; the old menours begin to say, "I feel very warm in love and zeal;"—you will find their prayers more fervent and holy, the attendance fuller, a motion in the whole congregation; a sermon or an observation, that on former occasions would have made no impression, now causing a different train of thoughts. This does not take place in the same manner always.

One occurrence (that might be multiplied) out of many, will please, perhaps; it will also give you an insight to the Welch character. The Welch language is bold, forcible, and impressive; not as the English, French, &c. weak, puny, in the sounds of its words—the one thunders, the other murmurs. In Wales, about 5 to 10 years past, there were great effects of the Spirit to be seen in thousands. In one county next to this, (Caermarthon) there happened to be a religious controversy; one party of the sentiments of Mr. Fuller, of Kittering, concerning the atonement; the others of the contrary. In the midst of this, a Mr. Davies, of the former opinion, a scholar, and especially an orator, ventured into the midst of his opponents; the meeting house was shut against him; he proclaimed a meeting in the field, where it was supposed 10,000 persons were present, an easy matter in the large Iron Works of Merthye. There happened to be an old man present of the name of Samy Pion, within hearing or sight, of whom no sin would be done without a rebuke, so that none would be seen committing sin if Samy was seen. All respected him, all feared him. He had been led to consider Fullerialism of the most abominable nature.

Thus he listened to Davies, whose eloquence and sentiments soon captivated him, but he stifled his feelings. But when the preacher came to expatiate on the sufferings of the Redeemer, &c. old Samy saw there was no difference between the preacher and himself. He could not contain himself, but burst out, proclaiming louder than the preacher, "If this is Fullerialism, I am also." The preacher pointed to this; old Samy pointed to the Saviour; old Samy prayed and cried aloud. Davies preached—the whole multitude was in motion; a voice reached them that ended in the conversion of thousands. On the next Sunday, the whole hills came to hear Davies; old Samy was there again; the whole population felt the effects, and even to this day.

The churches in Wales wait for the outpouring of the Spirit. All have not it in the same way; yet they appear to say, we have seen times wherein we could say, "we sang the song of Zion."

Filial Duty.—There is no virtue that adds so noble a charm to the finest traits of beauty, as that which exerts itself in watching over the tranquility of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence, as the tears of filial sorrow.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JUNE 12, 1835.

Take Notice.

As we find, notwithstanding we require in our terms all communications to the Editor to be post-paid, that we have daily a considerable postage bill to settle, we have come to the conclusion to take nothing out of the office but what is franked or paid for. We therefore request our private correspondents to pay the postage of their letters to us, and we will return the favor by paying the postage on our answers.

Much of this week's paper is occupied with Bishop Mead's Sermon; but we hope its length will not deter our readers from perusing it attentively. It is one of the best addresses we have seen of that important subject.

On Sunday last forty persons were baptised in the font of the Baptist Church in this city. Twenty-six of these were whites. In the afternoon of the same day a most impressive scene was witnessed on the reception of those, with twenty others recently baptised, into the communion of the Church. The Church-Covenant, a peculiar instrument, was read, all the members standing; and, after an address by the Pastor, the right hand of fellowship was extended to them all, accompanied by many devout wishes and counsels. It is understood that many are still anxious, and that the good work of the Lord goes on.

American Baptist Magazine.

We owe some apology to our readers for the delay of Missionary intelligence. We usually derive our earliest information from the Magazine, but from some cause unknown to us that journal has not reached us for two or three months past in time to select from its pages. We hope the editor of the Magazine will notice this, and hereafter favor us in time to favor our readers.

It is a source of deep mortification to the benevolent among us, that as a denomination we are justly reproachable for our inattention to the widows and orphans of indigent Ministers. We learned a few evenings since from a lady of this city, that upon calling to see an acquaintance in the upper part of the town, she was directed through a gentleman's yard into his kitchen, and passing the little negroes playing on the filthy stair-case, found herself the visitant of a kitchen loft. The orphan children were there, but the mother had probably gone to hunt such work as in her feeble state of health she could attend to. And who, reader, do you suppose that mother and those orphans were? Oh! tell it not in Gath! yes, rather let it be proclaimed from the house top, that we may realize the reproach our negligence deserves. That widow and those orphans are the widow and orphans of a man of God, whose soul-thrilling eloquence once made deep impressions on our hearts, and who, when he lived, kept listening crowds in admiration, and darted arrows of conviction to the soul of many a guilty sinner. We call to mind those days when in the time of the high popularity of the husband and father, the wife and children were prosperous and happy, and we contrast their prosperity then with their wretchedness now. Alas! we exclaim, "Times change and we change with them." The man we almost idolized has been called away by his God, and we have forgotten that he left behind him his wife and children to be taken care of by those "he nourished, fed and saved."

This is but one instance out of many, and were it not from delicacy to the feelings of the sufferers, we would draw some

sad pictures from reality, that if possible our denomination might be aroused from their shameful apathy, to blot out this foul stigma from their character. But we forbear lest our feelings dictate that which may offend.

Dr. Palmer's Pamphlet Continued. How Baptism was Administered.

The Jewish dispensation was an economy abounding much in the rites and forms and ceremonies—some of them burdensome and expensive—some showy and almost ostentatious. But the Christian dispensation, like the Abrahamic, with which as we have repeatedly observed, it is clearly and closely linked, is eminently simple and spiritual. Every thing like external parade seems almost studiously avoided. Its rites and ceremonies are very few, very plain, and so simple as to admit of ready and easy observance in almost every possible variety of situation and circumstance, in which we can be placed. It seems, therefore, *a priori* exceedingly improbable, that the Redeemer, whose "yoke is easy and his burden light," should so have constructed any of the ceremonies of his Church, as to have rendered them inconvenient, difficult, or dangerous of observance. And where the Redeemer has made no crosses for us, it is, to say the least, exceedingly improbable that he will be pleased with us, though he may tolerate us, when we make them for ourselves.

For Baptism itself, there is both precept and example in abundance: but for an exclusive, peculiar, or specific mode of its administration, there is neither the one nor the other. That the Apostles Baptized we know definitely: *how* they Baptized, we are not informed. But some from discovering in certain cases *where* they Baptized, have imagined that the *place* involved the *mode* of Baptizing. If we adopt this criterion for determining the question, we may probably come to the conclusion that they Baptized in different ways, in accordance with the different places in which they dispensed the rite. *Lydia* was found near a river, when Paul preached to her, and was instrumental of her conversion. By a little help of the imagination, it is not difficult to come to the conclusion, that she was *probably* Baptized by being put into, or under the water. But probability is the utmost that can be arrived at in the case; for nothing like this is said by the Historian. *Paul* was Baptized in Ananias' house, in an infirm state from the shock he received on the road—from a three days fast—and from a temporary blindness. The place and the circumstances here lead us to think of a pitcher, out of which water was *poured*, or a basin or bowl, from which water was *sprinkled* on the candidate—still there is no direct and explicit testimony to the fact.

What is then the *probability* as to the way in which the Apostles *generally* administered this rite, and how shall we ascertain it?

As far as we can obtain information on the subject, we must derive it from one or other of three sources, viz: the meaning of the word—the circumstances of the case—or, the real or supposed allusions to the rite.

1. The meaning of the original word. That for the act of *Baptizing* is *Baptizo*—for the ordinance, *Baptisma* or *Baptismos*; what do these words mean—that is to say, what do they mean when they occur in the Bible? In various places where they are used, we meet with nothing to help us to an explanation. But in a few places we have a guide. Let us follow this guidance. The word occurs in Hebrews, ix. 10—"which stood in meats and drinks, and diverse washings" (is the original *Baptisms*.) Now the washings which constituted the Jewish ablution, every one knows, were almost exclusively sprinkling—indeed the context expressly asserts it—so that sprinkling is *Baptism*—See also Mark vii. 4.

Whatever, therefore, lexicographers or other human authors may affirm to be the meaning of this word, in-

spired men evidently recognize sprinkling as clearly and definitely coming within the scope of its meaning.

2. The way in which primitive believers and their seed were Baptized, may be in some degree ascertained by the circumstances mentioned in connection with the administration of the ordinance. Thus the *three thousand* on the day of Pentecost, when the multitude of candidates, the shortness of the time, the fewness of the administrators, and the scarcity of water are considered, must have been baptized by some short, convenient and expeditious mode. *Lydia*, from being in the vicinity of a river, may have received the ordinance by the mode just mentioned, but no evidence appears, that she did. Paul in the house of Ananias, faint and feeble; *the Jailor* converted at midnight, and in his own habitation; *Cornelius* brought to the knowledge of Christ in his own dwelling, taken in connexion with the phraseology of the question—"can any man *forbid* water," must obviously have received the ordinance in such simple, easy, and expeditious form as the three thousand. The Ethiopian Eunuch on his journey, may possibly have gone under "certain water," if it were deep enough, which he and Philip came to, as they journeyed; but much more *probably* stepped into it so far as to admit of its being sprinkled or poured upon him: and that this latter partial mode of administering it was adopted in his case, is extremely probable from the fact, that he had but just been reading that portion of Isaiah's prophecy of Christ, which seems to have had reference to Baptism—Isa. lii. 15. "So shall he *sprinkle* many nations"—equivalent to which is Ezekiel's similar language—Ezekiel xxxii. 25—"then will I *sprinkle* clean water upon you." And the example of those who were "Baptized unto Moses, in (or by) the cloud and the sea"—1 Cor. x. 2—is in perfect accordance with this supposition: for they were not overwhelmed by either, but evidently wetted or sprinkled by both in their passage through the opened watery channel.

3. A third method of arriving at a knowledge of the mode of Baptism, is, by considering the apparent allusions to it, which the book of God contains. One of these allusions is thought by some to be contained in the passage of Romans, vi. 4—"buried with him by Baptism." This, however, must be a mistaken apprehension; for the Apostle is evidently treating of a spiritual and abstract, and not a ceremonial subject, viz: a death and burial to sin, and a resurrection to holiness. But those who resolve to understand the phrase as referring to a literal burial in water, are bound by all the laws of correct and consistent interpretation, to understand the "planting" in the 5th verse, and the crucifixion or "crucifying" in the 6th verse, also literally; and must so construct the mode of administration, as to represent not the burying only, but the planting and the crucifying. It is indisputably obvious then, that that passage can have no reference to literal burying in the watery element, but to a figurative and spiritual interment. But while this mistaken passage, and one perfectly similar in Colos. ii. 12—and, therefore, to be similarly interpreted, are all that are claimed as bearing allusive testimony to total submersion into water; there are a score of allusions, both in the Old and New Testament, to the partial application of water to the subjects of the ordinance in question.

The communication of the Holy Spirit to the human heart, is the thing definitely and designedly represented by Baptism; "I Baptize you with water," says John; "no" (viz: Christ) "shall Baptize you with the Holy Ghost." Of these two Baptisms, if one is doubtful, and the subject of inquiry, and the other definite, and admitting of no dispute, the way to settle the doubtful mode of the one Baptism, is to bring it into conformity with the undoubted mode of the other. Now the way in which the Holy Spirit is uniformly described as imparting his influence, is, by the phrases "pouring out, abedding down,

coming upon." "I will pour my spirit upon thy seed, and my blessing upon thine offspring"—Is. xlv. 3—"the Holy Ghost shall come upon thee"—Acts ii. 33—"he hath shed forth this, &c." If then the Baptism of the Spirit is performed in this way, ought not the Baptism with water to be performed in a similar manner? How utterly, and altogether unlike then is immersion to the Baptism of the Holy Ghost, and, therefore, how unfit to represent or exhibit his operations.

Though the mere mode of dispensing any ceremony of religion is an exceedingly small matter, compared with the question—who are the legitimate and scriptural subjects of such a rite—yet the unreasonable and unbecoming stress which is sometimes laid on this mere formality, will, perhaps, be a sufficient apology for the brief and general notice which has been taken of it in the preceding remarks. But for this, it would have been more desirable to have confined our discussions, remarks and illustrations, almost exclusively to the far more important inquiry—who are the proper subjects of the Baptismal ordinance.

REVIEW OF THE ABOVE.

Dr. Palmer argues that since the yoke of Christ is easy, and his burden light, it seems exceedingly improbable that the Redeemer "should so have constructed any of the ceremonies of the Church, as to have rendered them inconvenient, difficult, or dangerous of observance;" ergo, Immersion is too inconvenient, difficult, or dangerous to be observed. This argument, if it be worth any thing, will operate equally against the use of wine in the communion service. We have known a Church so poor and so located, as to find it both inconvenient and difficult to procure wine; now if to this be added that some of the members are in such bad health as to be interdicted the use of wine by their physician, it then becomes an inconvenient, difficult and dangerous rite or ordinance: ergo, We may use water instead of wine. However weak such reasoning as this may appear in the estimation of our readers, we certainly think Dr. Palmer ought to give us credit for its conclusiveness.

The mode of baptism is a question difficult of solution with Dr. Palmer, but to our mind it involves no abstruseness whatever. How the Apostles baptised we are as definitely informed as that they did baptize. This matter requires no help from the imagination; it is a matter of fact that they immersed, for the Bible says so. The word baptize is not a translation, it is merely a Greek word anglicised. We do not profess to be Philologists, but we have studied closely this word, and are perfectly satisfied that its literal translation is immerse. We believe that Dr. Carson has brought forward a weight of evidence to this point that even the most learned cannot resist, and we certainly have not heard of any attempt to reply to his admirable work on this subject. And we regard the fact that the Greeks themselves have never practiced the ordinance in any other way than by immersion, as proof positive of the meaning of the above. We have the further testimony of Pedo-Baptists themselves, who have been unwilling to risk their reputation for learning by the denial of this plain fact. Calvin himself, for whom Presbyterians have the highest respect, says that if it be asked what is the meaning of the word, he must reply that it means to immerse; and this was the practice of the Apostles. How then can we think that it is only by the help of the imagination we can judge of the mode of baptizing?

But Dr. Palmer has established for himself the criterion of judgment on this subject, and concludes that it can only be determined "from one or other of three sources, viz: the meaning of the word—the circumstances of the case—or, the real or supposed allusions to the rite." This we of course have no objection to, except a division of the last criterion—we refer to the supposed allusions. We are willing to be guided by the real but not the supposed allusions, unless we are allowed to

monopolize the suppositions. As regards the first criterion, we are satisfied that it is altogether in our favor, since to immerse must mean to immerse. But the author of the pamphlet before us asks what baptizo and baptisma "mean when they occur in the bible?" And in replying to this he says, "in various places where they are used we meet with nothing to help us to an explanation." This is certainly a very convenient as it is a very summary manner of getting over all those passages which give an explanation favorable to our views. If our readers will consult the following passages, they will find something to help them to an explanation. Romans vi. 3-5—Colos. ii. 12—1 Cor. xii. 13—Gal. iii. 37—1 Cor. x. 1—Acts viii. 35-38—John iii. 23—Mark i. 59—Matt. iii. 16—Mark i. 10—all of which Dr. Palmer has passed over to seek "a few places," the guidance of which he wishes us to follow. But his "few places" are only two, viz. Hebrews ix. 10 and Mark vii. 4. The first passage he quotes as follows—"Which stood in meats and drinks and diverse washings." We will not allow ourselves to suppose that Dr. Palmer wrote the word "diverse," and willingly place the error to the printer's account. If this word occurred in the Bible, it would really be a better argument against us than we have yet read. "Diverse" is significant of variety, and would tolerably well suit the views of Pedo-Baptists, but since the word is "divers," which rather indicates plurality than variety, the argument has by no means the force which the former word would give. But the author of the pamphlet does not draw his argument from that word, and therefore we the more readily charge it to the compositor. It is from the word "washings" (originally baptisms) that he undertakes to establish the true mode of baptism. But we must beg leave to deny that the Jewish ablutions "were almost exclusively sprinklings," nor does the context, as Dr. Palmer thinks, "expressly assert" it; nay, we do not even have it inferentially. And the very word "ablution," which the Doctor uses, militates against him, for the word abluo, from which "ablution" is derived, means to wash clean, and surely a mere sprinkling is not clean washing. But let us reduce the author's argument to simple terms, and see how it then looks.

The Jews used divers baptisms.

The Jews frequently sprinkled.

Therefore sprinkling is baptism.

Now if this be conclusive reasoning we can make something else baptism besides sprinkling, and in looking at the passage referred to, we learn that the Jews frequently used meats in their rituals, we thence reason thus:

The Jews used divers baptisms.

The Jews frequently used meats.

Therefore the using of meats is baptism.

We leave our readers to judge whether our logic be not as conclusive as Dr. Palmer's.

Mark vii. 4, to which the Doctor refers his readers, and reads thus, "When they come from the market except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, and brazen vessels and tables." To this we shall reply by relating an anecdote: Travelling once in the State of Georgia, we happened to delay a few days in a country village where a learned Presbyterian Doctor held forth for five hours in defence of sprinkling, and among other things expatiated much upon the above passage. An old Presbyterian lady present, who had listened attentively to the arguments of her Pastor, observed, as he finished the discourse, "Well, if this be the best argument in favor of sprinkling, which is drawn from that passage, I am convinced that the Baptists are right, for if my cups and saucers could get no other washing than a mere sprinkling, they would soon not be fit for my table." The hands are

certainly washed by immersion, and so are cups and pots and vessels. How the Jews washed their tables we do not precisely know, but we are very incredulous about the sprinkling operation; we rather think they wash them as we do, i. e. gave them a complete wetting, so that they were really covered with water.

As to the second criticism, viz. "the circumstances of the case." We reply to the Doctor that the three thousand on the day of Pentecost could have been immersed as expeditiously as they could have been sprinkled. The twelve Apostles themselves, without the aid of the seventy, could have immersed them all in five hours, and with their aid in less than one hour. But we have no proof that can be called positive that they were all baptized the same day. Some may have been John's disciples, and therefore had already been baptized, and some although they that day were "added" to the disciples, may have been baptized subsequently. At all events there is no reason to call in question, from "the circumstances of the case," the mode of their baptism.

Lydia was converted "by a river side," and was baptized before she went into her house.

Paul, however, "faint and feeble," was compelled to "arise" and (not allowed to tarry) to be baptized.

"The jailor converted at midnight, and in his own habitation," entered that habitation *after* his baptism, indeed it was then that he brought the Apostles "unto his house." The "simple, easy, and expeditious form" by which Cornelius and his household were baptized, we have no doubt was immersion. When Dr. Palmer and his coadjutors administer the ordinance, by stepping into the water to sprinkle or pour it upon the subject, it will be time enough for us to prove that Philip did not thus subject himself to the charge of folly. We take occasion, however, to remark that we have no evidence that the Eunuch was reading the 12th chapter of Isaiah. We are told he was examining a verse in the 13th. The passages under this division of the Doctor's remarks bear not the remotest allusion to baptism, and he may find that the word "sprinkle," occurring in his quotations, is not translated from *baptizo*.

Under the head of allusions to the ordinance of baptism, Dr. Palmer endeavors to parry the force of Romans vi. 4, "buried with him by baptism." We wish Dr. Palmer had read first what Dr. Doddridge, and with him Mr. John Wesley and Mr. George Whitfield, said on this passage: "It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion. In reply, however, to the observations on this text, and the one parallel to it, we have no objections to make the crucifixion in the 6th verse, and the planting in the 5th, as literal as the burial in the 4th, and then to admit that it is a figurative and spiritual interment." But what in the world the author gains by this, our mind is too obtuse to conceive. It represents immersion still, and immersion it will always represent. What is a figure good for, if there be no resemblance between the image and the thing represented. There certainly should be similitude to make a similar.

By confounding the baptism of the Holy Ghost with regeneration, Dr. Palmer has run into a common error. The baptism of the Holy Ghost was an immersion. On the day of Pentecost the Holy Ghost "filled all the house where they were sitting," of course the disciples were overwhelmed in this that appeared like "a mighty rushing wind." The figure is therefore a good one when the appearance of the Holy Ghost is called a baptism. But Dr. Palmer, instead of considering baptism of the Holy Ghost as figurative language, confounds the metaphor with the primitive, and determines the mode of administering the ordinance of baptism, by that which is merely figurative

of that ordinance. Now if comparisons must always be carried out through every minutia, then the Doctor's reasoning is good; but as there would be an absurdity in such a license, his reasoning is defective.

In conclusion, we must admit with Dr. Palmer that baptism is a mere form, but if it be so, we treat our blessed Master with much contempt when we neglect the form he has prescribed. If it be only a form, and we neglect it, we miss entirely the ordinance, for no substitute can supersede a mere form.

We have now completed our review of Dr. Palmer's sermon, and here we design, as far as we are concerned, to let the matter rest. We decline any future controversy with our Rev. brother.

From the Courier.

Great and Calamitous Fire.

Our city has suffered severely from a destructive conflagration. The fire commenced about half-past 12 o'clock, on Friday night, the 5th inst., and continued to rage for the space of nine hours, before its fearful progress was finally arrested. The building in which it commenced, was a small wooden tenement, or shop, on the West side of Meeting street, used by Mr. Shephard, as a saddlery, and as it was only occupied in the day time, and no light was ever kept burning in it at night, there can be no doubt that it was fired by some vile and wicked incendiary. The flames extended rapidly on either hand, and destroyed all the buildings fronting on that side of the street, from Mr. Rame's extensive Confectionary Establishment, inclusive, on the South, to the corner of Hasell street, on the North, laying in ruins the large block of brick buildings at that corner, known as Trescot's Row. The wind blowing from the West, the flames also stretched across Meeting street, and swept every building, including the Groceries of Capt. Fash and Mr. Daly, from Market street on the South, to Hasell street on the North, including two wooden tenements on the North side of the latter street, next to the corner of Meeting street. The Northerly course of the fire was arrested here—Trescot's Row terminating it on the West side of Meeting street, and a sudden and providential change of the wind (which had previously veered a little to the South of West) to a North-Westerly point, aided by the blowing up of a house, turning back the conflagration, and leaving in safety (although much scorched) the wooden house at the North-East corner of Hasell and Meeting streets, which, with a long line of contiguous wooden tenements, was in imminent jeopardy, and the preservation of which, rather by the act of God, than the hand of man, almost assumes a miraculous character. The conflagration swept, however, Eastwardly, from Meeting street, with increasing fury, mowing down with its scythe of flame, the four entire squares or sections bounded by Market and Hasell streets respectively, on the South and North, Meeting street on the West, and Maiden lane and Anson street on the East—with the solitary exception of the brick dwelling house, owned and occupied by Mr. Samuel Lord, on Maiden lane—another instance of extraordinary preservation. St. Stephen's Chapel, on Guignard street, a small brick Church, built some years since by the Episcopal congregation, in this city, and supported by them as a free Church, and the Baptist Lecture Room, a wooden building in Pinckney street, included in this area, were involved in the common ruin. Trinity Church, a large wooden building, belonging to the Methodist Episcopal

Society, at the South-East corner of Maiden lane and Hassell street, was saved only by the greatest exertions, and by the blowing up of Mrs. Thompson's house, at the opposite corner. To the South of Maiden lane, the other three squares or sections, formed by Market, Ellery, Guignard and Pinckney streets, running from West to East, and Meeting and Anson streets, running North and South, were entirely consumed, together with several dwelling houses and other buildings, on the North side of Pinckney street, between Maiden lane and Anson street. The devastation in a Northerly direction on the West side of Anson street, was arrested by the Sugar Refinery, a large and lofty brick building, which presented an impassable barrier to its further progress. Several houses on the East side of Anson street, at its junction with Pinckney street, were also consumed or pulled down, and the houses at the South East corner and next to the North East corner of these streets were blown up; and here this distressing conflagration finally terminated.

We add with regret, that while James Bland, a free colored man, and negro named Isaac, the property of the estate of Barguet, were on the roof of the Market it fell in, and they were both injured—the former very seriously, and the latter slightly.

The large wooden building, erected on Seyle's lot, on the West side of Meeting street, by Mr. Vanderlyn, for the exhibition of his splendid Panoramas, was saved only by the intervention of the brick building occupied by Dr. Wurdeman, as a study, on the Southern border of the fire. Had the fire communicated to that building, it would undoubtedly have spread to Seyle's contiguous suite of Public Rooms, and have passed on to the West, and wrapped the business part of King street in flames. On the opposite side of Meeting street the fire was terminated by the intervention of the Beef Market, the cupola of which took fire and was much injured, and the roof of the Eastern wing of which also took fire, and was almost entirely destroyed. This is the fourth occasion on which our Market has sustained damage, within little more than two years—the fire of the winter of 1833 consumed a large portion of it—it took fire, but was injured very slightly during the conflagration in February last, and here again it has suffered from a like casualty—and last summer, a portion of the Vegetable Market, now re-building, was blown down by a storm.

The number of buildings destroyed in this wide spread conflagration, is estimated at from 3 to 400, some of them large brick mansions, but much the larger proportion of them two story frame houses. Only a small portion of the buildings consumed, as compared with the whole, were occupied as stores—the loss of goods, or merchandize, is, therefore, probably not very great in proportion to the extent of the fire, but the loss of furniture must be very considerable. Insurance had only been effected, we learn, in the Fire Insurance Offices of this city, to the amount of \$90,000 on the property destroyed—a very large number of the sufferers were uninsured, and many of them such as were the least able to bear such losses. We have heard of several thriving citizens and mechanics—thriving on the hard earnings of their own industry—who have been reduced by this calamity to utter, or comparative poverty, and a great number of persons have been rendered by it homeless, and their situation is such as to demand the sympathy of the feeling heart, and prompt relief from the

benovolent and liberal purse. It is, perhaps, the most calamitous fire that has ever ravaged and desolated our city—that of October 9, 1810, in which 194 dwellings were destroyed, may have equalled it in extent of ground, but the present calamity has fallen upon a large proportion of those in moderate or needy circumstances; and the portion of the city which has been subjected to this fearful visitation, having been intersected by numerous streets, and crowded with both habitations and inhabitants, the loss and suffering are therefore very great in proportion to the space covered by the fire.

The late fire is the third which has occurred in the vicinity of the Market, in little more than two years, and the aspect of desolation presented by that quarter is deplorable indeed. Some of the ruins of the fire of 1833 are yet visible—those of the fire of February last, in which St. Philip's Church was destroyed, stretch out to the South of the Market, itself partially a wreck, and those of the recent conflagration cover a much wider space to the North.

South-Carolina College.

At a meeting of the Board of Trustees, held at Columbia on the 4th inst., the following gentlemen were elected to fill *all the vacant Professorships*.

Dr. Wm. H. Elliott, (late of Columbia College, N. York) Professor of Chemistry.

Dr. Francis Leiber; L. L. D., (editor of the Encyclopaedia, Americana, &c.) Professor of History and Political Economy.

Isaac W. Stewart, (late Principal of the Beaufort College in this State) Professor of the Greek and Latin Languages.

Thomas S. Twiss, (formerly Assistant Professor of Mathematics at West Point) Professor of Mathematics.

Rev. Dr. Wm. Capers, (late of this city) Professor of Sacred Literature and the Evidences of Christianity.

These gentlemen, with Professor Henry J. Nott, Professor of Rhetoric and Belles Lettres, will compose the Faculty of the College, and will enter upon their duties at the close of the summer vacation, on the first Monday in October.

The election of President was postponed by general consent to some future period.

FOR THE SOUTHERN BAPTIST.

The analogy between nature and revelation is striking. Both are attractive, immense and inexhaustible; entertaining and instructing the most simple, yet affording exercise for the greatest talents and the most extensive learning. By accommodation to the condition, capacities and wants of man, both give incontestible evidence to the same Divine Author. In the system of nature there is a pervading harmony, a universal connection and a constant progression. Every object teems with wonders, and though strict scrutiny and persevering effort are requisite for exploring the arcana of nature, its simplest forms subserve our convenience, its most common appearances communicate pleasure. The obvious properties of bodies indicate their correspondence to our primary wants: as refinement introduces new wants, new properties are discovered, and new resources for their gratification developed. Traces of wisdom, power, and goodness, are every where manifested. Variety, grandeur, beauty and utility

abound. The scriptures are designed and fitted for the use of all. Adopting a phraseology suited to the most obvious appearances of things, they may be supposed to countenance vulgar errors, but will sustain the most rigorous scrutiny, and the more deeply and skilfully they are examined, will exhibit the stronger proofs of truth and wisdom. Their description adapted by their simplicity to the understanding of the weak and ignorant, interest no less the most elevated and refined. Their narratives, inimitable for their touching fidelity to nature, disclose facts which support the edifice of history, standing forth in bold relief, attracting regard and swelling on the sight, like the pillars on a Grecian temple. They incidentally inculcate precepts of universal application, contain promises which are pouring an unceasing stream of blessings on mankind, and involve allegories which have been verified by succeeding events, and explained by the ablest pens, guided by unerring wisdom. Their histories furnish materials for a right knowledge of men in their individual capacity and their political relations, and for profound reflection on the economy of Providence. The ceremonies enjoined are not only solemn and sacred, as the ordinances of heaven, and the medium of temporal and spiritual blessings, but are symbols of most interesting import, prefiguring or commemorating events of stupendous magnitude and influence.

The gradation of composition in the scriptures corresponds to the gradual expansion of the mind and to the progress of society. The narration of important historical facts is succeeded by precepts of duty and ordinances of worship. Biographical sketches, geographical delineations and national records, have their several places. These are followed by exercises of devotion, maxims of prudence, and sentimental effusions, through the diversified forms of the ode, the elegy and dialogue, and with a tincture of the lively, the placid, the mournful and the sublime. Doctrinal discussions and explanations, political transactions, exhibiting the retributions of vice and virtue in the government of nations, and prophetic revelations, disclosing future events, under symbolical representations, give employment for intellectual vigor and learned research. Not only is there this gradation in the component parts of the sacred volume, but individual discourses, parables and epistles, while they verify the character given them by the poet, of being "plain to the simple, lofty to the learned," grow in beauty, grandeur and importance in proportion as our minds become more acquainted with them, and impressed with the truth they contain. Nature and revelation bearing so intimate and important a relation to each other, should be studied in connexion, and then reflected lights should be blended and thrown with concentrated energy on our minds. Truth is ever consistent. What is true in nature cannot be contrary to truth in revelation. Certainty or strong probability cannot mislead in either. The danger is in our own mistaking error or falsehood for truth, and attempting to make facts, doctrines or experience bend to our prepossessions and supposed knowledge. True science, giving light and producing conviction, is modest and unassuming, and will distrust conclusions however imposing, which thwart the clear dictates of inspiration, while that view of revealed truth which contradicts common sense and the clear dictates of reason, is justly exposed to the imputation of error and delusion.

The volume of nature is ever open to our inspec-

tion, and that of revelation is constantly accessible. Here are sources, the guides, and the means of happiness. Yet grand and interesting as they are, they involve difficulties and are enveloped by obscurities, which call for diffidence, patience, and persevering industry. And they will reward the candor, care and labor which they require. Let us cultivate an intimate acquaintance with the works of nature, and with the oracles of truth. Let us open our minds to conviction, and act under its influence. In the hour of meditation and mental tranquillity, weigh the important subjects which are brought to view. Seek the guidance of heavenly wisdom. Implore the agency of that Divine Spirit who garnished the heavens, who indicted the scriptures, who renovates the soul, applies to it the benefit of redemption, and restores to our sullied nature the lost image of its Creator. "Seek and ye shall find, knock and it shall be opened to you."
STOA.

State Convention.

We have just returned from the last session of this body, which to us was, on many accounts, a meeting of great interest. There was a pretty general representation from the Associations and Auxiliaries composing the body, and several new Societies were received. The amount of money sent up for benevolent purposes exceeded considerably that of any previous year; which is an evidence that the good spirit is increasing.

Among the various resolutions of the Convention, that to raise, with the blessing of God upon their labors, \$3000 for Foreign Missions during the current year, will be regarded by the friends of mankind as very important. The Triennial Convention, it will be remembered, resolved to raise within the United States, for this object, \$100,000, and our brethren thought the above sum as little as Georgia ought to furnish in effecting this great work. The Lord bless the effort and prosper his work.

The Mercer Institute, the child of the Convention's care and prayers, seems to flourish beyond the expectations of its friends; and promises, with the blessing of God, to be a valuable auxiliary, in the promotion of science and piety in our Southern Country. The members of the Convention, and others who were present, subscribed liberally towards erecting another building on the premises, for the convenience and comfort of the students. It is hoped the subscription will be filled out very soon, as the building contemplated will soon be commenced.

We say no more now, hoping to be able before long, to spread the Minutes of this interesting meeting before our readers.—*Ch. Index.*

SUMMARY.

Missionaries for the East.—On Lord's day evening, the 10th of May, twelve male and female missionaries were set apart, at Boston, destined to four different stations in the East. Long may they live, and turn many to righteousness.

On Monday afternoon last, five negroes, the property of Mr. Wm. Heyward, were struck by lightning, near his plantation in St. Luke's Parish. Four of them were instantly killed, and the other so severely burnt as to render the prospect of his death almost certain. On the same afternoon, in Grahamville, a negro belonging to Mr. McNiel, was severely struck and a dog killed.

We learn from a traveller that there is at this moment a very interesting state of religion in Macon, Ga.

There were seven deaths in this city from the 31st May to the 7th June—2 whites and 5 blacks and colored.

The Rev. Mr. Stow, of the 2d Baptist Church, Boston, has declined the office of Corresponding Secretary of the American Board of Foreign Missions, to which he was appointed by the late Convention at Richmond. His annunciation of the fact from the desk, was highly gratifying to his numerous church and congregation.—*Am. Trav.*

The number of emigrants pouring into Michigan is beyond all parallel. The public houses in Detroit are overrun. Three thousand have landed there, says the Detroit Free Press, since the opening of navigation.

The vaults of the Branch Bank of Darien, at Savannah, were forced open on the night of either the 6th or 7th instant, and robbed of upwards of \$100,000, between 6 and 7000 of which is in specie. A reward of \$5000 has been offered by the Bank for the apprehension of the robber, and recovery of the amount.

The Porte has paid the Russian Government 5,000,000 piastres on account of the war of indemnity.

The post Montgomery has been granted a pension.

A new kind of muck silver, for plate, has been invented in Paris. A cover of this costs only six francs, and Louis Philippe has adopted it for his service. Silver, it is thought, will be melted down for this composition.

Nicholas, the Autocrat and Czar of Russia, is described as the handsomest man of Europe—his figure over 6 feet, and antique and classical, particularly when mounted. He is very fond of his navy, which is manned by Fins and Swedes, and is extremely popular in the army. His imperial ukase is the law, without the intervention of privy councils, houses of lords or commons, or the expression of public opinion.

Poland.—Gallacia, of all the provinces of Poland, seems to be suffering under the most cruel persecutions, and that at the hands of the cold-blooded diplomat Metternich. Count George Tyskiewicz, though an old man, has been confined in a subterranean cell for more than a year; his wife, who went to Vienna to supplicate the late emperor, was received by him just before his death, but repulsed by Metternich. Col. Lariaki is attached to a wall by an iron bar in another dungeon; &c.

The cities of Talcahuana and Concepcion, (Chili) together with a great number of smaller towns, were entirely destroyed by an earthquake on the 20th of February last. The number of lives lost, as far as ascertained, was 4 or 500; but it is supposed the actual number was much greater.

The interesting island of Juan Fernandez has also been destroyed by an earthquake. The town was situated in a valley, and on the first alarm the inhabitants fled to the mountains. The sea at first receded from the island, and then returned, overflowed the town, and in return swept away the houses which had been previously prostrated, leaving on the site an immense mass of black mud.

Dreadful havoc by lightning.—The Formidable & Satel, Spanish sloop, captured on the African coast by British cruisers, had 713 slaves, of whom 290 were afterwards struck by lightning.

It is stated in European papers that an unusually large emigration to America may be expected the coming season. Blackwood's Magazine for January, one of the most able and influential Tory publications in Great Britain, recommends as the policy of the Government towards Ireland, to "give a ready vent to the starving multitudes of the poor in gratuitous foreign emigration."

Count de Pahlen is the newly appointed ambassador from Russia to France.

GENERAL MISCELLANY.

Greenland Customs.

If a Greenlander imagines himself injured by another, he betrays no sign of vexation or wrath, but composes a satirical poem; this he repeats so often, that the women and domestics at last get it in their memory; then he publishes a challenge every where, that he will fight a duel with his antagonist, not with a sword, but a song. The latter repairs to the appointed place, where the people are assembled. The accuser begins to sing his satire to the beat of a drum, the only instrument they possess, and his party and the auditory back him steadily all the while. He discharges so many taunting and ludicrous things at his adversary, that the audience are moved to continual laughter. When he has finished, his rival steps forth, and retorts, if possible, with yet greater ridicule and buffoonery; his party raise their chorus in union, and so the laugh and the applause of the audience change sides. They are allowed to speak the most cutting words, but there must be no mixture of rage or passion. The whole assembly compose the jury, and give the laurel to the best and severest poet.

Napoleon and the Tyrolese.

During the campaign of 1809, Napoleon arrived at Brunn, in Moravia. He had to pass the old gate. A steep ascent leads to this gate, contiguous to which stands several houses. One of these houses was occupied by a mechanic, as a dwelling and work-shop. Among his journeymen there was a native of Tyrol, an industrious and worthy fellow; but like all his countrymen, a furious enemy to Napoleon and the French. On the morning that the Emperor rode to the Spielberg the Tyrolese was missing. His comrades were all just talking of him, when the apprentice entered the shop, and mentioned that he had seen the Tyrolese at the window of the loft. This awakened curiosity, and the master went up to the loft to look after the man. There he found him kneeling at the window, with a gun ready cocked lying before him, and his eyes fixed on the road by which Napoleon must necessarily pass.

As the house stood on the declivity of the hill, consequently lower than the gate, the Emperor on horseback, at the moment that he came up to the gate, would have been nearly on a line with the window where his humble foe had posted himself, and the distance would have been so small, that scarcely any marksman, and least of all, a Tyrolese, could have missed his aim. A few moments after the master had disarmed his workman, Napoleon passed the gate, and rode down the hill.—*Sketches of Austria.*

A Juvenile Dandy.

The Claremont Eagle tells the following excellent anecdote:—

"A young buck whose beard was as stiff as the down upon a poach, after rising from a barber's chair, said, 'How much better a man feels when he is shaved. Mr. Leatherstrap, you've had a tough job of it with my crab orchard beard, and you've left a little feathered stuff here yet—I suppose you'll ask me more than common folks—what's to pay?' 'Oh! nothing, sir! I always esteem it a favor, when I can have the privilege of strapping my razor on a smooth piece of calf skin.'"

Prox.

This name is always given by the Rhode Islanders to their ticket for State officers. It originated in the practice which is coeval with the old charter of "Rhode Island and Providence Plantations," of voting by proxy, that is, any freeholder entitled to vote may save himself the trouble of going to the polls by sending his ballot by some other person, with his name written out at full length upon the back of it. Every voter must write his name upon the ticket which he puts in the ballot box. By this means, all cheat in elections in that State is avoided.

Not at Home.

"Is Mr. Bluster within?" "No, he is out of town," remarked the servant. "When can I see him?" "I don't know: have you any special business with Mr. Bluster?" "Yes, there is a small bill which I want to settle." "Well," said the servant, "I don't know whether he will return this week or not." "But I wish to pay the bill, as I am to leave town immediately." "Oh! you wish to pay him some money! he is up stairs I'm thinking; I will call him! Please to walk into the drawing room: take a chair, sir, your hat, if you please; Mr. Bluster will be with you in a moment."

**A Short Sermon.—Selected.
HOW TO MAKE MONEY.**

Do you complain that you have nothing to begin with? "Tom," you say, "has a farm, and Harry has one thousand dollars, but I have nothing." I say to you look at your hands, and tell me what they are worth. Would you take one thousand dollars for them, or for the use of them throughout your life? If you can make half a dollar a day with them it would not be a bad bargain, for that sum is the interest of more than two thousand dollars; so that if you are industrious and Harry is lazy, you are more than twice as rich as he is; and when you can do man's work and make a dollar a day, you are four times as rich, and are fairly worth four thousand dollars. Money and land, therefore, is not the only capital with which a young man can begin the world. If he has good health and is industrious, even the poorest boy in our country has something to trade upon; and if he be besides well educated, and have skill in any kind of work, and add to this, moral habits and religious principles, so that his employers may trust him and place confidence in him, he may then be said to set out in life with a handsome capital, and certainly has as good a chance of becoming independent and respectable, and perhaps rich as any man in the country. "Every man is the maker of his own fortune." All depends upon setting out upon the right principles, and they are these:—

1. BE INDUSTRIOUS—

Time and skill are your capital.

2. BE SAVING.

Whatever it be, live within your income.

3. BE PRUDENT.

Buy not what you can do without.

4. BE RESOLUTE.

Let your economy be always of to-day, not to-morrow.

5. BE CONTENTED AND THANKFUL.

A cheerful spirit makes labor light and sleep sweet, and all around happy, all which is much better than being only rich.

AGRICULTURAL.**Whittemore's Improved Cotton Gin.**

We had the pleasure the other day of examining the Gin described in Mr. Whittemore's advertisement, and observing its mode of operation; and we would advise every Sea Island planter in the city to go and do so also. The advertisement falls short of justice to the simplicity and completeness of the mechanism, which is admirable throughout. The cotton is ginned without breaking the seed or injuring the staple, the rollers being preserved from being heated by friction rollers. The moving power is applied somewhat on the principle of the tread-mill, the horse or ox being placed upon a revolving floor which moves from the weight of the animal, and obliges him to keep his feet in motion. By this means the motive power is communicated by the use of the endless chain to the cylinder above, to which the wheels of the Gin are similarly attached.

One of the Gins is made to work either by the treadle, or by the machinery; and it is very far superior in every respect to the common foot Gin. As far as we are judges, it is altogether the greatest improvement on the Sea Island Cotton Gin that we have seen. The moving power may be used with ease for other purposes, such as to work the threshing machine, for which purpose it is in extensive use by the Northern farmers:

The advantages of these Gins, are the following:—Great durability—less liability to get out of order—getting out more Cotton in a shorter time, and cleaner, than any previous invention. The trifling expense, and great ease with which they are propelled; the very small space occupied by the whole machinery; the prevention of all heat from friction, the Cotton does not "backlash" or wind and entangle itself round the rollers; all the parts subject to wear are of cast steel; they can be worked by the treadle or by horse power, at pleasure; the rollers can be taken out and replaced in one Gin, without interrupting the works of the others, and the ginner need not be detained more than two minutes while it is doing.

But the planter need but visit to be convinced of its important advantages over the Gins in common use on our plantations.—*Mercury, 23d May.*

**Florida Coffee, same as Horse Indigo.
Haptista Tinctoria.**

ORANGEBURGH DISTRICT, April 25, 1835.

To the Editor of the Southern Agriculturist:

Dear Sir—There is a weed which grows in this District, and I have no doubt in many parts of the State, called the *Horse Indigo*,* which has always been considered worthless, and very hard to get rid of, but I would advise those who have it about them, (and wish to drink *Florida Coffee*), to save the seed of it, as I believe it to be precisely the same thing. I have planted some of the *Florida Coffee*, and find it comes up just like the *Horse Indigo*. I have also compared the seed, and can see no difference at all, and the description given in the *Agriculturist* of the *Florida Coffee*, is exactly the same as that of the *Horse Indigo*. Respectfully, yours,
DONALD B. JONES.

* Known in Beaufort, S. C., as the *Stinking Weed*, which overruns the city in the summer. The seed of both are in our possession and can be seen.—*Ed.*

POETRY.

*From the Gospel Messenger.***The Conflagration, 15th of Feb. 1835.***Isaiah, lix.*

"Our holy and beautiful house where our fathers praised thee is burned up with fire, and all our pleasant things are laid waste."

— Hark! 'tis the midnight bell that sounds,
And hurrying crowds press on, to succour
Or to gaze. Some with a hope to save, while
Some, in awe-struck sorrow, stand bereft of
Energy, and lost in grief; the raging
Element hastens to do its savage work.
From roof to kindling roof the flame speeds
On—and busy hands now strive to check its
Mad and desolating course. While numbers
Through the sick'ning scene, behold, one feeble
Spark unnoticed on the wind's unseen wing
Ascends, and finds its way to one high and
Holy eminence. Awhile its subtle
Light (as if ashamed of showing to the world
Its unhallowed purpose,) lies concealed.
But hark! whence comes this cry of anguish?
Whence those sounds of horror? Why gaze the throng
In stupid listlessness below, inactive and
Alarmed? *The Sanctuary burns!*
The flickering blaze now spreads—now bursts beyond
Control—enwreathed in one wide sheet of flame,
Yet still erect amidst destruction's work,
The spire rises to yonder star-crown'd sky,
Pointing the way to heaven, and to God!
The ancient structure, as if reluctant
To depart and break one link of the long chain
Of cherished recollections which bound the past to
Present years, within the mem'ry of those
Who lov'd her shrine, slowly consumes.
Portion after portion tapers, and falls and
Crumbles—leaving the sad, the bewildered
Multitude in sorrow and in awe.
Those hallow'd walls, those solemn aisles,
Those high majestic arches rich with
Their memorials of by-gone days. That
Altar sacred to every mind, where oft
The broken hearted penitent had knelt
To eat the bread of life, and drink salvation's
Cup. Those walls which stood the shock of
Time, and the unceasing flow of a century's
Restless tide. The pride—the ornament—
The objects of a people's love, are now no more—
And blacken'd ruins mark the spot where
Once the voice of prayer and praise
Ascended to the sky.

Almighty God! Thy ways are just,
And wise, and good—and we deserve thy wrath!
But scarce can bleeding hearts with calmness
Bow to this thy punishment. The Church
So long beloved—so long beheld with reverence
And with pride! Her loss 'tis hard to bear,
Yet plainly written upon our souls is this
All satisfying truth. *It is thy work!*
It is thy will! Thus ev'ry murmuring thought
Is still'd, and every heart must bow submissive!
One relic only, yet out-lives the shock,
And o'er the desolating scene, the flames
Are thick around—the pillars shake and drop,
Tho' marble tablets fall, *Grief stands erect*
Unshaken from her post, and mourning o'er
Destruction's work, still weeps in monumental
Woe—and yet to guard the consecrated spot,
With wings out-stretch'd (fit emblems of God's
Perpetual presence and protection, amidst dark
Scenes of sorrow and despair,) two angels hover o'er
The tottering arch, to mark the temple where
The Godhead loved to dwell! And those
Are all. Ashes and dust alone remain within
The holy place, to tell of what had been.
And can it be, we ne'er again shall listen
To that Sabbath bell, which we have learn'd to love
From infant years? Nor join the pious throng
Who pressed within those courts to worship and
Adore? Shall we no more assist to swell the

Anthem to his praise, who reigns on high?
And shall no voices e'er again within those walls
Their faithful warnings sound? Nor e'er proclaim
To old and young, to godly and profane, such
Truths as show the way to life eternal? Shall we
No longer hear of death—of judgment—of Heaven's
Ecstatic bliss—nor of that dark and dismal
Land, where hope expires and joy is never known?

Shall white-robed priests no more within the
Holy altar kneel, nor stand to read Jehovah's
High command? No more alas! From that
Lov'd spot, volumes of smoke arise. No like the
Incense pure, which hearts devout once offered there
But black and suffocating! Ask me if all is gone!
Come gaze upon the mournful wreck
Of grandeur and of beauty—its silent aisles—
Its prostrate columns—its crack'd and mouldering
Arches—*these, these, than words more eloquent,*
Our loss declare! They live no more! *What was*
Has gone with the long years before the
Flood, to be conceal'd from view, 'till
Life is o'er and mortals stand unvail'd,
Before the Eternal's seat of judgment; there to
See in burning light displayed the record of
The best days of privilege, within the walls
Of this, God's earthly sanctuary—of how
Abused, or how improved, of warnings
Felt, or warnings scorned!
In *wrath* my God! thou hast despoiled us of
Our Sabbath home. In *mercy* heal our grief-struck
Hearts! Oh! build us up again!
Restore our Zion! And let thine out-spread
Arms surround our scattered flock, and
In thy goodness save us, and defend.

Farewell, Farewell! Majestic pile!
Soon no stone shall stand to mark the spot
Where the long train of worshippers crowded along
To kneel within thy courts. *Farewell best altar!*
No form again shall bend to taste from thence
Thy covenant cup of love. *Farewell sweet*
Sabbath seat! No youthful band shall at
Thine early summons, haste to pleasant duties,
Nor others listen for thy later chime to
Share the privilege of prayer and praise!
The bell is hushed—the fan is gone—
The aisles are silent—and thy children
Wander in exile from thy sheltering arms!
Thy will be done Omnipotent!
Come Holy Spirit!
Come and bear my soul above these frail
And perishable things, to yon bright temple
Where Jehovah reigns. Borne thither upon
Celestial pinions, let me find a refuge
Sure from ev'ry care. There let me worship
Where no change can come, no ruin spread
Its desolation round. No angel of
Destruction, find an entrance to sweep
Away my joy.

CHARLESTON.

JUST PUBLISHED,

And for sale at the Office of the Southern Baptist,
No. 18 BROAD-STREET,

LETTERS ON UNIVERSALISM, by N. W. Hodges,
Minister of the Gospel. June 5

THE

COMPREHENSIVE COMMENTARY,

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CHARLESTON PRICE CURRENT, JUNE, 12 1855.

ARTICLES.			ARTICLES.			ARTICLES.		
ARTICLES.	¢	¢	ARTICLES.	¢	¢	ARTICLES.	¢	¢
BAGGING, Hamp, 42 in. yd.	26	a 30	American Cotton, yd.	35	a 45	OIL, Tanner's, bbl.	11	a 13
Tow and Flax	22	a 24	FISH, Herrings, bbl.	3 75	a 4	OSNABURGS, yd.	8	a 9
BALE ROPE, lb.	8	a 9	Mackerel, No. 1.	7 50	a 00	PORK, Mess, bbl.	18 00	a 00 00
BACON, Home	00	a 111	No. 2.	7 00	a 00	Prime,	15 00	a 00 00
Shoulders and Sides.	81	a 11	No. 3.	6 00	a 00	Cargo,	8 50	a 00 00
BEEF, New-York, bbl.	00	a 12	Dry Cod, cwt.	2 75	a 3	Mess, Boston,	14 50	a
Prime	8	a 8 50	FLOUR, Bal. H.S. sup. bbl.	0 00	a 6 50	No. 1. do.	a	a 81
Cargo	41	a 44	Philadelphia and Virginia,	0 00	a 6 50	PEPPER, black, lb.	a	a 91
Mess, Boston,	00	a 121	New-Orleans,	0 00	a 00 00	PIMENTO	9	a
No. 1,	00	a 11	GRAIN, Corn, bush.	1	a 1 07	RAISINS, Malaga, bun. box.	3 00	a
No. 2,	8	a 9	Oats,	36	a 43	Muscadel,	3 00	a
BREAD, Navy, cwt.	a 24	a 24	Pens.	43	a 00	Bloom,	2 75	a 0 00
Flax,	7	a 41	GLASS, Window, 100r.	41	a 9	RICE, 100lbs.	4 25	a 0 00
Crochans,	4	a 71	GUNPOWDER, keg.	5	a 6	SUGAR, Muscovado, lb.	71	a 10
BUTTER, Gosham, prime, lb.	25	a	HAY, Prime Northern, 100lb.	1 311	a 00	Porto Rico and St. Croix,	71	a 101
Infancy	30	a 00	IRON, Pig.	a	a	Havana white,	11	a 111
CANDLES, Spermaceti.	22	a 24	Sweden, assorted.	4	a 41	Do. brown,	71	a 81
Charleston made,	16	a	Russia, bar,	5	a	New-Orleans,	6	a 71
Northern,	12	a 13	Hoop, lb.	61	a 61	Leaf,	14	a 171
CHEESE, Northern,	8	a 81	Sheet,	8	a 81	Lamp,	121	a 11
COFFEE, inf. to fair,	11	a 111	Nail Rods,	7	a 71	SALT, Liv. con. sack, 4 bu.	1 431	a 1 56
Good fair to prime,	13	a 15	LARD,	9	a 91	In bulk, bush.	25	a 30
Choice,	141	a 15	LEAD, Pig and Bar, 100lb.	a	a 61	Turks Island,	31	a
Porto Rico,	131	a 141	Sheet,	61	a 7	SOAP, Am. yellow, lb.	5	a 61
COTTON, Uplands, inf.	16	a 17	LIME, Stone, bbl.	1 50	a	SHOT, all sizes,	71	a 8
Ordinary to fair,	161	a 171	LUMBER, Pitch Pine, rls, Mf.	7	a 8	SEGARS, Spanish, M.	14	a 16
Good fair to good,	171	a 181	Shingles, M.	3	a 5	American,	1 65	a 1 671
Prime to choice,	19	a 201	Staves, Red Oak,	14	a 15	TALLOW, American, lb.	9	a 91
Santo and Maine,	21	a 40	MOLASSES, Cuba, gal.	25	a 26	TOBACCO, Georgia,	31	a 4
San Island, fine,	32	a 50	New-Orleans,	30	a 31	Kentucky,	5	a 6
CORDAGE, Turned,	9	a 10	Sugar House Treacle,	30	a	Manufactured,	8	a 13
Do. Manila, cwt.	11	a 12	NAILS, Cut, 4d. to 30d. lb.	61	a 0	Cavendish,	24	a 23
DOMESTIC GOODS.			NAVY STORES.			TEAS, Boken,	18	a 20
Shavings, brown, yd.	61	a 81	Tar, Wilmington, bbl.	1 621	a	Souchong,	20	a 40
Block,	8	a 15	Turpentine, m.	2 50	a	Gunpowder,	75	a 80
Shavings, brown,	8	a 101	Do. Georgetown,	1	a 1 25	Hyson,	50	a 80
Block,	101	a 17	Pitch,	1 75	a 2	Young Hyson,	65	a 75
Calicoes,	9	a 15	Rosin,	1 371	a 1 50	TWINE, Seine,	26	a 30
Stripes, indigo blue,	91	a 11	Spirits Turpentine, gal.	45	a 50	Sewing,	26	a 30
Checks,	7	a 16	Varnish,	a	a 25	WINE, Madeira, gal.	8	a 3
Flats,	81	a 11	OILS, Sp. winter strained,	1 05	a 1 10	Teneriffe, L. P.	1	a 1 25
Fustians,	12	a 16	Foot strained,	90	a	Malaga,	45	a 50
Red Tick,	12	a 20	Summer strained,	a	a	Claret Bordeaux, cask.	29	a 30
DUCK, Russian, bolt.	15	a 21	Linned,	1	a 1 05	Champagne, doz.	8	a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dist. Paid.
United States Bank Shares	100	111 50	3.50
South Carolina do.	45	67 00	1.50
State do.	100	129 00	2.60
Union do.	50	70	1.50
Planters' & Mechanics' do.	25	40	571
Charleston do.	100	120 00	
Union Insurance do.	60	00	4.00
Fire and Marine do.	66	80	5.00
Rail Road do.	100	100	3.00
Santee Canal do.	970	00	20.00
State 6 per cent Stock	100	100	
State 5 per cent do.	100	100	
City 6 per cent do.	100	100	
City 5 per cent do.	100	00	

EXCHANGE.

Bills on England, 81 per cent. prem.
 (France, 5¢ 25 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.; Western Office 1 per cent. and int.; North
 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the
 North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons, 151.
 Spanish and Columbian do. 151.
 Heavy Guinea, 65. and Sovereigns, 641 a 4 7.8

Charleston Market.

COTTON.—The sales since our last report have been 1444 bales of Uplands, as follows.—83 at 20, 102 at 191, 21 at 19, 121 at 181, 18 at 181, 173 at 181, 86 at 181, 24 at 181, 569 at 18, 79 at 171, 125 at 171, 18 at 171, and 13 at 17 cents. In Long Cottons a few middling Sea Islands from 43 to 49, Santos from 26 to 28, and Stained 26 cents. We have nothing later from Europe than the 24th of April, in consequence of which the market has been quiet, holders as well as purchasers being disposed to suspend operations until later advices are received.
RICE.—This staple continues to advance, the stock remaining on sales is light. A small lot of prime brought 641, and sales could be made at that rate for some hundred barrels but refused.

Terms of the Southern Baptist.

In advance for a single subscriber, \$3.00 per ann.; Payment protracted 6 months, \$2.50. Payments protracted over 6 months, \$4.
 All communications must be post paid or charges will be made accordingly.
 Remittances may be made by mail at the risk of the Editor and a certificate from a Post-Master will be a good receipt.
 Post Masters and Baptist Ministers are requested to act as Agents for the Paper.

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