

THE SOUTHERN BAPTIST

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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[No. 25.]

TEMPERANCE.

Sermon

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

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

[UNCONCLUDED.]

To enlist as soldiers in a noble warfare: to join one of the most glorious unions ever formed by man, I would gladly persuade all those over whom I have any influence; and through you my dear Brethren in the Ministry, and you my beloved friends of the Laity, I would speak to all the members and friends of our communion. Let me endeavour to obtain the object of my wishes by setting before you some consideration which strongly recommend the plan which has been adopted.

1st. The first I shall state is one which is perfectly plain to every mind and whose force in every other thing none would deny. I mean the certain and great success which has attended it. This is experimental philosophy. All other efforts having failed, this alone has succeeded, and succeeded, not only to the disappointment of the prophecies of its enemies, but even beyond the most sanguine expectation of its most ardent friends. The language of amazement is on every tongue; and men begin to think from what has been done in this cause, that nothing in the way of moral reformation and achievement is too great to be expected from the faithful and united enterprise of man humbly depending on the divine favor.—The effect has in a great measure been produced by a full disclosure of its fearful amount which has filled the minds of men with horror and dismay.

The makers and sellers and drinkers of it by thousands have declared that it had never entered into their minds to think of the pernicious evil which they had been cherishing, and patronising and circulating.

"I have no more doubt," said a vender of this poison, "that I have killed an hundred men than if I had shot them through the body and seen them fall lifeless at my feet." Another bitterly weeping at the thought of the past, exclaimed, "If I should continue to make widows and orphans as I have done, might I not indeed expect that judgment should fall heavily upon my house, and my sons become drunkards, and my daughters be made widows!" Thus feeling and thus reasoning, many hundreds have ceased to make it; many thousands have ceased to sell it; many hundred thousands have ceased to use it, or to offer it, or to let it enter their houses. The keepers of public houses have declined to furnish it. Physicians have abjured the use of it even as a medicine. Farmers have reaped their fields and gathered in their crop

without its aid. The public authorities have refused to deal it out in rations to the sailors and soldiers. Merchant ships have sailed around the globe, and visited every port and experienced every clime without a drop of it; and all seemed perfectly astonished that it should have been deemed necessary and good, and that such an evil should have been permitted to exist almost unmolested. Now we ask is not that association and that plan of operation most worthy of our support which has done this good work, or at least so greatly contributed to it!

2d. Consideration is this. That the plan adopted by the society—that of total abstinence—is not only the best plan for effecting its object, but is certainly the only safe and sure one. Now unquestionably, in a case where so much is at stake—our happiness in time and eternity, and that of millions of our fellow-creatures—there ought to be no needless exposure.

We would not rashly venture in any earthly affairs, though infinitely inferior as to importance, when there was a safe and sure way of securing what was needed.

It is amazing that men should go on venturing, while they are warned by the thousand wrecks which are daily floating around them, and while their ears are shocked and their hearts agonized by the shrieks of the dying, and bitter cries of the surviving, who stand upon the shore, wretched spectators of a scene of suffering which they cannot relieve.

Such is the case of man in venturing upon the temptation of strong drink. Such is the weakness of human nature, such the power of appetite, such the influence of stimulants on his system, such especially, above all other things the world ever saw, the seducing and overpowering character of this drink, that the only safety is in total abstinence. To drink at all, even in a small quantity, is to take one step—(it may prove in the end a fatal one)—towards intemperance; it is to begin a habit; it is to create the first taste for it; it is to prepare for the use of it when sorrow and trouble shall come over us; it may be the first link in that chain which is to bind us hand and foot in the prison of hell. We cannot close our eyes on the fact that this is daily exemplified in the case of numbers. Each day, numbers are taking their first small diluted potion—handed them perhaps by some friend, poured into their lips perhaps by parents before the infant hand can grasp or hold the glass. Ah, little did any think what the end of this small beginning was to be. Some years roll on, and who are today thus merely tasting for the first time and in the most moderate quantities, are to fill up the vacancies occasioned by the death of confirmed drunkards. Let us remember the intemperate were all of them once temperate, and as little thought of becoming drunkards as the soberest man or woman in this house.

Like Hazael, they cried, "Am I a dog that I should do this thing!" but like Hazael, they have done what dogs would not have done. They have sunk far below the lowest of creation.

There are two comparisons on this subject which so aptly and forcibly illustrate the crime and madness of such rash exposure and for so unworthy a gratification, that I will present them to my hearers. It is supposed by the one—that we all of us must pass over a deep and rapid current in order to reach a given point—and that point our home. There are two ways of crossing it. The one a firm and steady bridge which nothing can shake, and the other a log or slender beam. Millions are crossing the bridge daily and not one falls into the torrent which is ready to engulf below, while thousands will enter across the slippery log or elastic beam, although they continually see before their eyes numbers tumbling into the abyss, and hear their cries and behold their struggling in vain, for the current sweeps them along and soon lands them into the deep gulph of everlasting despair. Yes, and oh affecting sight and piteous to relate, their wives and children and friends are looking on but afford no relief. And yet the dangerous pass so fatal to thousands is madly chosen by other thousands who will make the desperate experiment.

The other experiment is as follows. Our house is to be reached by one of two roads. The one a plain safe way—none ever loses himself therein—no enemies beset that road, no dangerous passes, no rugged hills or deep morasses make it either difficult or impassable at any time. All who take it reach their home in comfort and safety. The other lies through an enemy's country, and is beset by robbers; it is intricate and difficult to be found. Many lose their way and wander in the dark mountains—many are assailed by highway robbers and murderers who rob them of their property and leave them weltering in their blood. Still thousands will choose this perilous path, although it is paved with the bones and slippery with the blood of the slain, and at every step they take are in danger of falling. The robbers are at hand ready to leap on them, and strike the deadly blow. I need not say the bridge and the plain way is the way of total abstinence which the members of the Temperance Society have vowed always to travel—the dangerous beam and the way of bones and blood is that of those who use strong drink. Some of them do escape, but others perish unnecessarily, because the other way would have landed them in perfect safety. To the wise and prudent need any more be said?

3d Consideration, which recommends the proposed association and plan, is—that by joining the society—by not using it ourselves, and by not keeping it in our houses for others' use, we are freed from the sin of contributing to the ruin of others, and relieved from a situation which often perplexes and embarrasses those who abhor drunkenness and do not like to administer to it.

There are those who either drink it not themselves, or use it with moderation, who nevertheless have not the resolution to banish it from their houses, who cannot forsake an evil custom of offering it in supposed hospitality. But does it not sometimes happen that amongst the friends and visitors is one whom to invite to drink, is to tempt to be drunken, whom to supply with drink at his own earnest entreaty (and who behaves like a drunkard) is to intoxicate? What is to be done? Must he give freely to the sober, and sparingly, or not at all, to the man who is not to be trusted, thereby mortifying him by the difference? Can he altogether refuse the importunate cravings of the man who begs as for his life? Who can do these things? How many unable to do it, bring on them-

selves the woe due to him that giveth his neighbour drink! How can we escape this embarrassment and this sin of ministering to another's sin but by excluding it from our houses?

But if there be advantage in this system in securing us against participation in a neighbor's woe, how powerfully must it recommend itself to the heart of a father who desires the welfare of his sons, and shudders at nothing more than to be accessory to the guilt and misery of his children!

But are there not fathers, tender and loving fathers, who bitterly complain, that in spite of all their remonstrances and notwithstanding their own example of moderation, they behold their sons growing up as drunkards around them? In their own houses, at their own tables, out of their own bottles, they are drinking to excess, and nothing but ruin and wretchedness stare them in the face. And does it never enter into the mind of the father who distills it,—of the father who sells it, that he is lending his sanction to the use of that, whose use so easily runs into abuse? Does he never, among the plans prepared for the salvation of his sons, think of removing the fatal cause from his house? Can he not relinquish the poor gratification it yields him, lest, not a weak brother be offended, but a dear child be ruined forever!

O, how many thousands of the youth of our land who have been brought to beggary and wretchedness, would, if they must speak out all the horrid truth, in bitterness exclaim, our parents have been the chief authors of our undoing!

4th Consideration.—There is a decided advantage in uniting in a solemn pledge, in taking a vow, in entering into a covenant. Whoever knows any thing of the nature of man; has ever studied his history and looks into the sacred scriptures, must know that it greatly aids the weakness of our nature, not merely to resolve inwardly on thorough conviction that we will abandon an evil and do a good, but that we declare the same publicly and bind ourselves with others in a common vow.

On this foundation the ordinances of the Church of God are built. For this reason are men required in order to salvation not merely to believe with their hearts but to confess with their mouths. The sacraments are oaths of office, by which we declare to God and to each other in all perils. The benefits of vows surely will not be questioned. What we promise to perform, that we are more likely to perform than if we had not promised. A thousand considerations come to the aid of our weakness and constrain us to fulfil our vows to the Lord. I doubt not that in this very matter thousands have been saved by joining the noble alliance of Christians and patriots, and subscribing their names to the instrument, who would have been lost without it. The pledge being given, when tempted privately or invited publicly to taste the dangerous thing, truth and honor forbid, and they escape. Probably they are thereby saved from the private temptation and the public invitation. The fact being known that they are under a vow saves them from even the solicitation. Who would tempt them to falsehood and dishonor? When however the pledge is not given and the covenant not made, when there would be no violation of truth and honor in an act of indulgence, who does not see how many occasions might arise, either in private or public, when any general conviction of the evil tendency of the practice would oppose but a slight barrier to the invitations of appetite or the temptation of company.

What is to prevent the falsely hospitable and the seducers from soliciting one whose convictions are not strong enough to induce him to record his enmity to this fell destroyer? Moreover we should encourage the principle of association because it strengthens and emboldens the weak and timorous. Few are they who possess that kind of personal valor which boldly steps forth to single combat with all eyes fixed upon him and the death-blow aimed directly at his heart—but almost all can be led to march with the numerous hosts to the battle-field, when animated by the sound of martial music and by the sight of martial instruments, they are ready to die for their country.

This association has, I doubt not, induced hundreds of thousands to join a vow and to fulfil it, who, left to their individual resolution, would never have adopted the only sure method of defeating the machinations of the enemy. See also how much more effective the operation of all who think alike when united in action. Union is strength—union is terror to the adversary. Weakness becomes strength when united—Strength becomes weakness when disunited. If I may be allowed to appeal to feelings which are next to the hallowed ones of religion, I would say, surely Americans ought never to forget their motto, "United we stand, divided we fall." What if our forefathers had adopted the loose plan which some prefer in waging this warfare against a foe ten thousand times more dreadful than any with whom they had to contend? What if the noble signers of the Declaration of Independence, who swore in that instrument that they would never be slaves to a foreign despot, had refused to take that vow and hurl defiance against oppression—what if all our forefathers who fought and bled in freedom's cause, had said we will be heroes and patriots alone and as we choose; we will take no oath, we will enlist in no service, will fight under no banner, subject ourselves to no martial law; we will sally forth each one as we please, when we please, with what armour we please, and assault the common foe? Think you that we should now be the free and happy citizens of the greatest nation upon earth? What would such a set of undisciplined, scattered militia-men have been when opposed to the solid columns of the well-trained army, which scarce a Washington with all his skill and bravery, could conquer in a seven year's war, and on our own soil, fighting for all that is dear on earth. But I would appeal not merely to my countrymen at large, but to the citizens of this State in particular, by referring them to the spirit which animated, and the concert which guided and strengthened our fathers in that eventful crisis of our country's fate. What said the delegates in the Virginia Convention which assembled to concert how they might best co-operate with the nation in securing her native rights? The following is the form of agreement entered into at Williamsburg, August 1st, 1774: "Considering the article of tea as the detestable instrument which laid the foundation of the present sufferings of our distressed friends in Boston, we view it with horror; and therefore, Resolved, That we will not from this day import tea of any kind whatever; nor will we use it, nor suffer such of it as may now be on hand to be used in any of our families." They say: "In view of the grievances and distresses inflicted by the hand of power on the people, they recommend their association to merchants, traders, and others, hoping they will accede to it cheerfully." Their hopes were not disappointed. Similar associations were formed

throughout the land, and posterity, to all future generations, will feel the benefit. Such was the spirit—the generous self-denying spirit of our fathers, and which led to such glorious results. And was it right in them to make use of this wonder-working principle of association in order to resist the undue taxation of Great Britain? Was it right in them to renounce the use of tea, not because of any thing evil in itself, but because of its connexion with oppression? Was it right in them to forbid the use of it in their families, yea even what was on hand? Was it right in them to call upon merchants and traders, and all others to join with them, and were those who still pursued the trade or used the article regarded as traitors to the country? And shall we hesitate to follow their example in all these respects, in regard to an article, which is the occasion of a slavery ten thousand times more abject and disgraceful, than any tyrant ever imposed on his people; which is a tax more oppressive than any government ever dared levy on the people, and which has produced more misery and death than war, famine and pestilence combined. Shall we be charged with impertinence and with invading the rights of others, when we affectionately invite them to join in an effort to throw off the galling yoke? Then let foul dishonor rest upon the patriots of Virginia, who did in a cause comparatively so unworthy, set us the example.

But still there are many who will not take part with us, and justify themselves in refusing by various objections.

In drawing to a close I propose to consider some of these:

And 1st, When we press the duty of joining this association and adopting the pledge, it is rather indignantly replied by some—Are we not men? Have we not reason and self-command? By others—Are we not Christians? Is not religion able to keep us from such degradation? If religion does not, what can? Others ask—Is not the whole Christian Church a temperance society? Again, when we would recommend it even to the female sex, some are ready to exclaim, and will you even insult our wives and daughters and sisters by such a proposition? To all such we would say—you may indeed be men—true and good—you may be men—brave and learned and high-minded and generous and beloved—you may be the best men in the land, and yet you may be what you now shudder to think—wretched outcasts from society, as thousands have been before you, who once thought it as impossible or improbable as you now do.

How many valiant men, whom nothing else could conquer, have fallen before wine and strong drink in ancient days? How many more have been prostrated in the dust by things which we feel a repugnance even to name in this holy place—I mean rum, whiskey, and brandy! 'Tis piteous to think how many wives have been bereaved of fondest husbands; children of tenderest parents; sisters of most affectionate brothers; society of its brightest ornaments; the poor of their best friends; the country of its ablest statesmen and noblest defenders, by this fell destroyer! And will any still say, why should we fear? As well say, why think of death on the battle-field when thousands are falling around? Too many sad monuments around declare, that no virtue, piety, honor, learning, or affection, are proof against the attacks of this insidious foe, if once it be admitted to the least familiarity.

As for the plea against total abstinence drawn from religion, ere that be admitted, first let the Christian's motto, "watch and pray," be stricken from the sacred page; let the prayer, taught us by our dear Lord, be henceforth disused, let us rush fearlessly into temptation, instead of offering up cowardly prayers to be delivered from it. Oh, Christians, say not that your God will deliver you from the jaws of the lion, into whose den you are rushing uncalled, unsent. Think not that your religion can say to this rolling deluge, "thus far shalt thou come and no farther." Complain not that religion is dishonored by being withdrawn from the unequal conflict with such a foe, and on his own vantage ground. Religion, in a good cause, can bring mighty things to pass, and has performed acts of heroism, at which earth was astonished, and hell stood aghast. But the Martyrs and Confessors who did these things, fought under a standard, on whose flying banners was written, "watch and pray." What they did, they did for the glory of God, and the good of man, not for their own sensual gratification; and then, when they fell into fiery trials, they were enabled to count it all joy, and out of them they came, triumphantly victorious. Think not then, my Christian friends, that you are safe because you are the professed, or even the real followers of Christ. Have I not already told the sad tale, how the Church of Christ has been dishonored by this crime. How many, (at least so far as man may judge of his fellow man, from his outward conduct and conversation, how many) who seem to have tasted that the Lord was gracious, and to have been made partakers of the Holy Ghost, have, by falling into a last state, which was worse than the first, been gloomy monuments of the fatal power of ardent spirit.

How many, who were once in the hands of this devourer, but who had fled for refuge to the bosom of the Redeemer, and seemed clean escaped from the pollutions of this sin, have, by venturing to taste, once again, in the mortification of all who love them, to the dishonor of religion, and their own eternal perdition, returned, like the dog to his vomit, and the sow that was washed, to her wallowing in the mire. Yea, more, not only private Christians have thus fallen, but some of the most eminent ministers of religion with all their high inducements to holiness, and with ruin and disgrace staring them full in the face, have become the most melancholy instances of complete subjection to this debasing vice. I might mention not a few, sad and striking ones, among the ministers of our own and other denominations in our land. Nor do I mean those which occurred in times long since gone by and a darker age. I mean since the better days of the Church commenced, and a much higher standard of ministerial character has been raised.

Indeed, when I think upon some of these deeply affecting ministerial degradation, where so much affection, and zeal, and talent were rendered utterly useless, and the cause of religion so greatly dishonored, I cannot but suppose that God has permitted it as one of the most effectual means of awakening the Christian world to a sense of its danger, and by allowing even his chosen servants to be thus dishonored, to show the temerity and crime of such needless exposure.

And now what shall I say to the indignant question—will you insult our wives, and our daughters, and sisters, by inviting them to come under the solemn pledge and endeavor to induce others to do the same.

It were sufficient to reply, that if some fathers, husbands, and brothers do feel thus insulted, that there are hundreds and thousands of poor, dishonored, and heart-broken ones, who would give worlds if they could, had their wretched wives, sisters and daughters thus done.

But what if it were impossible that these dear objects of our tenderest love could ever be dishonored in this way; is there not a cause, why those whose influence is so great, and whose interest in our welfare is so deep and strong, should come under a solemn vow to keep away this seducer and destroyer from us? Who are all the young ones that crowd our Churches? Have our sons and our daughters no interest in this subject? Are not our sons one day to be exposed to all the assaults of this invidious foe; and may not some of them become bitterest evils to the mothers who bore them? Should not they especially, with all their tender solicitude, guard them against danger and scrupulously warn them by precept and example, never to touch, taste, or handle the deadly thing? Our daughters also, are they quite unconcerned, and have we no fear for them? If in no personal danger of crime, may they never be afflicted with that most hopeless of all calamities, a drunken husband! Is it not well to affect them with a deep sense of the horrors of such an evil? Ought we not to show them how almost beyond remedy is such a case, that we may save them from a snare so fatal to the peace of thousands of poor deceived women, who think that the intemperate lover can easily be transformed into the sober husband, and even greedily swallow the poison of that fallacious hope that the reformed rake is the best of husbands? Oh, ye fond parents, whose sons and daughters are liable to such crimes and calamities, say not that the theme is a needless one, but come and unite cordially with the noble association which has already been the instrument, in God's hand, of preserving thousands of our youth from utter ruin.

We proceed to a 2d Objection. How can we carry on very many needful operations of life without it! Our fields cannot be reaped, the winter's cold and summer's heat cannot be endured by the laborer without it. Perhaps it is scarcely worth noticing this objection now, since so many thousands who once proposed it, have, by actual experiment, proved its falsity, and publicly recanted their opinion. It is strange indeed that such a sentiment should ever have been maintained in the face of the well known fact, that for five thousand years, all the severest hardships endured, the sultry heats of a southern summer and the piercing colds of a northern winter, born without one drop of distilled stimulant, which some have supposed to be actually necessary.

One object in noticing it, is to remonstrate against an error into which some kind but mistaken masters fall, who think that in withholding this indulgence from their servants, they are actually depriving them of one of those few privileges which belong to their station. I beseech you, for their sakes as well as your own, to consider well whether you are not in reality doing them a most ruinous injury, instead of a real kindness, in giving out to them any portion of that strong drink, against which we are reasoning. Besides many other affecting circumstances, making it a duty on our part to endeavor to remove out of their reach an instrument of crime and misery which they wield most fatally against themselves; there is one

which addresses itself most powerfully to the conscience of every master and mistress in our southern country. To all others, rich and poor in our land, we may say, in view of the consequences of this vice, "will you, fathers and husbands, for the sake of the poor gratification you derive from the intoxicating draught, agree to beggar your wives and children, and perhaps, when become pests to society, be forced into poor-houses and hospitals, leaving your families to the cold charity of the world? To these and other affecting considerations we may point them—but how shall we thus plead with our servants? Their situation excludes the co-operation of such motives: Act as they will—die when they will—their families are provided for. Deprived as they are of this inducement to sobriety, are we not bound to aid them by the exercise of our authority, and positively to withhold from them that which is not only the cause of drunkenness, but the occasion of more dishonesty than all other circumstances combined. I entreat you, my dear brethren, to lay this matter most faithfully before all the masters and mistresses in your parishes, at the same time seizing every opportunity to reason with the servants, and show them that it is all designed for their real good.

3d Objection. But some very moderate drinkers will say, we cannot feel the necessity of taking the pledge or relinquishing the small allowance which we regularly or occasionally use. I will only make one remark on this subject, and leave it with the wise to decide how they ought to act. It is believed that two or three persons in our land die every hour victims of strong drink. Their places are, of course, filled by some who before were very moderate drinkers.

Every hour then, three or four temperate men pass over the line which divides them from the intemperate, and march towards the drunkard's grave. Is it not a fearful thought, that so slight a partition, a moment perchance—one act, a single cup divides between the man of temperance and the confirmed sot.

Perhaps, at this very moment, some unhappy man is raising that cup to his lips, which is to decide upon his future and eternal condition. Could he dash it untasted from him, he might be saved in both worlds.

Let him drink it, and the habit may be fastened on him for life, he may live out but half his days, and in the place of torment, he may cry in vain for one drop of water to cool his burning tongue. And who knows, but that there may be one within the sound of my voice, who is about to go away, and in despite of some upbraidings from the monitor within, may call for the fatal cup, and making merry at the preacher's words, may say, I must venture on another glass, which drunken, his heart is hardened—his conscience seared—his habit fixed, and henceforth he moves on slowly, perhaps, but surely to his inevitable doom. I pray God to avert such an awful calamity from any of my beloved hearers.

Many other objections I might consider, and with unanswerable arguments I think, show them to be unsound, but I have occupied too large a share of your time, I fear, for the good of the cause. I shall conclude with one simple, but solemn question, proposed to your consciences. I will suppose this fatal discovery of the darker ages to be yet unknown, and all its horrid effects on human life and happiness thus far escaped by man. I suppose further that some one of us should now make the discovery, and that together with it, there should be a clear prophetic view of all the evils it should bring upon mankind, if made known.

Think you there is that man in existence so desperately wicked, as to proclaim it, and thus bring upon himself the intolerable load of all the execrations of those made miserable by it on earth, and those who are forever damned by it in hell! Who would not rather have their lips sealed in death at once, than run the least risk of betraying the fatal secret! And if it were right in him thus to seal his lips in silence, lest they discover this art, so pregnant with misery to mankind, I would then ask, if some method has been discovered, and proposed, and in part executed, whereby the mischievous discovery may be, as it were, returned, back again to its original darkness; or at least so reprobated and discountenanced, that it shall be harmless as in its incipient state, when alcohol was only found in small vials on the apothecary's shelf; must we not in consistency acknowledge, that not to join in the effort to bury it in oblivion, or to banish it from the land, is to partake of the guilt of him who would wilfully reveal it, with a full knowledge of all its consequences. With this, I conclude, earnestly entreating my brethren of the Clergy and friends of the Laity, to increase more and more in their zealous endeavours to promote this good work, and earnestly praying, and that if there be one among them, who thinks not and acts not with us, he may never by bitter experience be made to feel his error, by falling into this fatal snare himself, or (however undesigned,) by leading others into it.

MISCELLANEOUS.

From the Christian Watchman.

Northern Baptist Education Society.

The whole number assisted by the parent Society during the past year, is 131; received during the same period, 30; dismissed; 24; leaving the present number, 105. Of those dismissed, 13 had completed their education, and have since entered and were about to enter on important fields of usefulness; one teaches for the present, an academy, and one has engaged as a Professor in a Theological Institution, in one of the Southern States; nine have entered the pastoral office; one in Vermont, one in Connecticut, one has gone to the Valley of the Mississippi, and six have settled in Massachusetts; one is in a state of ill health; and one is about to embark as a missionary to Africa, under the patronage of the Baptist Board of Foreign Missions. Two have died. Three have been dismissed, with a prospect of supporting themselves; two have been discontinued, for want of suitable promise, and four have been dismissed, having for various causes suspended their education for a season.

The whole number upon the respective branches is 71, increasing the entire number under patronage, to 176. Of these 33 are in Theological Institutions; 66 are in College; and the remaining 78 are in various stages of preparatory studies. They are found in the following Institutions:—Newton Theological Institution, Mass.; Hamilton Literary and Theological Institution, N. Y.; Brown University, R. I.; Waterville College, Me.; Middlebury College, Mass.; Williamstown College, Mass.; Columbian College, D. C.; Granville College, Ohio; New Hampton Institution, N. H.; Brandon Literary Institution, Vt.; Connecticut Baptist Literary Institution. And also the following High Schools and Academies.—South Reading, Mass.; Middleborough, Mass.; Franklin, Mass.; Waterville, Me.; Worcester Manual Labor High School, Mass.; Black River, Vt.; Rockingham,

N. H. The young men are—from Massachusetts, 69; Vermont, 30; Connecticut, 16; New Hampshire, 15; Maine, 18; Rhode Island, 10; the State of New-York, 14; the Province of New Brunswick, 2; Nova Scotia, 1; District of Columbia, 1; Wales, (England) 1; and 1 from the State of North-Carolina.

The amount received during the past year into the Treasury of the Parent Society, is \$7,096 17; received into the Treasuries of the respective Branches, \$2,308 70, increasing the whole amount received to \$9,404 87. Expended by the Parent Society, \$7,039 66; by the Branches, \$2,308 70, making the whole amount received \$9,348 38, and leaving a balance in the Treasury of the Parent Society, of \$55 51.

Columbian College.

At a meeting of the newly selected Board of Trustees of the Columbian College, in the District of Columbia, held on the 20th May, 1835, at the Medical Hall, in the City of Washington, pursuant to previous notice.

The Board was organized by the election of the following officers, viz:

Rev. Samuel Cornelius, President; Mr. Andrew Rothwell, Secretary; Mr. Robert Johnson, Treasurer.

The following are the names of the members of the Board, elected to serve for the ensuing three years:

Heman Lincoln, Boston; Nicholas Brown, Providence; Jonathan Going, New-York; Spencer H. Cone, do.; W. W. Todd; John McLean, Ohio; R. M. Johnson, Kentucky; Wm. T. Brantly, Philadelphia; Wm. Crane, Baltimore; J. G. Binney, do.; Spencer P. Hill, do.; N. Townsen, Washington; Robert Johnson, do.; John S. Mehan, do.; Andrew Bothwell, do.; Peter Force, do.; J. Seassford, Washington; I. L. Skinner, do.; James L. Edwards, do.; M. St. Clair Clark, do.; Michael Nourse, do.; S. Cornelius, Alexandria; John Withers, do.; Eli Ball, Virginia; John Kerr, do.; Thos. Meredith, North Carolina; Wm. B. Johnson, South Carolina; Jesse Hartwell, do.; Iveson L. Brookes, do.; Jesse Mercer, Georgia; Adiel Sherwood, do.

By order of the Board.

A. ROTHWELL, Sec'y.

The Rev. Messrs. Cox and Hoby left Boston on the 4th. Dr. Cox goes to the Canadas, through New Hampshire and Vermont. Mr. Hoby, in the mean time, makes a tour through the Western States, and meets Dr. Cox at Buffalo early in August. Thence they return to New-York, visiting Hamilton Institution at the time of its anniversary, which occurs on the third Wednesday in August, on their way.

From the Youth's Companion.

A Little Boy's Letter Answered.

Ms. WILLIS—I met with this in a French paper published in the Canton of Vaud, in Switzerland, and it has been translated. It is too touching to be lost. Yours, &c. C. S.

A little child from C——, in Germany, had just lost his father, and found himself left, by this sad event, without the means of continuing his education. He was particularly desirous of entering an institution, founded by the pious Christians known under the name of Moravians; it was his mother's wish likewise. But without money, without friends, without protectors, poor and unknown, he had but little hope

in this world. Fortunately for our young orphan, he had heard of "Him who is rich towards all who call upon him;" of that Friend of the unfortunate; that great and powerful Protector, who disposes of the gold and silver, as he does of the heart; according to his good pleasure; of Jesus, who says, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

The child trusted entirely in the word of this good Saviour; he believed in him, and desired to petition him. "But, how shall I go to Jesus?" said our little orphan to himself. "I will write him a letter in which I will tell him all." This he did and nearly in these words:—

MY DEAR LORD JESUS CHRIST—

I have lost my father, and we are very poor, but thou hast said in thy word, that whatever we should ask of God in thy name, he would grant it to us. I believe what thou hast said, Lord Jesus. Therefore I pray thee my God, in the name of Jesus, to furnish my mother with the means of placing me at the Moravian Institution. I should like so much to continue my education, I pray thee, good Jesus, to grant my request. I love thee already, but I will love thee still more. Give me likewise wisdom and all that is good. Adieu, &c.

The child folded the letter and addressed it "To our Lord Jesus Christ in Heaven." Afterwards seriously, but with a heart full of hope, he carried it to the Post Office. The Post Master, on seeing the address, thought it must be the letter of some lunatic, and threw it aside. But after finishing his work, he took it up again, and attentively examining the writing, observed it was that of a child—he opened it and was strongly affected by reading this infantile prayer, which he communicated to a Moravian of his acquaintance. The latter read the letter in a Society of the brethren. The Baroness of Lippe who was present, considered these circumstances as an appeal addressed to her by the Saviour. She took the young orphan under her protection, and placed him at the much desired institution. Thus the letter arrived at its destination, and was answered.

Archbishop Tillotson.

There are some children who are almost ashamed to own their parents, because they are poor, or in a low situation in life. We will, therefore, give an example of the contrary, as displayed by the Dean of Canterbury, afterwards Archbishop Tillotson. His father, who was a very plain Yorkshireman, approached the house where his son resided, and inquired whether "John Tillotson was at home." The servant, indignant at what he thought his insolence, drove him from the door: but the Dean, who was within, hearing the voice of his father, instead of embracing the opportunity afforded him, of going out and bringing in his father in a more private manner, came running out, exclaiming, in the presence of his astonished servants, "It is my father;" and, falling down on his knees, asked for his blessing. Obedience and love to our parents is a very distinct and important command of God, upon which he has promised his blessing, and his promises never fail.

Nothing annoys an enemy more than kindness. It is an arrow that generally hits the mark. It is the most severe, yet in most noble mode of treatment.

CHARLESTON, S. C.

FRIDAY AFTERNOON, JUNE 19, 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.

Our worthy correspondent "C." will perceive that we have omitted a paragraph of his communication. As it was rather a digression from the subject of his discussion, his argument will not suffer from its omission. We refer to his observations about the appointment of an Agent by the Convention, and our reason for leaving out that part is, that his remarks would probably tend to embarrass the operations of the Agent. Our correspondent has also been misinformed as to the manner in which our Agent conducts his subscriptions. Whatever is subscribed is for definite purposes, and each subscriber understands fully to what object his money is to be appropriated. The plan adopted by the Agent is a very judicious one, and is well calculated for success to his enterprise.

Our readers will perceive that "C." very readily admits the desirableness of a co-operation among the Southern States in the support of a Theological Institution. If desirable, measures ought certainly to be adopted to secure such co-operation, and why "C." should not lend us his aid in trying to effect this desirable object, we cannot conceive, notwithstanding his argument on the subject. It is just as easy, to say the least, to make it a *Southern* Theological Institution, as to make it a *South-Carolina* Institution. If we have means to support one under the latter plan, we have the same means to establish one upon the plan we propose. The only question to be determined is this, shall it be called a *South-Carolina* or a *Southern* Institution? And it rests with the South-Carolina Baptists to answer this. Since we have already a much larger fund for Theological education than either of our sister States contiguous to us, we have the best opportunity and advantage to decide this point. Suppose we offer to unite our twenty thousand dollars with Georgia's eight thousand, and with the small fund that North-Carolina has in hand, and give them a proportionate representation in the management of the Institution, are they so fastidious as to decline the offer? Surely not. On the contrary, we have good reason to believe that Georgia at least will soon be prepared to go with us. But if upon trial our sister States will not co-operate, (and this can be ascertained by January next) we can even then pursue a course which must finally secure the desirable Union. We may locate our Seminary at a point convenient to Georgia, North-Carolina, and Tennessee, call it **THE SOUTHERN THEOLOGICAL INSTITUTION**, and with one permanent Professorship to commence with, have a nucleus about which may be gathered the subsequent donations of liberal minded Baptists in any of the States, and give them proportionate representation in the management of the concern. But we have no doubt if, on our part, we will only exhibit a noble indifference to the location of the Institution, and be satisfied to have it in any State convenient to us, our brethren of the other States, will be equally magnanimous, and will readily consent to the union we propose. Such a union need not interfere with our several plans for the establishment of Manual Labor Schools.

We hope our brethren will seriously look into this subject, and consider the feasibility as well as the importance of the measure we advocate, and which was originally proposed by our brother Manly.

Restricted Communion.

The following letter was not written for publication, as may be seen from the familiar address; but conceiving that the subject upon which it treats is an important one, and having been recently requested to furnish something of the kind for our columns, we avail ourselves of this private communication from an excellent brother to his young friend, and have no hesitation in recommending its perusal to our readers. It accidentally fell into our hands, and we immediately secured it for the use to which it is now appropriated.—(Editor.)

MY DEAR BROTHER:—

Aware that your dissent from the belief of our Baptist Churches as regards the propriety of *strict* or *close* communion; but believing that you have not taken a proper view of, or maturely investigated the subject, I take the liberty of recommending that you will, if you have not done so, read "Fuller on Communion," or, rather, "Views of Communion, by Hall, Griffin, & Ripley," a little volume, published in 1831 in Boston, by Lincoln & Edmands, in the form of "Conversations between two Laymen, on *strict* and *mixed* communion, in which the principal arguments in favor of the latter practice, are stated, as nearly as possible, in the words of its most powerful advocate, the Rev. Robert Hall, by J. G. Fuller, with Dr. Griffin's Letter on Communion, and the Review of it by Professor Ripley, of the Newton Theological Institution." Another excellent treatise on the subject of Communion is "a Circular Letter of the Hudson River Association," which has been re-published in the form of a Tract, by the American Baptist Tract Society, also incorporated with the Baptist Confession of Faith, re-published in Charleston in 1831, by Rev. Daniel Sheppard; W. Riley, printer, of whom it may be obtained.

Whilst our opponents are charging us with *liberality, intolerance, bigotry, narrow-mindedness, sectarianism, schism, exclusiveness, &c.*, it is exceedingly desirable that we should be of *one* mind, or at least, that our *own* brethren should be well convinced that we act from other than sectarian views and bigoted principles.

The circumstance of our opponents being *Christians* and *Christian friends*, while it necessarily renders an opposition to their measures extremely painful and distressing, should not for a moment be pleaded in justification of a compromise of principle. "The wisdom that is from above is *first* pure, then peaceable;" and that peace which is purchased by a prostration of principle, is an ignominious peace, unscriptural in its origin, unholy in its nature, pernicious in its tendency, and eminently precarious in its tenure and duration.

I am perfectly aware that *not a few* valuable brethren of our denomination, are of your sentiment, on the subject of communion. It is not unfrequently urged by them, that, on the ground of *Christian charity, mixed or open communion, (or free communion)* is a lovely system, and commends itself forcibly to the feelings of a Christian. But the question with which we are primarily concerned is, is it a *scriptural* system? We cannot admit that *feeling* is the criterion of what is right, or that every thing a Christian feels to be lovely and right, is right. On this principle there is no certain standard of truth, to which en-

quirers can appeal. On the contrary, truth and error, will-worship and Christian obedience, would, in different circumstances, present equal claims; different Christians feeling differently, and the feelings of the same persons at different times being diametrically opposed. The affections of a Christian are so intermingled with the affections of his nature, and both are so strangely influenced by extraneous and contingent circumstances, that to build any part of the Christian fabric on *feeling*, is a folly not surpassed by the man who should attempt to rear an edifice on a sand-bank on the margin of the restless ocean. Instead of the judgment being controlled by the *feeling*, the feeling should be subject to the judgment, and both should hear the voice and obey the dictates of the *immutable oracles of divine truth*.

We should recollect that "He who commanded his disciples to *love one another*, also commissioned his apostles to "teach all nations, baptize them," &c., and this *before* they taught them to observe *all things* that he had commanded them. Baptize therefore must precede the *all things*, among which is the Lord's Supper. The command of our Lord is surely of paramount consideration. On the ground of *feeling* and *Christian charity*, we would gladly participate with our Pedo-Baptist brethren at the Lord's table. I was myself quite predisposed to the system of free communion. As regards my own *feelings* nothing is more desirable. I would *gladly* commune with pious Pedo-Baptists were my *feelings only* to be consulted. But a thorough investigation of the subject has convinced me that the practice of *free* or *mixed* communion, is entirely untenable upon *Baptist principles*; or (more properly speaking) as I may more emphatically say, upon *Gospel* or *Christian principles*. Pedo-Baptists, very generally, as well as Baptists, are advocates of *strict* communion, in strict coincidence with gospel principles, i. e. they admit none to the communion but (such as they conceive) *baptized persons*. The more consistent or orthodox among them, do not lend the weight of their authority to those who maintain the untenable position that *baptism is a matter of little importance*. They agree with us in two important points: 1st: That baptism is the initiating ordinance which introduces us into the *visible Church*: of course where there is no baptism there are no *visible members of Churches*. 2d: That we ought not to commune with those who are *unbaptized*, and of course are not *Church members*, even if we regard them as Christians.—Scarcely any proposition has been more obviously correct, or more generally admitted, than that baptism is a *pre-requisite to communion at the Lord's table*. Should a Quaker, however pious, so far depart from his principles as to wish to commune at the Lord's table, while he yet refused to be baptized, he would not be received, even by Pedo-Baptists; because there is such a relationship established between the two ordinances, that no one has a right to separate them: in other words, no one has a right to send the sacred elements *out of the Church*.

In advocating *mixed* communion, the celebrated Robert Hall contends that baptism is *not a pre-requisite to communion*; and in order to evade the force of this prior obligation, asserts that there was an *essential* difference between John's baptism and the baptism practised after our Lord's decease; because, if it should clearly appear that these were two distinct (baptisms) institutes, it will be evident that the eucharist was appointed and celebrated *before Christian baptism existed*. Upon these grounds he rears the

splendid super-structure of his theory. But before we rely on such a foundation, we should examine it thoroughly.

Mr. Fuller, (in the little work above stated) who was one of Mr. Hall's members, and perhaps as great an admirer of Mr. Hall in other respects as any person, has exposed with great clearness, the fallacy of his arguments, and shewn that his position is untenable with consistency on his own ground; and that his principles would be attended with injurious consequences to religion were they put in practice. Mr. Fuller had a good opportunity, as a member of Mr. Hall's Church, of knowing the influence and practical tendency of *mixed* communion; and in several instances portrayed its deleterious effects in his Church.

The venerable Dr. Griffin (a Pedo-Baptist) rejects Mr. Hall's fundamental principle, and maintains that *baptism is a pre-requisite to communion*; but at the same time represents *baptism* to be something different from *immersion*. Dr. J. may be considered as a representative of those great and respectable societies or bodies of Christians, who still continue to practice infant sprinkling. In Professor Ripley's Review of Dr. Griffin's Letter on Communion, he very ably and judiciously replies to him on baptism.

The foregoing little work I would strongly recommend to be read with attention. The style and spirit in which it was written admirably recommends it; and I think it is very ample on the subject, and must convince all who do not bar their minds against conviction, who read it.

On the subject of the alleged *essential* difference between John's baptism and *Christian* baptism; or, as is represented by Mr. Hall, that John's baptism is *not Christian baptism*; it would only be necessary to remark, that although there was *necessarily a difference* also in the Lord's Supper, as celebrated before and after that interesting event, consequently they agree with each other; and in the first instance, like baptism, it was *prospective*: in the latter instance it was *retrospective*, of an event in the one instance *future*, in the other as having *actually transpired*. That the Christian dispensation commenced with the ministry of John, we are expressly informed by the Evangelist Mark, when he states (1 c. i. v.) that the coming of John was in the beginning of the Gospel of Jesus Christ the Son of God.

Our Lord himself most unequivocally characterizes the ministry of the Baptist as the commencement of the Christian dispensation. "From the days of John the Baptist the kingdom of heaven suffered violence," &c. As the first streaks of light which shoot across the horizon, contain the incipient elements of day, so those glimmerings of the Gospel which characterized the ministry of John, and which became gradually brighter during the ministry of our Lord, were the *beginning, the early dawn*, and contained the essential properties of the overwhelming splendor of "the ministry of the spirit."

The inevitable tendency of mixed communion is to *annihilate, as such, all the Baptist Churches in Christendom! to dissolve the only community of Christians, which, (in the opinion of Sir Isaac Newton) never symbolized with the Church of Rome! to unchurch the only Churches in the world, in which (our opponents themselves being judges) the ordinances of Jesus Christ are kept as they were delivered!* Are you startled at this assertion! or do you look upon it as fanciful! Examine the subject fully, and you will discover these con-

sequences inevitable. My meaning plainly and simply is this—we must either surrender our principles as Baptists, or adhere to strict communion. We must give up the point that baptism is a pre-requisite to communion and Church fellowship; or admit that something else, any thing else that people may imagine, is baptism, than what we conceive *alone* to be baptism.

It is readily admitted that *all* Christians are entitled, in the strictest sense of the term, not only to the Lord's Supper, but to all the privileges of the Christian Church; but it does not follow that they are entitled to *any*, in deviation from the order of *Divine appointment*. Neither are baptism and the Lord's Supper *privileges* only; they are also *duties*, incumbent on all believers. But then, He who enjoined their observance, also fixed the *order* in which they should be observed: and that order being of Divine appointment, is as *imperative* as the duties themselves. It is not questioned that all *sincere and conscientious* *Pedo-Baptists*, whose mistake is involuntary, on their own principles, are entitled to the privileges of Church fellowship. Sincerely believing they have entered the visible Church in the way of *Divine appointment*, their title to its peculiar privileges inevitable follows; since every Christian is under a sacred obligation to recognize what he sincerely believes to be the *Divine will*. Undoubtedly it is the duty of every man to believe and obey the *truth*; but then, it is equally evident that every man must ascertain *for himself*, what is *truth*, and what is *duty*: and that which, after an impartial examination of the best evidence within his reach, he believes to be *truth*, he is undoubtedly bound to obey. His belief may be erroneous; but while it is his belief, his practice must correspond, or he will be convicted of living in the neglect of that which he believes to be a Christian duty. Whatever blame attaches to him, if any, is imputable, not to his practice, but to his belief, of which his practice is the necessary result; and his belief, if erroneous, is criminal or innocent, in proportion as it is or is not *involuntary*. But they who honestly believe, after an impartial examination of the best evidence, that they have received *Christian baptism*, that they have entered the visible Church in the way of *Divine appointment*, are undoubtedly entitled to a participation of its peculiar privileges. But in this they act on their own belief, and on their own responsibility; consequently (on their own principles) they do right in partaking of the Lord's Supper, (although in our opinion unbaptized;) their conviction and not ours being their proper directory. But the dictates of their consciences should not be the directory of our actions: these must be regulated by the dictates of our consciences; and it is no more a consequence, that because, on their principles, they are entitled to the Lord's Supper, therefore it is our duty to unite with them in that ordinance, than that because, on their principles, they are entitled to baptize their infants, therefore it is our duty to unite with them in that ceremony. Their privilege and our duty are not, in either case, necessarily identified. In our opinion they have no *scripture* authority for either. But suppose their title to the privileges of the Christian Church (on their own principles) were established by arguments the most conclusive—what then? What does it amount to? A fine chain of reasoning, complete in itself perhaps; but for the purpose for which it was wrought, utterly useless—dangling in the hand and falling to the ground, just for want of a single link to unite the last in the chain with the ultimate posi-

tion—a connecting argument that shall clearly prove that the privilege of the *Pedo-Baptist* and the duty of the *Baptist* are inseparable. Our *Pedo-Baptist* brethren would act consistently throughout; acknowledging our baptism equally with their own, they would not make the slightest sacrifice of principle: and this will account for their uniform unwillingness to unite with us. With a few *modern* exceptions, they could not, any more than the strictest Baptists, unite in fellowship with any whom they thought *unbaptized*; and their desire that the Baptists should unite with them at the Lord's table, arises generally, not from a conviction that baptism is not essential to Church fellowship, but from a wish that we should acknowledge them as *baptized*—an acknowledgment which the Baptists, in the plenitude of their candor, are not prepared to concede.

But while our *Pedo-Baptist* brethren believe that we are *baptized*; and while we believe that their baptism is a nullity, we meet on unequal grounds: and though they act consistently throughout, according to their principles, we should unquestionably deviate from the principles avowed by us, that baptism is essential (not to salvation but) to Church fellowship.

In a participation of the Lord's Supper with *Pedo-Baptists*, there are two acts, both of which being our own acts, must be neglected by our own principles: 1st. Receiving the ordinance. 2d. Uniting with unbaptized persons in receiving it. For the first of these we have *scriptural* authority: for the last we conceive there is none—such a union being a direct inversion, in our opinion, of the order confessedly universal in the purest age of the Church: an order not accidental, not circumstantial, not local, not temporary and evanescent; but intentionally prescribed by the Christian Legislator, in his commission to his Apostles; the observance of which, therefore, is as imperative, and the obligation as perpetual, as the celebration of the ordinances themselves, and the obligation to preach the Gospel to every creature.

If this view of the subject be correct, then the question is, What is baptism? Is infant sprinkling *Christian baptism*? If, in our decided opinion, it is not: consequently, in our opinion, our *Pedo-Baptist* brethren have not complied with that ordinance, which, in the Christian commission, is enjoined on every disciple, immediately on his believing the gospel, and prior to his observance of all the things which Christ has commanded. But our *Pedo-Baptist* brethren, you will say, believe they have complied with the prior obligation. True; and their duty is plain. But this is not the question. The question is, What is our duty! and the answer is equally obvious. If it is incumbent on them to act upon their belief, it cannot be less incumbent on us to act upon our belief, both as to what is *Christian baptism*, and what is its relative situation in the Christian commission; and this not only in relation to our individual practice, but likewise in the constitution of our particular Churches. Should it be contended that this prescribed order is not obligatory, as regards the relative situation that baptism occupies; then we would be glad to be informed what part of the Christian commission is of perpetual obligation, and what part is discretionary—and why the order is imperative in relation to faith and baptism, and not equally imperative in relation to baptism and Church fellowship.

If nothing but immersion, administered by a duly authorized administrator, to a believer, upon a profession of his faith in Christ, is *Christian baptism*—if

baptism is the initiating rite or door of entrance into the visible Church of Christ; and none but visible Church members are entitled, on Gospel grounds, to a participation of the Lord's Supper—the conclusion is inevitable that, to say the least, all those who have abandoned the primitive practice in respect to baptism, are not in a state of order, so far as the primitive ordinances of the Gospel are concerned; and Baptists, as such, could not, without a violation of Gospel order, admit them into Church fellowship, or a participation at the Lord's table.

The question naturally arises, whether these associations of evangelical Christians that call themselves Churches, and practise sprinkling, are real Churches of Christ! In other words, whether baptism (so called) by sprinkling, and without a profession of faith, is valid baptism! If not, is the mistake so radical as to destroy the validity of the ordinance! It is well known that the Baptists do not regard any thing to be Christian baptism taken in substitution for the original or primitive Apostolic mode—the conscientious belief of myriads to the contrary notwithstanding. With the word of God for our directory, we hesitate not to say that neither infant sprinkling nor even adult immersion, without a profession of faith, and administered by a duly authorized administrator, can be Christian baptism; without which there can be no visible Church members or Churches: hence there are no visible Churches but the Baptists. And if such associations of evangelical Christians as practice sprinkling, &c. are not Gospel visible Churches, hence their preachers are not Church members, are not baptized, and therefore have no scripture warrant to administer ordinances; for how can one be an officer of the Church who is not a member. Such is inevitably the case, unless we substitute for the prescribed order of the Gospel, their conscientious apprehensions of the nature of its ordinances.

We unquestionably admit the Christianity of our Pedo-Baptist brethren, and that they are, in a spiritual sense, members of the Christian Church, i. e. of the spiritual or invisible Church, into which they have been initiated by a spiritual birth. We give them all the credit they deserve for sincerity, holiness of life, and a conscientious course of conduct; but not having complied with a positive and indispensable prerequisite to visible Church membership, they are, as a matter of course, not members of the visible Church; Christian baptism (a visible ordinance) being the only divinely appointed and authorized mode of entrance into the visible Church. As the invisible spiritual purification initiates into the invisible, spiritual, or celestial Church, in like manner does it require the prescribed visible act of water baptism to induct us into visible Church membership, and of consequence into the fellowship and ordinances of the same. The conscientious belief of our Pedo-Baptist brethren, cannot alter the case (only as regards their duty.) To the law and to the testimony we must advert as our only infallible directory of Gospel order; and whatever agrees not with this rule, cannot, of course, be according to the prescribed order deducible from the Gospel commission; therefore cannot be a Gospel ordinance.

By way of objection, it is frequently gravely asked, why it is that these profane intruders into holy things, (as we are charged with virtually making out Pedo-Baptist ministers to be) instead of being driven from the earth like Korah, Dathan, and Abiram, are owned of God, are made the chosen instruments of promoting revivals of religion, of saving the souls of men, of

preaching the gospel at home, of sending it to the heathen, and of doing more than half that is done to extend the kingdom of Christ on earth! And they are owned as lawful preachers, even by the Baptists themselves, who come to hear them, and whose ministers exchange pulpits with them. O what an astounding argument is this, with most people; and the seeming difficulty it involves is the most calculated, perhaps, of any other circumstance, to reconcile, even the convinced, to remain in error, and in the neglect of known duty—an imperative command from the Divine Legislator, whose loving kindness, if it depended on our faithfulness and strict adherence to his divine commands, would long since have been withdrawn. He makes even his disobedient children the objects of his tender care, and instruments of promoting his glory, and of advancing the interests of Zion.

As regards the above arguments, however, it may be remarked, that while we unite with our Pedo-Baptist brethren, or other unbaptized persons, in those exercises which were duties before baptism was instituted, and which would have been duties to the end of time had there been no Christian Churches, we still contend that the Churches of Christ, must, of necessity, be constituted agreeably to the law of Christ; and that in no case may a conscientious deviation from the Christian law be considered equivalent to Christian obedience. That law being imperative and of perpetual obligation, can neither be evaded nor inverted. Hence we must consider baptism an indispensable term of communion and Church fellowship—faith a prerequisite to baptism—the immersion of believers, by a duly authorized administrator, the only valid Christian baptism, and door of entrance into the visible Christian Church. The conscientious belief to the contrary, of myriads, even of God's chosen ones, on whom He bestows special blessings, and makes instrumental of doing good, cannot alter the case.

However much we love our Christian brethren among the Pedo-Baptists, we still must object to their system, while it appears manifestly contrary to the word of God. Now to us, with the Bible in our hand, (and indeed the way-faring man though a fool cannot err therein as regards its positive institutions) we cannot regard that as valid baptism which is administered (perhaps by an unbaptized administrator) without a profession of faith in Christ, made by the candidate himself. To us it would be just as great a perversion for infants and professed infidels or unbelievers to partake of the Lord's Supper, as it is for them to be (as it is said) baptized. And yet our Pedo-Baptist brethren practice in this way, and the Lord blesses them! Thanks to His blessed name, that His erring children are not spurned from his presence, notwithstanding their manifold improprieties.

I have troubled you with a much longer letter than I intended, or was necessary. Pardon the intrusion. Pray look into this subject narrowly before you condemn me. The little works above recommended you will do well to read.

With most affectionate regard, yours truly,

R. G. N.

FOR THE SOUTHERN BAPTIST.

Mr. Editor—

As one taking a deep interest in the success of Theological education in general, and particularly among ourselves, the writer of this article takes the liberty to express a decided dissent from views which

have recently been presented upon the pages of your paper. I shall not attempt formally to reply to various arguments which have been offered, but shall meet those arguments by a simple statement of my own views, and of the reasons which sustain them.

It has occurred to my mind as singularly unfortunate, that the proposition of a union between the Southern States for the establishment of a common Institution should be made at this juncture—not that such co-operation is not in itself desirable, but because there is no likelihood of its being gained. North-Carolina is at present engaged in the experiment of a Manual Labor Literary Institution. From this no other object can divert them. Indeed I am confident that were we to confer with her leading men on the proposed subject, they would very gravely advise us to abandon our present scheme, establish such Institutions as the one at Wake Forest, and then, bye and bye, go into measures in which they would join us for Theological Education. What Georgia would do, it is, I perceive, not difficult to judge. When our Institution was first set on foot, it was located at a place inconvenient to ourselves, with the design of accommodating our brethren in that State; but if I am rightly informed, so far from co-operating zealously then, they contributed nothing that deserves a mention. They too, like our brethren in North Carolina, are engaged in the support of an Institution whose usefulness and value they estimate too highly to think of abandoning it for any other. Besides, the friends of liberal Institutions in that State are not sustained by many who should be one in purpose, and in effort; and to take, sir, your own calculation as credit, they might in union with North-Carolina, possibly be able to raise a fund sufficient for the support of *one Professor*, and, if not, of *one Tutor*. I said that the co-operation of these States was desirable, but really if it holds out no better prospect than this, I should for one be unwilling to postpone or slacken any efforts of our own in order to ascertain whether it could be obtained. But small as this would be, the reasons I have assigned, lead me to believe that it is not to be expected.

There are other reasons which satisfy me that we should not abandon the establishment of an Institution in our State by our own means. One of the reasons is *our competency* for the work. So far from regarding it as "utterly futile to expect to endow adequately and respectably in many years a Theological Institution," I believe it altogether reasonable. The attempt to endow such an Institution *has never been fairly made*. The only plan upon which we have ever pretended to act with any degree of promptness, and efficiency, was the one intended to support two Professorships for five years. Some of the individuals appointed to the work of raising the amount of funds necessary for the execution of that plan, performed their office, and deserve well of the denomination. The visible improvement and the increased usefulness of a number of young ministers are their rich rewards. It was supposed that an experiment of this kind was necessary as a preparation for the permanent endowment of a Theological Institution, inasmuch as it would afford those who were prejudiced against such Institutions, opportunity of judging of their real character by the effect produced upon the young ministers who would be sent out among the Churches, with the advantages of the education obtained at the Institution. The five years have been passing away—the young ministers have gone into

all quarters of the State.—prejudices have given way to a decidedly friendly feeling—the experiment made has worked well, but in the mean time the suitable measures are not taken to accomplish the grand object. Our proper work months ago was to have bent every energy toward raising a permanent fund, the interest of which would have availed for the support of Professors at the expiration of the five years, for which provision had been made. But time lost can never be recovered, and we should do now what ought to have been done then. Let then the Convention resolve to raise a specified sum in a specified time; let individuals residing in different sections of the State, whose acceptance of the appointment will be sufficient pledge of its fulfilment, be empowered to make collections, and gain subscriptions; and let the friends of the cause know from the Convention that their plans have assumed a permanent character, and I cannot doubt that success will follow.

One cause of failure in great undertakings is the uncertainty of the ultimate success felt by those whose business it is to carry them forward. This uncertainty must exert its paralyzing influence whenever proposed measures, regarded as means to an end, are confessedly inadequate. A fact in the history of the Virginia Bible Society will illustrate what I mean. At one of the annual meetings it was ascertained that the sum of money (\$1500 I believe) which they had at a previous meeting resolved to raise, had not been obtained. This at first seems to have been calculated to discourage them, from a repetition of their last year's resolution; but, sir, it was viewed aright, the failure was attributed to the true cause, and a resolution was proposed, sustained, and adopted, to raise twenty thousand dollars the ensuing year. The object was the universal diffusion of the word of life. The measure proposed in the second instance was suited to the object—it contemplated a mode of operation which promised success, and the consequence was that at the next annual meeting they found in the treasury more than fifteen thousand instead of the fifteen hundred first proposed. It would be so with us. Let the amount of money already consecrated by the donors to the education of the ministry be collected, as has been suggested, into a fund for the support of one Professor, and let it be determined to raise twenty or thirty thousand dollars or more in a given time, say three months, and the Baptists of South-Carolina will show that they not only *can*, but *will* support this Institution so vitally connected with the prosperity of their cause.

I am far from thinking, Mr. Editor, that it is doing our brethren justice to take as data by which to estimate what they will do in future, the donations which they have been in the habit of making yearly in behalf of ministerial education. (See Southern Baptist, p. 205.) Shall we indeed expect, when the permanent endowment of a Theological Institution amongst us is presented as an object of their liberality, to the members of the Savannah River Association, that they, in common with other Associations, will contribute an amount only sufficient to yield an average of six hundred dollars? Surely, sir, this is a mistake. Theological education has found in that body one of the most efficient of its friends, whose legacy to the Convention constitutes a large portion of their funds—and it has many others of kindred spirit, whose ample wealth I doubt not will afford donations which will tell upon the future prosperity of the Theological Institution. I know of individuals,

sir, elsewhere, who are ready to give liberally and largely, when some plan is proposed of the permanency of which they can be assured. Indeed one individual within the bounds of an Association which, as a body, has never contributed any thing towards this purpose, has already authorized the agent to make a tender to the Convention of property worth considerably upwards of a thousand dollars.

Another argument added to that founded upon our ability to do the work, is that a respectable and permanent establishment of our own Institution will secure the co-operation of our brethren in neighboring States. That their young men will avail themselves of the benefit of such an Institution in our State, is certain. The past history of the Furman Institution confirms such an expectation. Besides, the opportunity may be afforded to the Baptist Convention of other States to establish additional Professorships, whenever they may be prepared for such a measure—an opportunity which in time to come they will, no doubt, cheerfully embrace. At present they probably will not co-operate at all, or if they do, will not co-operate with spirit. They look upon us as calling for assistance because we have been defeated. (See the communication in the Christian Index of April 7th.)

With such views, sir, I cannot but hope that the attention of the Baptists in South-Carolina will be fixed upon their own Institution. If the Convention cannot meet sooner, let them meet next winter, under the most solemn conviction of responsibility to God in this great work, and with the determination to make an effort worthy of the cause in which they are engaged. Let them expect great things, and attempt great things, and great things will be accomplished.

C.

SUMMARY.

It is said Louis Phillippe will send out Gen. Bernard on a confidential mission to the United States relative to the indemnity.

The deaths at Alexandria from plague are 200 to 210 per diem. The ships that were there for cotton heavily left. This will slightly augment the price for our cotton.

There has been another explosion at Vesuvius, April 2d, throwing up immense masses of rock.

On the Saratoga and Schenectady rail road is exhibiting a car propelled by the horse inside of it, at the rate of 15 miles an hour.

An elderly man attempting the other day to swim across the Passaic at Bellville, was drowned just as he approached the shore on his return.

The salt shipped from the Kanawha Salines, during the last quarter, is 505,052 bushels.

The excavations making at the ancient town of Vulcia, near Rome, have brought to light three colossal statues in marble and some in bronze, with bas-reliefs, columns bearing Etruscan and Latin inscriptions, cups, vases, and instruments of gold and silver.

The New-York Journal of Commerce says: "We understand a company has been formed for the purpose of establishing a steam ship communication between New-York and Liverpool. The new marine engine of our countryman, Dr. Church, is to be used. The first ship is to be built immediately.

The number of copies of Miss Reed's "Six Months in a Convent," delivered by the binder up to the 21st ult. was 39,375, and the publishers have yet large orders unsupplied. It is to be re-printed at Cincinnati, Ohio.

Mr. Wm. Leighton, of Portsmouth, N. H., has invented a new machine for threshing, which, with one horse and two men will do the work of twelve men without loss of grain. He is ready to sell out his patent to counties, towns, &c.

A lad 16 or 17 years old, jumped out of the fourth story window of a public house in Nashua, N. H., lately, and escaped unhurt.

Resources of the United States.—In 1784, only fifty years ago, an American vessel was seized in Liverpool, for having on board eight bales of cotton, as it was supposed to be impossible that they could be the growth of this country. Who then would have supposed that there would have been at this time, more than 600,000 bales of the raw material exported to that city in a year, besides 3 or 400,000 bales to other parts of Europe.

Distressing Accident.—A most afflicting casualty occurred at the West Point Academy one day last week. While two of the Cadets were fencing together, the bottom of one of the foils broke on making a lunge, and the foil entered the eye and brain of Cadet Carter, of Virginia.

Churches in New-York.—The whole number of Churches, or Houses of Public Worship, in the city of New-York, are 145, and are possessed by the different denominations as follows:—By the Presbyterians, 35; Episcopalians, 26; Reformed Church, 15; Baptists, 17; Lutherans, 2; Roman Catholics, 6; Methodist Episcopalians, 12; Independent Methodists, 8; Congregationalists, 3; Universalists, 3; Unitarians, 2; Christians, 1; Jews, 3; Orthodox Friends, 2; Hicksite Friends, 3; the remainder are Mariners Church, German, Moravian, &c.

The House of Assembly of New-Brunswick have addressed a memorial to the British Parliament, praying for a speedy adjustment of the boundary between the British North American Colonies and the United States.

Cheering News from Ceylon.—Protracted meetings were held in Ceylon, chiefly confined to the Boys Seminary at Battacotta, and the Girls' Seminary at Oodooville. More than sixty gave evidence of a change of heart. Protracted meetings at all the stations were in contemplation.

Four fires in one night.—No less than four conflagrations occurred in Philadelphia on the night of the 9th instant, and all of them under circumstances which warranted the belief that they were the work of incendiaries.

Liverpool dates to the 9th May have been received.

The U. S. frigate Constitution, with Mr. Livingston on board, sailed from Havre on the 5th May.

Lord John Russell has been defeated by the Conservative candidate for Parliament.

Prices of Cotton at Liverpool, May 8th.—Upland 91 a 101 a 114d. per lb.; Orleans, 91 a 101 a 121; Alabama, 91 a 101 a 121; Sea Island, 201 a 2s., and upwards; Stained do. 7 a 13 a 18.

Paris advices are to the 6th May. The French Chamber of Peers had not again taken up the Indemnity Bill. The Courier Francais announces the departure of Mr. Livingston, leaving Mr. Barton, Chief Secretary of the Embassy, as Charge de Affaires. "If, it is added, the Chamber of Peers should adopt the Bill with the amendment to it by the Deputies, this agent will depart in his turn, unless before that time he should receive other instructions. Such is the present state of the relations between France and America."

Mr. Livingston left his secretary in charge of the legation; but with instructions, as is understood, to leave Paris, if the bill, as it went from the Deputies, should be passed by the Peers.

A. C. Smith, Treasurer of the General Committee, acknowledge the receipt of the following sums, viz:

From Rev. B. Manly, being a donation from a friend for Burman Schools,	\$50
From Rev. B. Manly, being a donation from an unknown friend, for Burman Mission,	50
Amount contributed at last Monthly Concert of Prayer in the Baptist Church of this city,	21
	\$121

Ordinations.—On Sunday last Brethren C. M. Breaker and Samuel Lynes, Jr., of the Goose Creek Church, were ordained to the work of Evangelists. Brother Hard preached a suitable Sermon from 2 Cor. iv. 5., and made the ordaining prayer. Brother Shepherd proposed the usual questions and delivered the charge.

GENERAL MISCELLANY.

From the London United Service Journal.

Narrative of the Loss of the Earl of Eiden by Fire.

On the 24th August, 1834, I embarked on board the ship Earl of Eiden, of London, 600 tons, Capt. Theaker, at Bombay, with a view of returning to my native land, on furlough. She was the finest and strongest ship in the trade, and any insurance might have been had on the chances of her successfully resisting the winds and waves: but who can foresee their fate even for a day? She was cotton loaded, and as the number of passengers were small, the space between the deck was filled chock up with cotton-bales screwed in as compact and tight as possible, so as to render it a matter of more difficulty to take them out than it had been to put them in. It unfortunately happened that the cotton had been brought on board damp, during heavy rain, and had not been dried in the ware-house previous to its being screwed; as this operation is performed by a very powerful compression, it is not unlikely that fire-damp might be generated in the same manner as in a hay-stack, when it has been stacked damp. The number of individuals on board was forty-five, including three ladies and an infant, and the Captain and his crew.

On the 20th September, after a series of baffling winds and calms and heavy rains, with squalls of wind, we got into 9 deg. 27 S. lat. and between 70 deg. and 80 deg. E. lon. and the trade-wind appeared to have caught hold of our sails. We began now to anticipate our arrival at the Cape. On the morning of the 27th I rose early about half past five, and went on deck; I found one of my fellow passengers there; we perceived a steam apparently rising from the fore hatchway; I remarked to H. that I thought it might be caused by fire-damp, and if not immediately checked, might become fire. The Captain came on deck, and I asked him what it was? He answered, steam; and that it was common enough in cotton loaded ships when the hatches were opened.

I said nothing, but the smoke becoming more dense and beginning to assume a different color, I began to think that all was not right, and also that he had some idea of the kind, as the carpenter was cutting holes in the deck just above the place whence the smoke appeared to come. I went down to dress, and about half past six, the Captain knocked at my door, and told me that part of the cotton was on fire, and he wished to see all of the cabin passengers on deck.

We accordingly assembled, and he then stated the

case to be this—That some part of the cargo appeared to have spontaneously ignited—and that he proposed removing the bales until they should discover the ignited ones, and have them thrown overboard; as also those which appeared to be in the same damaged condition; and that it being necessary, in his opinion, to do this, he deemed it his duty to lay the matter before us. We, of course, submitted every thing to his judgment, and he ordered the hands to breakfast as quick as possible, and to work to discover the source of the fire. This having been done, he said that there did not appear to be immediate danger, and he hoped that we might be able to avert it altogether.

However, at eight o'clock the smoke became much thicker, and began to roll through the after hatchway—the draught having been admitted forward in order to enable them to work. Several bales were removed; but the heat began to be intolerable below, the smoke rolled out in suffocating volumes, and before nine o'clock we discovered that part of the deck had caught fire; in short the men were obliged to knock off work.

The Captain then ordered the hatches to be battened down, with a view to keep the fire from bursting out, and to hoist out all the boats, and stock them in case of necessity; this was done and about half past one, the three ladies, two sick passengers, an infant, and a female servant, were put into the long-boat with 216 gallons of water, twenty gallons of brandy, and biscuit for a month's consumption, together with such pots of jam and preserved meats as we could get at, and the day's provisions of fresh and salted meat.

It was now 2 o'clock; the hatches were then opened, and all hands set to work to extinguish the fire.

The main hatch being lifted, and a tarpaulin removed there was a sail underneath, which was so hot that the men could hardly remove it; when they did, the heat and smoke came up worse than ever, and it being found by inspection that the fire was underneath that part, orders were given to hoist out the bales until the enflamed ones could be got at; but when the men laid hold on the lashing to introduce a crane hook, they were found to have been burnt through beneath, and came away in their hands.

The case now appeared to be bad indeed; however, we cut a bale open, and tried to remove it by hand-fuls; but the smoke and heat became so overpowering, that no man could stand over it and water only seemed to have the effect of increasing it in the quantities we dared to use; for had the captain ventured to pump water to the ship, to extinguish the fire, the bales would have swelled so much as to burst open the deck, and have increased so much in weight as to sink the ship; so that either way destruction would have been the issue. Under these circumstances, perceiving the case to be utterly hopeless, the captain called us together on the poop, and asked if he could propose any expedient likely to avail in extinguishing the fire and saving the ship, as in that case, "we will stick by her while a hope remains." It was unanimously agreed that all had been done that could be done, the men were all perfectly sober, and had been indefatigable in their exertions, but one and all seemed coolly and positively of opinion that the case was hopeless. The heat was increasing so much that it became dangerous to leave the poop; the captain, therefore, requested the gentlemen to get into the boats, told off and embarked his men, and at three o'clock he himself left the ship, the last man, just as the flames were bursting through the quarter deck.

We then put off, the two boats towing the long-boat; the ship's way was previously stopped by backing her yards. When we were about a mile from the ship, she was in one blaze, and her masts began to fall in.

The sight was grand, though awful. Between 8 and 9 o'clock, all her masts had fallen, and she had burned to the waters edge; suddenly there was a bright flash, followed by a dull, heavy explosion—her powder had caught; for a few seconds, her splinters and flaming fragments were glittering in the air, and then all was darkness, and the waters had closed over the Earl of Elden!

Dreary was the prospect now before us!—there were in the long-boat, the captain and 25 persons, including an infant 4 months old; the size of the boat 23 feet long by 7½ feet broad; in each of the others, ten individuals, including the officer in charge; one of the boats had some bags of biscuit, but the chief provision was in the long-boat. We were, by rough calculation, about 1000 miles from Rodrigue, and 450 from Diego, the largest of Chagos Islands; but to get there, we must have passed through the squally latitudes we had just left, and be subject to variable winds and heavy weather, or calms, neither of which we were prepared to resist. Seeing, then, that our stock was sufficient, we determined on trying for Rodrigue. About 11 o'clock, having humbly committed ourselves to the guidance of that Providence, in which we alone had hoped, we accomplished rigging the boats, and were under-sail. We carried a lantern lashed to our masts in the long-boat, to prevent the other boats from losing us during the night; and when day broke, sent them sailing in all directions around to look out for ships, while the wind was light they could outsail us, but when it became strong, and the sea very high, the difference was rather in our favor, as the weight and size of the long-boat enable her to lay hold of the water better.

On the third day of our boat navigation, the change of the moon approaching, the weather began to wear a threatening aspect; but as we were in the trade, we did not apprehend foul or contrary winds. In the course of the night it blew fresh, with rain; we were totally without shelter, and the sea dashing its spray over us, drenched us and spoilt a great part of our biscuit, though we happily did not discover this until we were nearly out of want of it. The discomfort and misery of our situation may be more easily imagined than described. There was a large water punchoon in the boat; on the top of which I slept nearly all the time we were in the boats. The ladies were in the stern of the boat, and H., myself, and the doctor, together with a Bombay lieutenant, in the body of it with the men.

In the course of the next day the weather grew worse, and one of our small boats, in which was Mr. Simpson, the second mate, with nine others, was split by the sea. She came alongside, and we put the carpenter into her, who made what repairs he could, but with little hope of her answering. We then proceeded to fasten a spray cloth of canvass along the gunwale, having lashed a bamboo four feet up the mast, and fixed it on the intersection of two stanchions at the same height above the stern. The spray cloth was firmly lashed along this, so as to form a kind of half bent roof: and had it not been for this imperfect defence, we must have been swamped; and we still shipped seas to so great an extent, that four men were obliged to be kept constantly employed in bailing to keep her clear of water. Towards evening

it blew hard, with a tremendous sea; and not thinking the other boat was safe, we took in her crew and abandoned her. We were now thirty-six persons, stowed as thick as we could hold, and obliged to throw over-board all superfluities. We had not more than six inches of gunwale out of water.

This night I shall never forget, but to describe my feelings I am incapable. Our situation was indeed awful: one wave might overwhelm us; and there would not be a vestige left to tell the tale of the Earl of Elden. The remembrance of all I held dear; of all the passages of my past life, crowded together upon my mind. I felt parted from this world, and yet I could not divest of a certain feeling which told me we should be saved. I recommended myself to Him without whose permission the waves had no power to hurt us, and resigned myself to meet death, and when I thought of the short struggle that might usher us into eternity, it was no longer with calmness, that there was regret mingled with remorse; there was a pang to think what those would feel who were expecting my return, and that night we certainly did not look forward to hope.

Wet, crushed, and miserable, the night passed away, and the day broke at last; and though the weather was still very bad, I again felt that hope which had never entirely deserted me. A tremendous sea came roaring down, and I held in my breath with horror; it broke right over our stern, wetted the poor women to their throats, and carried away the sternman's hat. The captain then cried out in a tone calculated to inspire us with a confidence—he afterwards told me his heart did not re-echo—"That's nothing, it's all right, bale away my boys." He never expected us to live out that night; but harrassed as he was in mind and body, he gallantly stood up, and never, by word or deed, betrayed a feeling that might tend to make despair; he stood on the bench the livelong night, nor did he ever attempt to sleep for forty-eight hours.

The morning broke and passed away, and after the change of the moon the weather began to moderate, and we enjoyed a comparative degree of comfort. We had three small meals of biscuit and some jam, &c., and three half pints of water per day, with brandy if we liked it. The men had one gill of spirits allowed them daily: thus we had enough for necessity, and I incline to attribute to our having no more the state of good bodily health we enjoyed. We had plenty of cigars, and whenever we could strike a light, we had a smoke, and I never found tobacco such a luxury. The ladies were most wretched, for they could not move; and any little alteration in their dress, was only to be made by spreading a curtain before them. Yet they never uttered a repining word.

On the 13th evening we began to look out for Rodrigue. The captain told us not to be too sanguine, as his chronometer was not to be depended upon after its late rough treatment. The night fell and I went to sleep, and about 12 was awake by the cry that land was right ahead. I looked and saw a strong loom of land through the mist. The captain had the boat brought to for an hour; then made sail and ran towards it, and at half-past two it appeared more strongly. We then lay-to until daylight. I attempted to compose myself to sleep, but my feelings were too strong, and after some useless attempts, I sat me down and smoked with a sensation I had long been a stranger to. With the first light of dawn, Rodrigue appeared right ahead, distant about 6 miles; by 8 o'clock we were all

safely landed. A fisherman who came off to show us the way through the reefs, received us in his house and proceeded to feed us, and in the meantime, sent to tell the gentlemen of the island of our arrival.

Two of them came down immediately, and having heard our story said we had been miraculously preserved, and told us off in two parties. The married men to one, and the single to the other; the crew were taken inland, and encamped. They gave our bundles to their negroes, and took us in their houses, where every thing they had was set before us—clean linen and a plentiful dinner; and it was ludicrous to see the manner in which fish, fowl, pork, biscuit, wine, and brandy disappeared before us; at length, however, we came to a general conclusion not to eat more, we could not. They shook us down, in four or five beds in the out-house, and we tumbled into them, and enjoyed what we had not known for the last fort-night—a sound sleep.

I hope the sense of our miraculous preservation dwells deeply on our minds. My feelings on landing, were so intense that I could not restrain my tears. No human skill in such peril, could have availed us—it was the hand of the Almighty goodness alone that withheld us from destruction; and when we consider it, and look back upon the facts as they stand recorded, and with the full knowledge that we were thirteen days and nights exposed to the violence of the winds, and waves, and weather, in an open, leaky boat—often for days and nights completely drenched, and never completely dry, and that with this we should all (with the exception of those which were before sick) have landed safe, and rather improved in health than otherwise—these things shew the hand of a Providence, that watches over us, tho' we often forget it—and that man who could coldly say, that our escape was surprising, without attributing it wholly and solely to the true cause, I should consider little better than a heathen.

T. T. ASHTON, Madras Artillery.

30th January, 1835.

It is a fact perhaps not generally known that the citizens of Mecklenburg county, North Carolina actually did, on the 20th of May, 1775, more than a year before the Declaration of the United Colonies, declare themselves independent of Great Britain. Indeed many Carolinians allege that not only the spirit, but the very words of their declaration are used in the celebrated document of Jefferson. The coincidence is probably accidental. It is a singular fact that the American Declaration of Independence is identical in many of its sentiments and phrases with the declaration of the Corsicans under Paoli. The history of human wrongs and the assertion of human rights are nearly alike in all climes and languages.—*Phil. Gaz.*

Rev. Dr. Evans.

The late Dr. C. Evans, of Bristol, having once to travel from home, wrote to a poor congregation to say that he should have occasion to stay a night in their village, and that if it were agreeable to them he would give them a sermon. The poor people hesitated for some time, but at length permitted him to preach. After sermon he found them in a far happier mood than when he first came among them, and could not forbear inquiring into the reason of all this. "Why, sir, to tell you the truth," said one of them; "knowing that you were a very learned man, and that you were a teacher of young ministers, we were much afraid

we should not understand you; but you have been quite as plain as any minister we ever hear." "Ay, ay," the doctor replied, "you entirely misunderstood the nature of learning, my friends: its design is to make things so plain that they cannot be misunderstood." Similar was the view of Archbishop Leighton, who says, in one of his charges to his clergy, "How much learning, my brethren, is required to make these things plain!"

Pulling Souls out of Purgatory.

Some time ago a Papist died in Baltimore, and his brother or very near relative went to one of the priests, and bargained with him for the release of his soul from purgatory; with a promise to pay the priest by installments. At the time appointed, the man visited the priest and was informed that he was released as far as his arm pits, for which he received one dollar:

On the second occasion the priest told his deluded votary that his relative was out of purgatory as far as his hips, and claimed fifty cents, which were paid.

The third time he was assured by the priest, that he was out to his knees, and the blinded creature paid the priest 25 cents. When the man went to the priest the fourth time, he was informed that his friend was clear of purgatory, to the ankles, and demanded twenty-five cents more. Upon which the papist swore loudly that he would give no more, adding these words:—"If Josh is out as far as that, he is safe: for he was the best jumper in Baltimore; and if he will not jump out when he is only ankle deep, he may stay there and fry till he is tired."

The above is a fact, certified to us by indubitable testimony.—*Protest. Vind.*

Receipts for the Southern Baptist.

The following persons have paid their subscriptions in full for 1835:—John Good, from 1st July; Dr. Mobley, Peter Gerard, James Vaughn, John M. Taylor, James T. Gardner, Matthias Ardis, Allen Andrews, John Morrison, from 1st July.

Rev. Jesse Hartwell, sen., paid \$2; Rev. R. Bradford, paid \$1.

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,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Cahoon, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.

Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.

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JAMES S. BURGESS.

CHARLESTON PRICE CURRENT, JUNE 12 1835.

ARTICLES.			ARTICLES.			ARTICLES.							
\$	c.	¢	\$	c.	¢	\$	c.	¢					
BAGGING, Hemp, 42 in. yd.	25	a	30	American Cotton, yd.	35	a	45	OIL, Tinner's, bbl.	11	a	13		
Tow and Flax	22	a	24	FISH, Herrings, bbl.	3	75	a	1	OSNABURG, yd.	8	a	9	
BALE ROPE, lb.	8	a	9	Mackerel, No. 1.	7	50	a	00	PORK, Mess, bbl.	18	00	a	00
BACON; Hams.	00	a	111	No. 2.	7	00	a	00	Prime.	15	00	a	00
Shoulders and Sides.	81	a	11	No. 3.	6	00	a	00	Cargo.	8	50	a	00
BEEF, New-York, bbl.	00	a	12	Dry Cod, cwt.	2	75	a	3	Mess, Boston.	14	50	a	00
Prime	8	a	50	FLOUR, Bal. U.S. sup. bbl.	6	75	a	6	No. 1. do.				
Cargo	41	a	42	Philadelphia and Virginia.	0	00	a	6	PEPPER, black, lb.				
Mess, Boston.	00	a	121	New-Orleans.	0	00	a	00	PIBENTO.	9	a	21	
No. 1.	00	a	11	GRAIN, Corn, bush.	1	a	107		RAISINS, Malaga, bun. box.	3	00	a	
No. 2.	8	a	9	Oats.	36	a	43		Muscatel.	2	75	a	00
BREAD, Navy, cwt.	7	a	31	Peas.	48	a	00		Bloom.	2	75	a	00
Pilot.	4	a	41	GLASS, Window, 100lb.	4	a	9		RICE, 100lbs.	4	25	a	00
Crackers.	7	a	71	GUNPOWDER, keg.	5	a	6		SUGAR, Muscovado, lb.				
BUTTER, Goshen, prime, lb.	25	a	00	HAY, Prime Northern, 100lb.	1	31	a	00	Porto Rico and St. Croix.	74	a	101	
Inferior.	20	a	00	IRON, Pig.					Havana white.	11	a	111	
CANDLES, Spermaceti.	32	a	34	Swedes, assorted.	4	a	41		Do. brown.	74	a	81	
Charleston made.	16	a	13	Russin, bar.	4	a	61		New-Orleans.	6	a	71	
Northern.	12	a	81	Hoop, lb.	6	a	81		Leaf.	14	a	171	
CHEESE, Northern.			81	Sheet.	8	a	81		Lump.	12	a	14	
COFFEE, inf. to fair.	11	a	111	Nail Rods.	7	a	71		SALT, Liv. coa. suck, 4 bu.	1	431	a	156
Good fair to prime.	13	a	131	LARD.	9	a	91		In bulk, bush.	25	a	30	
Choice.	14	a	15	LEAD, Pig and Bar, 100lb.	6	a	61		Turks Island.	31	a	31	
Porto Rico.	131	a	141	Sheet.	61	a	7		SOAP, Am. yellow, lb.	5	a	6	
COTTON, Uplands, inf.	16	a	17	LIME, Stone, bbl.	1	50	a	8	SHOT, all sizes.	74	a	8	
Ordinary to fair.	161	a	171	LUMBER, Pitch Pine, rba, M.	7	a	8		SEGARS, Spanish, M.	14	a	16	
Good fair to good.	171	a	181	Shingles, M.	3	a	5		American.	1	85	a	1871
Prime to choice.	19	a	201	Staves, Red Oak.	14	a	15		FALLOW, American, lb.	9	a	91	
Santee and Maine.	32	a	40	MOLASSES, Cuba, gal.	25	a	26		TOBACCO, Georgia.	34	a	4	
Sea Island, fine.	50	a	50	New-Orleans.	30	a	32		Kentucky.	5	a	6	
CORDDAGE, Tarred.	9	a	10	Sugar House Treacle.	30	a	30		Manufactured.	8	a	13	
Do. Manilla, cwt.	11	a	12	NAILS, Cut, 4d. to 20d. lb.	64	a	0		Cayendish.	24	a	32	
DOMESTIC GOODS.				NAVY STORES.					TEAS, Bohea.	18	a	20	
Shirtings, brown, yd.	6	a	81	Tar, Wilmington, bbl.	1	621	a		Souchong.	30	a	40	
Bleached.	8	a	15	Turpentine, soft.	2	50	a		Gunpowder.	75	a	80	
Sheeting, brown.	8	a	101	Do. Georgetown.	1	a	125		Hyson.	50	a	80	
Bleached.	101	a	17	Pitch.	1	75	a	2	Young Hyson.	65	a	75	
Calicoes.	9	a	15	Rosin.	1	374	a	1	TWINE, Seine.	26	a	30	
Stripes, indigo blue.	81	a	11	Spirits Turpentine, gal.	45	a	50		Sewing.	26	a	30	
Checks.	7	a	16	Varnish.					WINES, Madeira, gal.	2	a	3	
Plaids.	81	a	11	OILS, Sp. winter strained.	1	05	a	1	Tenorife, L. P.	1	a	135	
Fustians.	12	a	16	Fall strained.	90	a			Malaga.	45	a	50	
Red Tick.	13	a	20	Summer strained.					Claret Bordeaux, cask.	29	a	30	
DUCK, Russian, bolt	15	a	21	Linseed.	1	a	1	05	Champaign, doz.	8	a	15	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares.	100	111 50	3.50
South-Carolina do.	45	67 00	1.50
State do.	100	128 00	3.00
Union do.	50	68	1.50
Planters' & Mechanics' do.	25	38	871
Charleston do.	25	53 00	
Union Insurance do.	60	00	4.00
Fire and Marine do.	66	00	5.00
Rail-Road do.	100	125	3.00
Santee Canal do.	870	00	20.00
State 6 per cent Stock.	100	103	
State 5 per cent do.	100	102	
City 6 per cent do.	100	102	
City 5 per cent do.	100	00	

EXCHANGE.

Bills on England, 81 a 81 per cent. prem.
 France, 5f. 23 a 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 Offices 1 per cent. and int.; North 1 per cent. and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent. discount.
 Spanish Doubloons. 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 25, and Sovereigns, 24 a 4 7-8.

COTTON.—The sales during the week have been 2652 bales of Uplands, as follows:—50 at 201, 58 at 20, 145 at 191, 1608 at 191, 198 at 191, 55 at 191, 125 at 19, 115 at 181, 9 at 191, 218 at 18, 30 at 171 a 171, and 20 at 17 cents. In Long Cottons, Sea Islands from 40 to 50, and upwards for extra fine. Maines 45, Santees 38 a 40, and Stained 22 a 25 cents. The last advices from Europe have given a stability to the market, although the sales are by no means extensive. The stock of Long Cottons is much reduced.

RICE.—The demand for this article is rather limited, holders are however firm.

Terms of the Southern Baptist.

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 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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Cure for Hiccough.—A writer in the Boston Surgical and Medical Journal, recommends honey as a safe and efficient cure for this troublesome affliction. It should be taken in large quantities.