

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

Vol. II.] CHARLESTON, FRIDAY AFTERNOON, JULY 31, 1835.

[No. 5]

The Bible against Slavery.

We observe that the North-Carolina Biblical Recorder has been engaged, as well as ourselves, in a discussion with the Christian Watchman, Boston, on the subject of domestic slavery. The Watchman had made the assertion that "all slavery is alike forbidden by the spirit and precept of Christianity; and that every person who approves of it in sentiment, or upholds it in practice, *thereby sins against God.*"

In reply to this, the Recorder demanded the scripture precept which forbids slavery.

The Watchman, after taking time, produces an elaborate article, in which the only precept adduced is that in *Matt. xxii. 39*, "*Thou shalt love thy neighbor as thyself.*" The same precept, it is alleged, is uttered in different language in these words, "All things whatsoever ye would that men should do unto you, do ye also so unto them." On which passage alone the conclusion is attempted to be built up, that the scriptures forbid slavery. The Recorder in reply has the following sensible remarks.—[*Ed. So. Bap.*

REMARKS.

"The question at issue is purely a scriptural one. It is not—what says reason—what says expediency—what says human wisdom—but what say the scriptures,—and more particularly do the scriptures forbid the holding of slaves? To the scriptures, and to the scriptures alone, therefore, we must appeal. The preliminary remarks of our brother of the Watchman are of course altogether irrelevant, and consequently requires of us no other attention than the respectful notice which we have now given them.

As the present production is designed expressly to meet our call for evidence on the subject in hand—and as on its success must obviously depend, in a great measure at least, the justice or injustice of the anti-slavery operations of the present day—it is to be presumed that our brother has spared neither time nor attention to do the subject justice. And when the elevated character of the Watchman, as an able and efficient journal, is duly considered, the present effort, it is thought, must be regarded as decisive; that is, if the precept required is not found here, it may be safely presumed that it will be found *no where.*

It will be observed, of course, that but a *single precept* of any kind has been adduced; namely, 'Thou shalt love thy neighbor as thyself.' Other forms of expression have been mentioned, but it is admitted that they are only different modifications of the same command. It is also admitted that "if the scriptures forbid slave-holding, the prohibition is found in this precept," and consequently, that if the said prohibition is not contained in this precept, it is contained in *none.* Thus it appears that the whole of this momentous question is made to turn on a *single point*—we may say on a *single passage!*

It is also admitted—as must be obvious to every one—that if the required prohibition be contained in this passage, it is to be found only in the form and attitude

of an *inference.* The words quoted make no mention of slavery, nor is it pretended that they have any direct bearing upon the subject. All that is maintained is—as is evident from the argument instituted in the case—that the precept sought for lies here concealed in the condition of a remote and obscure *implication.* *There is then, with the consent of all, no DIRECT prohibition of slavery in the Bible!* All the scruples of our moderate brethren, and all the denunciations of the violent, are therefore built upon a *single inference*, which is to be made out by a chain of abstract reasoning! Would it not be well for our brethren, one and all, to give attention to this fact!

It is worthy of particular observation that—admitting all that is here contended for to be correct—admitting that there is here involved a precept which forbids slavery—and consequently that the slaveholder is a violator of this law—the case will then stand thus:—This is undoubtedly one of the most general precepts which the Bible contains. It is admitted that "it expresses summarily the second table of the law," and that "it denotes a principle of universal obligation." It involves therefore beyond a doubt every obligation of justice, of mercy, and of charity. It accordingly requires a man to be merciful and to be charitable, and in the full and proper sense of these terms, as clearly and as imperatively as it requires him to be just. Consequently the man who fails to feed the hungry, to clothe the naked, to visit the afflicted, to forgive his enemies, to do good to all, &c.—and to the full extent demanded by the scriptures—is as certainly guilty of an infraction of this law as can be the slave-holder; and, from all that appears from the law itself, or from the scriptures generally, *his guilt is fully as great!*

Lest the latter part of this deduction should not appear to all sufficiently conclusive, we would add the following illustration:—The law under consideration, it will be admitted, forbids murder, and theft, and falsehood, and covetousness. Every one knows that there is a vast difference, as it respects the degrees of guilt between the different kinds of conduct here prohibited. But the question is—How is this difference learned? It cannot be from the *law*, for all are forbidden alike—with the same authority, the same sanction, and in the same form of expression. If this difference be learned from the *scriptures*, therefore, it must be from some other passage or passages which testify on the subject. But as it is admitted that, with the exception of the law in hand, the scriptures are every where silent touching the question at issue, it follows of course that the measure of guilt belonging to the slave-holder—allowing him to be guilty—is left wholly undetermined!

Thus it appears, granting our brother his whole ground, his whole argument, and his whole conclusion, that, so far as can be learned from the Bible, the man who falls short in any of the duties of benevolence, and the man who owns a slave, may, in a moral

point of view, occupy one and the same ground. We ask, is not this fact worthy of the consideration of those, who are so ready to charge the slave-holding brethren with living in immorality—in known and aggravated sin?

But we do not admit the ground allowed for argument's sake above—we do not admit that the required precept is contained in the law quoted: we of course deny—and that, among others, for the following reasons:—

1. The proof adduced is not conclusive. It is not conclusive because it takes for granted the very thing which is to be proved; namely, that the slave-holder necessarily trespasses upon the claims of the slave. The law, it is admitted, forbids every thing incompatible with justice, mercy, and benevolence. But where is the proof that slave-holding comes within either of the specifications? It is said indeed in the extract from Dr. Wayland, that "God has bestowed upon every man such means of happiness as he saw fit, and he has given to every man a right to use those means," &c.—and all is admitted. But where is the proof that God has bestowed freedom on the slave, any more than he has wealth on the poor, or health on the afflicted? Or where is the proof that the slave-holder is bound to impoverish himself to make his slave free, any more than he is to do the same thing to make his neighbor rich? Or where is the proof that, in failing to do either, he offends any of the laws of justice, mercy, or benevolence? We are aware that many plausible things may be said, and have been said, on this subject. But it is to be recollected that we are debating about a plain scriptural prohibition, and that, in a case of this kind, we cannot be put off with plausibilities. We must have plain, unquestionable, irrefragable proof, or the position must be abandoned.

2. We deny that the law in question prohibits slave-holding, because if it did it would conflict with the whole tenor of the scriptures. Every person acquainted with the Bible must know, that a system of domestic slavery was incorporated with all the institutions, both moral and religious, of the Old Testament economy—that it was distinctly recognized in the second table of the law, of which it is said the present precept is a summary—that it was allowed, and tolerated, tacitly approved while Jehovah himself was king in Israel—and that there is no where the slightest intimation that the practice was inconsistent with any of the obligations sustained by man to his fellow man.

It is equally certain that the same system was continued under the New Testament dispensation—that there were both masters and slaves in the christian church—that both parties had laid down to them their relative and respective duties—and that it is no where insinuated either that the latter were injured by being detained, or that the former did wrong in detaining them in bondage.

Now from these facts the following conclusion is in our view inevitable:—either slave-holding is not wrong in any proper sense of that expression; or else Moses, and the prophets, and Jesus Christ, and the apostles all stand convicted of unfaithfulness—not only in not exposing, but in giving the sanction of their silent acquiescence and of their tacit approval to what they must have known to be sinful in the sight of God. If we adopt the former alternative; then the required prohibition is not contained in the law: if we adopt the latter, then we set the scriptures at variance with themselves and make their authors

unworthy of credit. We leave our brethren to choose that which they like best.

We have now presented our readers with the entire ground taken by the Watchman—together with our own reasons for considering it untenable. The question is—has the ground been maintained—has the precept been shown—has it been proved that the slave-holding is opposed to the spirit and precept of the gospel?—This question is now confidently submitted to the decision of our brethren, in the hope that they may be guided into all truth, and into every department of moral and religious duty.

We would now appeal to the good sense of our northern brethren, and would respectfully ask them—if it is just—if it is wise—if it is magnanimous—if it is agreeable to the temper and spirit of the gospel—to charge their southern brethren with injustice, with sin, with immorality, with offending against the spirit and precepts of Christianity, on the ground of such testimony as that adduced above? And in view of the acknowledged facts,—that God has tolerated slavery since nearly the first formation of human society without having spoken a word expressly against it—and that prophets and apostles, although they spent their lives in the midst of it, have nevertheless maintained the most perfect silence in regard to its unlawfulness or impropriety—we ask again, are not our modern reformers wise above what is written, zealous without knowledge, and righteous over much? And are not the noise and violence which have recently been manifested on this subject, calculated, to remind us of certain gentlemen in the Saviour's day to whom it was said—"Ye blind guides, who strain at a gnat and swallow a camel."

RELIGIOUS MISCELLANY.

From the New-York Observer.

Do you enjoy Religion?

I do not ask if you possess religion, but do you enjoy it! Does it make you happy? The question is not whether being, as you hope, a religious person, you are also happy; but is it your religion which makes you happy? Are you happy, because religious? A person may acknowledge God, and have joy, and yet not "joy in God." Perhaps you will say it helps to make you happy—i. e. religion and certain other things together make you happy. But this answer is not satisfactory. Religion must more than help to make you happy. If it only helps, it does no more than many other things. They help. In that case religion might be needful to happiness, even as money is reckoned by many to be, but it could not be pronounced to be the one thing needful. Religion ought to make you happy without the aid of any thing else. You should enjoy it; though you had nothing else to enjoy. Habakuk, "Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stall! Yet I will rejoice in the Lord, I will joy in the God of my salvation." He regarded religion as able alone to make him happy. And are we not commanded to be happy in religion alone—to "rejoice in the Lord," and that "evermore?" Should we be commanded to be happy in it, if it needed some assistance to make us happy?

Religion is both exactly adapted and entirely adequate to make its subjects happy. It supplies the

soul with a portion; and what does the soul want to make it happy but a suitable and sufficient portion? This the religious man has. The Lord is his portion. Is not that a portion to make him happy? Is it not good enough, and large enough? If the world can make one happy, as some suppose, cannot much more the Maker of all worlds, and the owner of the universe? This portion is infinite, so that it can never be exhausted; and it is eternal, so that it can never fail. And while religion gives us a portion, what a protector, what a provider, what a comforter it affords us! the best of fathers, and the friend that is more constant than a brother! Then what present good it yields, and what promises it makes of greater good to come! What a prospect it holds out! O what hope it inspires! The Christian has all these to rejoice in—Christ Jesus, “the exceeding great and precious promises,” the first fruits of the Spirit, and the hope of glory. Can any one say what is wanting in religion to make one happy?

Religion has made many happy. Peter, in his first general epistle, within the compass of only three verses, speaks of Christians as not only rejoicing, but rejoicing “greatly,” yea, “with joy unspeakable and full of glory.” He speaks of it not as a duty, or as a privilege, but as a *fact*. They did so. And what they rejoiced in, was Jesus Christ, and the prospect of the incorruptible inheritance; both which Christians have the same warrant to rejoice in now. Now if religion made these happy, why should it not make others happy? Why should one enjoy it, and another not enjoy it, if both possess it? It was intended to make all its subjects happy—very happy.

I ask then, does it make you happy? Do you enjoy religion? Now, do not evade the question. What is to become of us, if religion does not make us happy? If we do not enjoy it here, how shall we enjoy it hereafter? Barely to possess it hereafter would not satisfy, even if such a thing could be. How can a religion which does not make us happy on earth, make us happy in heaven? The religion of heaven is the same in kind with that on earth. The only difference is in degree. The religion of earth is communicated from heaven. It must be of the same nature with it.

Besides, if our religion does not make us happy, how do we do our duty? We are commanded to rejoice. It is a part of practical Christianity to be happy. It is obedience to a precept. It belongs to the character of the doer of the word. Moreover, how have we to have satisfactory evidence that we possess the true religion, if we have not joy in it? Suppose we had not love, would we be Christians then? No, certainly, for without charity a man is nothing. But why can we not be Christians without love? Because it is the fruit of the Spirit! If love is the first named of nine, joy is the second. “The fruit of the Spirit is love, joy,” &c.—Gal. v. 23, 33. And those are not said to be the fruits of the Spirit. Is it not the plural form to be used. They are not distinct productions. They are all one cluster—“the fruit of the Spirit.” Now, since we have not love, we conclude we have not the Spirit, why should we not conclude the same if we have not joy? I know it may be said that there are many things to interfere with Christian joy. But while these things may and do diminish it and interrupt, they do not therefore annihilate it. There was much to interfere in the fate of those to whom Peter wrote. They were “in heaviness through manifold temptations.” Nevertheless they rejoiced greatly.

You see now why I ask if you enjoy religion. You perceive that it is no insignificant question. Many profess to have religion, but are conscious that they do not enjoy it. They hope they are religious, but know they are not happy. They trust that God is their portion, but they have no joy in him. Indeed some are astonished that we should speak of religion as a thing to be enjoyed. They regard it rather as a thing to be endured as a sort of penance, a system of privation. And in so far as it is not suffering, it is toil—a something composed of penance and task. When they take themselves to any thing of a religious nature, they feel that they must: A sort of dire necessity constrains them. Such a religion may prepare a person for hell, but how it is to qualify him for heaven, I see not. And a religion which does not qualify a person for heaven, certainly does not answer the purpose.

Many persons lament that their religion does not make them happy, and they wonder why it is. I suspect it is because they depend no more upon it to make them happy. They look for enjoyment too much to other sources. Perhaps, however, the reason they have so little enjoyment in religion, is that they have so little religion to enjoy. Now, those who appear to have so little, should seriously inquire if they have any.

But some may say, “Religion sometimes makes us happy.” But why only sometimes—why not always? The command is, “Rejoice in the Lord always;” and the same reason exists for being happy in religion at all times, as at any time. If you rejoice in the world, no wonder if your joy is often interrupted; but if God is your God and he is evermore the same, why should you not rejoice in him evermore? But does not the Lord sometimes call to sorrow! True, but even then he does not call from joy. Joy and sorrow are perfectly compatible. Were they not coincident in the experience of Paul? “As sorrowful, yet always rejoicing,” he says. If there exist causes of sorrow which operate, that does not annihilate the cause of joy. They should operate too. If you seem to have nothing else to rejoice in, yet there are your sorrows. Rejoice in them. Well may you if they work for you “a far more exceeding and eternal weight of glory.” Did not Paul “glory in tribulations also.”

Let not the reaper set satisfied until he enjoys religion. How are we to die by a religion which we do not enjoy! What can one enjoy when the world is receding, if he cannot enjoy God!

ROMAN CATHOLICISM.

“Spaniards! Ascend to Heaven!”

Such was the language of the Spanish Priest to the pirates as they ascended the scaffold, on the 10th inst. It is possible that this emissary of the Romish church had any faith himself in the moral efficacy of his services! Does he honestly think that he can forgive sins; and that “his holy water” can wash out the guilt of piracy and murder, and of a whole life of sin against God, from the hearts of those atrocious offenders, who have just suffered the righteous penalty of law? And did Capt. Gilbert and his companions believe, that they should be in heaven as soon as the breath of life should depart from their bodies? Can a Priest bestow heaven upon whom he will? Can a Priest regenerate the moral affections of a sinner’s heart?—We see not how any one who understands

the way of salvation, as revealed in the Gospel, can contemplate such proceedings as those of the Rev. Mr. Varella, and others of the same "Mother of abominations," without mingled abhorrence and commiseration; *abhorrence* of the flagrant imposition upon ignorance and credulity, and *commiseration* for the miserable victims of such as make "merchandise of souls."

It is said that on the night previous, those who were hung on the 10th inst. made an effort to commit suicide. One of them suffered so much from loss of blood, that he could not stand upon the scaffold. Did this make any difference in their prospects of heaven? Suppose they had succeeded in their purpose of *self-murder*? Would they have been less worthy candidates for admission to that world into which enter nothing that defileth, or worketh abomination, or maketh a lie!—One of the piratical band, Delgado, put an end to his existence, soon after his arrival in this country. What become of *him*? Did he go to heaven!

It would seem to us that a system of religion, which, like Romanism, confounds all moral distinctions, and substitutes a *trumpery of nunneries* for the scriptural condition of salvation, never could find any one in our country so blind and infatuated, as to become its votaries and victims! Yet there are many who speak very kindly of it, and those too who claim to be intelligent, and virtuous, and even Christian!

Let us have the practical influences of Romanism upon the whole mass of our population, and where would be the solemn and awful sanctions of our laws, and where the "terror to evil doers!" If all the guilty, however many or aggravated their crimes, could be made to feel that a Priest can work out their salvation in a few moments, those moral restraints which are now, in general, like chains of iron and brass, would be a spider's web to hold a Sampson, when the alarm of the Philistines sounded in his ears.

Some of our readers may remember the circumstances of the robbery and murder of *Marcus Lyon*, Esq. near Springfield. Two Irishmen were arrested, tried, convicted, and executed. They persisted until the lost moment in a denial of their guilt. A worthy clergyman, who is still living, was present at their trial, and became interested in their welfare. He was perfectly satisfied of the justice of the doom which the law pronounced upon them. But he could not feel willing to have them die, without any special exertion to bring them to a sense of their guilt, and liability to everlasting punishment, unless they should humble themselves before God and obtain his forgiveness.

A few days previous to their execution, he went thirty miles to visit them in their cell. He told them his errand. At first they were sullen and repulsive. They protested against the laws of the land, and with great warmth asserted their innocence. Not thinking it expedient to reason with them upon the facts in the case, he reminded them that whether guilty or innocent, they were under sentence of death, and would doubtless soon expire on the gallows. They therefore ought to prepare to die. If, however, they were guilty, it was not at all strange that they should deny the fact. From what he had known of wicked men, he was not surprised to see them appear just as they now did. God often seemed to leave the guilty to such hardness of heart that they should add one crime to another.

The searching appeal which he made to their consciences, and the earnest and affectionate warnings

with which he exhorted them to "flee from the wrath to come," produced a very great change in their deportment and conversation. They were evidently in much distress. On the ensuing night, they walked their cell, and were heard to groan in their mental agony. But on the day after, a Catholic Priest or Bishop came from Boston and from the time of his introduction to them, all their distress was at an end. He pardoned their sins, and gave them an assurance of heaven! Reader, is *this* the way of salvation!—*Landmark*.

From the Religious Magazine.

Nunneries, a New Plan.

In consequence of the narrative of Miss Reed, describing the discipline and customs in the Charlestown Convent, these institutions are now attracting unusual attention. For several years they have been rapidly increasing throughout our country, and soliciting the countenance and patronage of the Protestant community. They are imported to our shores by Romish priests from southern Europe, and the revenues of the Pope are lavished in sustaining them. Not a few of the protestant citizens of this country, unite with the Catholic Priests in lauding them as valuable additions to the literary institutions of our land.

The American community must decide upon this question. The subject before us, is not whether the *Catholic religion* shall be tolerated in America—that question is already decided by our constitution. Throughout the whole length and breadth of the land, there is almost entire unanimity of opinion, that there should be no power but the power of argument to combat errors, whether political or religious. Here let mind be untrammelled. Let the Catholic press pour out her loudest thunders against Protestant errors and sins.

The question of *religious toleration* is not before us. Upon that subject there is hardly a dissenting voice to be found in the land.

But as to nunneries—shall we patronize them! shall we nurture them by our approbation, and send our daughters to the secluded chambers! Let us suppose that half a dozen young lawyers, in the city of Boston, should make a vow that they never would be married. Suppose they go through the city and find half a dozen young ladies who would make a similar vow. These young gentlemen find a retired situation, to which they remove these young ladies. They surround the dwelling with all the charms of nature and of art. Gravelled walks encircle it. Luxurious groves with rosy bowers, invite to soft enjoyment. High walls guard these sacred enclosures from the eye of curiosity, and the retired apartments are effectually excluded from the unwelcome intrusion of a meddling world. Here, surrounded with every charm which wealth can give, with beauty for the eye and melody for the ear, and fragrance borne on every breeze, the privileged occupants pass their lives under a vow of chastity, poverty, and obedience.

Now what would the good people of Boston say of this plan! And why has not a Boston lawyer as good a right to such an establishment as a Catholic priest?

Suppose the young gentlemen at Andover, or Cambridge, should propose such a scheme for the patronage of the community! why there is not an editor in the city of Boston who would not raise his hands and his eyes in unutterable astonishment at the impudence which would dare to dream of such a plan. But why does it make any difference whether these

men come from Andover or Ireland—from Cambridge or Rome? May not an American citizen be entitled to all the privileges which foreigners may enjoy.

Such establishments are, of course, expensive and the unmarried men who sustain them must devise means to raise the necessary money. They look suspicious. Some plan must be adopted to avert suspicion. What plan is more feasible than to attach a school to the establishment. The nuns can as well as not spend a portion of their time in instruction; the tuition of the pupils will aid to support the establishment; and if young ladies can be obtained as pupils from respectable families, it will aid to screen the sacred sister from the whispers of slander, and the reproaches of the profane.

It is amusing to think of the reception that a young lawyer would receive, if after being made the father confessor of such an establishment, he should call upon the gentlemen of Boston to engage their daughters as pupils of this mysterious and unexplorable retreat. It would be hard for many persons to return a mild answer to such a request. The motives which actuated these young lawyers, or young theological students, might be perfectly good. They might really think such an institution would promote the glory of God, and the welfare of men. They might be pure in heart, and in conduct; and yet there would be an indecency, a *bold indecency* in the thing itself. It would be doing violence to those laws of modesty and propriety, which must exist in every well regulated community. It would be courting temptation, and studiously gathering all the allurements for sin.

As long as human nature and human passion continue as now, such institutions must inevitably become corrupt. It matters not how pure may be the motives of those who originally founded them.—Conscientious men in fervour of misguided zeal may for a time watch over them. But corruption is their strong and irrepressible tendency. In an abode so princely, the vow of poverty is a burlesque. In groves and bowers of such voluptuous beauty, and in chambers of such unsearchable seclusion, the vow of chastity seems little better than mockery. And alas, history too painfully tells that the friar may be "a jolly old soul," and that the nunery may be his harem.

We therefore say that such an institution is an *indecency*, no matter for whom, or for what purpose it is founded. We say that neither lawyers, nor merchants, nor priests, have a right, under the vow of chastity, to establish so mysterious a retreat for young ladies. The opportunity for oppression and violence is limitless. The cry of discontent cannot reach the public ear from those hidden apartments, and scenes of licentiousness and horror may be acted there, the recital of which would make the ear to tingle.

We believe there are Catholic priests who, though misguided, are sincere and honest men; that there are nuns, who are virtuous and holy women, but we also believe that while human nature continues as it now is such institutions will contain within themselves the allurements and the facilities for iniquity and oppression.

From the Protestant Vindicator.

A singular truth uttered by the late Roman prelate Archbishop Carroll, of Baltimore.—The following anecdote we know to be genuine—we had it from a distinguished gentleman of our city, who heard it from the lips of one who was actually present with the archbishop when the conversation we allude to occurred.

"I admire the deep solemnity of your service,"—said a gentleman to the archbishop,—*"there is an affecting air of devotion about your people: all on their knees, hands clasped: their eyes fixed on heaven."*

"Yes!" replied the Romish prelate, with one of those peculiar looks which that accomplished and thorough-going Jesuit could readily assume, when he was half grave and half sarcastic;—"Yes, Sir! and were it not for that *MECHANICAL PIETY* which our people possess, there would not be one spark of religion left in our Church!!"

There never was a greater truth uttered by pope, prelate, or priest, since the world began. W. C. B.

TEMPERANCE.

FOR THE SOUTHERN BAPTIST.

EBENEZER.

Darlington District, July 17, 1835. }

The Welsh Neck Temperance Convention assembled at 12 o'clock, and the Rev. J. Hartwell, according to appointment, preached a sermon on Temperance, a brief sketch of which is as follows:—

Romans xiv. 21.—"It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak."

In the introduction, the speaker alluded to the connexion, as applicable to the condition of the people to whom the Apostle wrote. As they had been idolaters, some of them still retained an impression that the idol was something, and that it was a sin to eat that which was offered to it. The Apostle insisted that it would be sinful to partake of meat offered to idols, because it would offend their weak consciences. This language was very emphatic, "*If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.*"—1 Cor. viii. 13. Rather than be an occasion of stumbling, or offence, or even of weakness, to any one of the poor brethren, the great Apostle of the Gentiles would *deny himself of meat as long as the world should stand.*

The principle as contained in the text was then presented in the following proposition:—*It is a duty incumbent upon all to aim at the good of others, even should this require great sacrifices.*

The example of Christ who "went about doing good," and the injunction of the Apostle, "Be ye followers of me, even as I am also of Christ," was urged to impress the obligation. The speaker urged that the duty required not only to do what was good to others, but to abstain from every thing which might *injure them*; and that in this latter sense, it was particularly applicable to the cause of temperance. It was shown that the force of example is very great—that man is so constituted as to be affected by the conduct and example of those around him, and that the example of drinking, and inviting others to drink, has a very injurious tendency, and, therefore, was prohibited. This principle was also urged from the second great commandment, "Thou shalt love thy neighbor as thyself."

The necessity of total abstinence from all alcoholic drinks, was strenuously maintained, as the ground of hope of final success in the temperance cause. All alcoholic drinks, whether in the proportion of fifty-three parts in the hundred, as brandy, or of twenty-three parts, as wine, or ten parts, as cider, are to be relinquished. And that so long as wine, cider, ale, beer, &c. were indulged, it would be vain to expect complete success. As the best method of destroying

a noxious weed is to root it up entirely, so the best plan of overcoming intemperance is, to renounce every thing that can intoxicate.

In reference to the severity of the punishment denounced against drunkenness in the Bible, the speaker inquired *what is drunkenness?* What extent of the use of intoxicating drinks will bring an individual under the awful condemnation. But as this question is not answered in a direct manner in the scriptures, it is proper to compare it with other things, by which means we may arrive at a satisfactory answer. We find that drunkenness, adultery, idolatry and murder, are classed together, and each excludes from the kingdom of heaven. What then is *murder? Hatred against a brother.* "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him."—1 John iii. 15. Here it is evident, no external act is necessary to constitute the crime of murder "in the eyes of Him with whom we have to do." What is *adultery?* (See Matt. v. 28.) "But I say unto you that whosoever looketh on a woman to lust after her, hath committed adultery already with her in his heart." What is *idolatry?* "Covetousness is idolatry."—(Col. iii. 5.) "If any man love the world, the love of the Father is not in him."—(1 John ii. 15.) Upon these principles, What is *drunkenness?* Are we not authorized to answer, he that "looketh on the wine when it is red, when it giveth its color in the cup?" Will not this explanation cut off all alcoholic drinks, and bring us to abstinence from every thing that can intoxicate!

The hopeless state of the drunkard was urged as another reason for total abstinence. Very few drunkards are *reclaimed*. Where a man has imbibed this dreadful habit, hope of his reformation is at once almost gone. And the thought that he is walking among us, an object of eternal wrath, sealed over to everlasting perdition, with almost no hope of escape, is enough to make the heart of the stoutest tremble, and move the negligent to energetic action, in order to save, if possible, others from the same condemnation.

The discourse was closed by a caution against incurring the awful denunciation uttered by the Prophet, "Woe to him that giveth his neighbor drink, that putteth thy bottle to him, and maketh him drunken also."—Hab. ii. 15. And an exhortation to all the friends of temperance to persevere, with increased effort, till drunkenness, with all its attendant vices, shall be banished from the *world*.

The Delegates were now called together, and the President being absent, the Rev. G. Rollings was called to the Chair.

Several letters from auxiliary Societies were read, and the Delegates received.

An opportunity was offered to Societies not connected with us to unite at this time, when the Darlington Society, through Rev. J. Hartwell, requested to become a constituent member of the Convention. It was unanimously received, and the Delegates, viz. Rev. J. Hartwell, G. W. Dargan, and S. Wilson, Esq. welcomed to a seat.

An invitation was extended to the friends of temperance generally to address the meeting, when Col. Wm. Timmons rose and made some interesting statements in regard to the great diminution in the consumption of ardent spirits which had been effected, in his section, by the friends of temperance, and the moral renovation which had been the result.

Several gentlemen followed in animated addresses

on the progress of the cause, and the best probable means of its early triumph.

On motion of Major I. D. Wilson, it was *Resolved*, That this Convention recommend to the different Auxiliary Societies to adopt the principle of *total* abstinence from all alcoholic liquors.

Major Wilson advocated this resolution in a few brief but animated and impressive remarks, in which he contended that the time had arrived for this second step in the great temperance reformation, and urged it, upon Christians especially, as a bounden duty to deny themselves indulgence in fermented liquors, which he regarded only as lures by which the unwary victim of intemperance is led on to the experience of all those woes which make up the sum of the drunkard's history.

On motion of G. W. Dargan, Esq.,

Resolved, That the Clergy of all the different Denominations within the limits of this Convention, be requested to address their respective audiences by a sermon, or otherwise, at least once a month on the subject of temperance.

Mr. Dargan prefaced this resolution with a short speech, in which he descanted in eloquent and glowing terms upon the importance of keeping up a continual battery against the progress of intemperance—upon the great good that had already resulted to society from the influence of Temperance Societies—the great contrast which the present day presents with a few short years gone by, when intemperance was encouraged by the example of the best men in the community—and now, when it is regarded as a stigma and a reproach, and meets with no countenance but from the depraved and degraded of the land. He described the grog shop as the most fruitful of all the sources of wretchedness and ruin to the human family, and spoke of its destruction as demanding the united and most strenuous efforts of philanthropists, and especially of Christians, as opposing the most formidable barrier to the progress of Christianity—the universal prevalence of the blessed dominion of Jesus Christ.

Resolved, That the next meeting of this body be held at Elm, during the approaching session of the Welsh Neck Association.

Resolved, That George W. Dargan, Esq. be requested to address that meeting on the subject of temperance.

Resolved, That the Rev. J. Hartwell, in connection with the Secretary, be requested to prepare an abstract of the sermon and proceedings of this meeting for publication in the Southern Baptist.

Adjourned.

G. ROLLINGS, *President* P. T.
THOMAS P. LIDE, *Secretary*.

In the course of the trial of Rev. Mr. Cheever, on an indictment for a libel on Deacon John Stone, the owner of a distillery, testimony was admitted to show that "ardent spirits were ruinous to the souls, as well as bodies of men," Professor Mussey, of Dartmouth College, testifying that—"Alcohol is ranked among poisons by modern writers on the subject, and is considered a poison by all physicians. Its effects are analogous to those of other poisons. Poisons are not nutritious substances. They derange the healthy movements, and when taken in minute portions, they create depression from healthy action. When poisons do not kill they weaken the system for a time. In large doses alcohol produces death in a very short

time. It produces death, by application to an extended surface, or by absorption. Alcohol exhausts the principle of life like any other poisons, and instead of protecting the body against heat and cold, it has precisely the opposite effect. It never is digested, that we can learn. Dr. Beaumont found that all other liquors but alcohol, are carried out of the stomach before the digestion of other substances; but alcohol goes into the circulation without digestion. Until exhaled it finds place in the blood vessels. So far as it acts at all, its influence is pernicious."

Dr. Edwards, Secretary of the American Temperance Society, a clergyman, was allowed by the court to testify in relation to the influence of ardent spirits upon the soul—the Judge remarking, in reply to the Attorney General, who objected to such testimony, that "practising physicians are competent to give opinions as to the effect of alcohol upon the body, and clergymen who have or have had the cure of souls, as to its effect upon the soul." Dr. Edwards testified in part, as follows:

"The influence of ardent spirits is highly destructive to souls. A larger proportion of those who use it, are more negligent of business, than among sober men. It leads to a very large proportion of crime. A vastly greater number become drunkards of those who use it, than of those who do not. For these and many other reasons, I am satisfied its use is destructive to the souls of men."—*Salem paper.*

CHARLESTON, S. C.

FRIDAY AFTERNOON, JULY 31, 1835.

To Correspondents.

"J. D." has been received, and is reserved for the consideration of the Editor when he returns. The publication of his piece is omitted at present, because, as he has nothing to complain of but that the spirit and tendency of his published remarks had been misunderstood by the Editor, it is thought that the public will be sufficiently able to judge on that subject for themselves, and will do ample justice both to "J. D.'s" remarks and the Editor's strictures, without any thing more being written either side. So far as the Editor himself is concerned, he will no doubt receive the corrections thankfully: and if he deems it necessary, may make some explanations.

We repeat the invitation to this valued correspondent to favor the Convention with his presence and counsel at its meetings. "An ounce of preventive is better than a pound of cure."

We insert with pleasure the article forwarded from the Welsh Neck Temperance Convention. We are personally acquainted with the gentlemen who are reported to have made "impressive, eloquent, and glowing" addresses, and know that they deserve to be estimated no less than they are described; but we much doubt the utility and propriety of publishing such expressions. An English paper, of very high standing, censures this practice in a dignified and sensible manner, and says that it is exclusively American. It would really seem, in some cases, that the reports of anniversaries and public meetings had been constructed chiefly as altars on which to offer the incense of flattery to the speakers; since this forms the more prominent part of what is communicated to the public. In this instance we are rewarded with something that is really valuable, as more than an off-set against the small fault referred to. But we venture to suggest, as a general rule, that Reporters for our public meetings should compliment the orators only by giving a sketch of the most valuable and pithy sentences they uttered. This

will give a far truer impression of the eloquence of parties than any terms of praise; and would have this great advantage, that it will diffuse the benefits received by the favored audience over a whole community.

Query.

We have been requested by "A Subscriber" to answer the following inquiry:—

"Is it right for a Minister of the Gospel to administer the Ordinance of the Supper in any Church but the one in which he is the regular Pastor?"

The difficulty with "A Subscriber," we suppose to originate from a want of personal information on the part of the minister concerning the character of the Church, or on the part of the Church concerning the minister. This may be obtained by reference to Associations, neighboring Churches, or individuals of good standing and credentials; if satisfactory, we can see no difficulty, but strong reasons for administering the ordinances. They are special commands binding upon the conscience of every disciple, and means of grace, through which the blessings of God are communicated; but if those Churches alone receive the benefits of their administration who have pastors, the majority of our Churches must remain in a state of disobedience, though it may not be voluntary. If a satisfactory information cannot be obtained respecting an individual minister, prudence would dictate a suspension of the ordinances, until some minister can be obtained whose character is well understood. If, on the other hand, the minister cannot think that the Church is in a fit state to commune, faithfulness would lead him, though invited, to decline the administration.

The Gospel presents claims to the attention and regard of mankind which make it a matter of wonder that it can be so much neglected as is really the case, by those whose entire interest it is to admit its claims. We are frequently induced to inquire why it is that men neglect the Gospel, since in an enlightened community like ours all are ready to grant, it is safe to be a Christian. Nothing but the depravity of the human heart can hinder the success of the preached word. And it is to us something more than a presumptive evidence of the doctrine of total depravity that men whose reason teaches them the importance of Christianity, nevertheless make little or no effort to profit by the word. But why is any man among us not a Christian? This is a question, it would be well for every unconverted sinner seriously to ask himself, Why am I not a Christian?

The unconverted man, you are not a Christian because you do not wish to be one. Whatever may be your thoughts on this subject, depend upon it, fellow sinner, this is the true reason why you are not a Christian. Search your heart thoroughly and you will find that the latent hindrance is, the want of will; this is the first, the last, the whole cause of your being this day a poor unconverted sinner. We know, it is not unusual for men to say, I wish I were a Christian, and to express an entire willingness to be one; but yet they say, I cannot be. Oh! fellow sinner, depend upon it, your "cannot be" is "I will not be." Jesus says, "Ye will not come unto me that ye might have life." Oh! how depraved and how hard and stubborn the heart that will not come to Jesus! But whence this repugnance to be a Christian?

1st. You do not like to think. Although man is a rational being in contra-distinction to other animals, yet thought is labor, and few there are who do not shun mental application. But to be a Christian it is necessary to think, and to think closely. This is one thing, sinner, that you hate to do, and hence you have no will to be a Christian. We once asked a gentleman,

"Sir, why are you not a Christian?" He replied, "To be candid, sir, it is because I am too indolent; I cannot undergo the labor of thought." It struck us forcibly at the time as one of the great obstacles in the way of success to the Gospel invitations. But, sinner, take thought, oh! think at once of the claims of the Gospel upon you. Think of your lost and ruined soul, think of Death, Judgment, and Eternity. Look at those who devote their lives to the pursuits of science and philosophy. See how they apply all their mental energies to the object of their pursuit. And shall there be men devoting themselves to pursuits of but temporary moment at best, and traveling in thought, and shall the concerns of eternity be presented to your consideration and will you not think of them?

"Oh sinner, stop and think
Before you farther go;
And do not sport upon the brink
Of everlasting woe."

2d. You dislike self-examination. There is nothing at which the human mind so revolts, as the contemplation of one's own character. Unreflecting, we are apt to regard ourselves as patterns of virtue, and models for imitation, but no sooner do we begin to look within ourselves with an impartial gaze, than we also begin to abhor our own propensities and affections. To look upon ourselves as paragons of excellence is pleasurable in the extreme, and hence it is usual to drink in flattery with greediness if we do not discover a sinister design in the adulator; but on the other hand we can neither bear the exposure of our faults and vices by others, nor contemplate our own deformities without unhappiness and abhorrence. Hence, though man is very observant of character, it is not of his own. His virtues are seen through magnifying optics, his vices are reflected by inverted mirrors. Vice in others to him is obvious, their virtues few and alloyed. Yet what he abhors in others, he fosters in himself. Is it strange then that he shuns self-examination? But until we are convinced of sin, reformation cannot obtain. Fellow sinner, now is the time to examine yourself. The renovation of your character, and the reformation of your morals, must now take place, or not at all. And all effort to avoid self-examination now, must only accumulate your guilt, and render your deformity yet more deformed. The picture must be presented to your vision sooner or later, and if you defer its contemplation to the last moment, yet more disgusting will it be; but examine it, you must. Self-examination in time, may save your soul, but self-examination in eternity is eternal damnation.

3d. An unwillingness to receive instruction is another barrier in the way of our spiritual reformation. Although our constant liability to change our own opinions should make us diffident, and our experience frequently exhibits error in our judgment, yet we are too apt to regard ourselves as more capable of discerning truth than others, and are consequently unwilling to receive instruction from the lips of those whom we regard more illiterate than ourselves. It is this species of pride and self-confidence which leads us to assume the place of the critical reviewer, and to arrogate the office of the censor, when we should be considering the claims of that Gospel upon ourselves, which the minister of Christ has been presenting to us in a faithful manner, though perhaps in a simple or even illiterate garb. But unless we become as little children to acknowledge our ignorance and to be ready to be taught, we can hardly ever expect to profit by the word. And, dear brother sinner, let us ask you, if it is a mark of wisdom to be unwilling to become wiser? We may admit that in the general you know much more than your minister, and perhaps are much more learned, or perhaps you have even a better judgment than he has, still since he has been taught the things of the spirit, of which in your natural

state you must be ignorant, does it not become you to sit as a learner and not as a critic or a censor? Some great writer has said (perhaps Dr. Johnson) we ought never to be ashamed to own our ignorance, but it is a shame to choose to remain so. Let us learn those things concerning which we are ignorant from any one who knows them better than ourselves. The minister does not preach to instruct in grammar or rhetoric, in science or metaphysics; his object is to exhibit to you the cross of Jesus Christ, and to persuade you to fall in with God's designs of grace. Listen therefore to him, and if there be error in his instructions, take out from the rubbish whatever of truth can be appropriated to your spiritual necessities. Oh! let not self-esteem exalt you above being taught by those who have been taught by the spirit.

4th. A general impression that attention to religion is the evidence of a weak mind forms another barrier to our conversion. We are unwilling to be thought weak. Most persons take pride in teaching morality or religion philosophically, and they are equally proud of being thought capable of arriving to the summit of moral excellence by their natural powers alone. Such a conception is wholly destructive of that religious reverence which is indispensable to the reception of Gospel truth into our hearts. The Gospel teaches us that man is incapable, that he is incapable without the aid of the Holy Spirit through the mediation of Jesus Christ, of rendering acceptable service to God. Of course so long as we adhere to the false principle that a moral sense is man's best guide to virtue, we cannot possibly appreciate the humiliating doctrines of the cross. To be saved from sin as well as the consequences of sin, we must trust entirely in the merits of a crucified Redeemer. There is no other name given under heaven whereby we must be saved, but that of Jesus Christ. But notwithstanding the announcement of this truth, even those who think they give it full credit, are nevertheless so far under the influence of self-esteem, as to regard themselves as called upon to superadd their righteousness to the merits of Jesus Christ. Ah! fellow sinner, however philosophical you may regard yourself, depend upon it such a course is highly unphilosophical. True philosophy would lead you to confess your own ignorance and weakness, and would teach you that it is infinitely more safe to confide wholly in God than to trust in those natural powers which are themselves derived from him. Oh, poor fallen creature! bend thy knee and cry, God be merciful to me a sinner.

Theological Instruction at the South.

It is now obvious from the manner in which the proposition for united efforts among several States has been received, that no such efforts may be expected soon, and that no union will be formed. We truly regret that we have failed to excite the response of approbation in our sister States; and we think that the failure has been owing to any other cause rather than a just and dispassionate view taken by the parties of what the true interests of theological instruction require. The friends of union in South-Carolina have at least the satisfaction to know that the most liberal advances have been made by them, and that if the object is lost they are not to blame.

But we must not quarrel with our brethren. We consider the object as lost, at least for the present; and in the form in which it has been proposed. It remains for the South-Carolina Baptists to manage their own Institution in their own way; and as they are thrown entirely on their own resources, they will feel the necessity of correspondent liberality and perseverance. If we but carry forward our Institution, at any convenient site, with the energy and enlightened policy which the cause demands, we need not despair of union yet. The truth is, if we make but a good Institution, and hold out the substantial ad-

advantages which an intelligent student has a right to expect in an institution of this kind, students will flock in from all quarters, either with or without the formality of union among the States. It is manifest that our brethren in adjoining States are not aiming at Theological Institutions at all; but only Academies for general learning. Their example we can imitate when we have time and means. What we want, however, now is, suitable instruction for our young ministers. If indeed, the means should be furnished of setting up a respectable Literary Institution, so as to correspond with this principal design, we shall like it the better; but all must agree that the object of elevating the character and efficiency of the ministry among us is paramount to all other. It is known that efforts have been authorized, and have no doubt been made, to test the public feeling on the subject of a Manual Labor Academy. It is probable that considerable sums have been subscribed for this purpose. It is, however, certain, that considerable sums are already in possession of the Convention and its constituent bodies (nearly \$20,000) designed exclusively for theological instruction. The first object then, is to decide whether our Institution, in its future organization, is to be *mixed*, embracing a literary and theological department, or *simple*, intended for young ministers alone. This cannot be determined without reference to the subscription lists of the Agent. If it should be found that they are insufficient to authorize a *mixed* establishment, the next object will be to ascertain on what footing of certain and permanent efficiency our promising Institution can be re-constituted, so as best to answer the design of its formation.

It is well known that the main labor, in every such undertaking, is to provide salaries for suitable instructors. This being once done for perpetuity, it is comparatively easy to meet contingent expenses and supply the wants of beneficiaries. The considerations which sustain this proposition are so obvious that they need not be particularly stated. Now, it is our happiness to know that there are nearly funds enough, already collected and on hand, for the permanent endowment of one *Professorship*. If all the promises now held by the Convention, the General Committee of the Charleston Association, and that of the Savannah River Association, were run into one fund for this specific use, or what is the same thing, were pledged to it by those bodies respectively, it would be so near to \$20,000, that the balance could be easily made up by private subscriptions. This sum, judiciously invested, would make a support for one Professor forever. There would then be some certain and permanent means of instruction offered to our young men, to which they could always have access. The fact of such a provision would form a rallying point, and stimulate to further and greater exertions; and thus it might ultimately be extended to a scale commensurate with the wants of the denomination, and of the age in which we live. And why may not this foundation be made? Whatever may be the future character of the Institution, whether simple or mixed, ought it not to be done? We believe it will be done, if it be once suitably suggested and urged.

But if enquiries on this subject be deferred until the regular meeting of the Convention in December, it will then be too late to make the arrangement. And we may add, that if the plan of our Institution be not agreed on before that time, it will then be too late to find proper officers, and to make the necessary organization, so as to re-commence the exercises of the Institution early next year. The Board, in the present posture of affairs, cannot feel authorized to take any decisive measures on these points. What remains but the necessity of a *speedy call of the Convention itself*? They only can decide; and they must decide soon, or the season of action will be past.

We are happy to learn that the President of the Convention is mediating such a meeting. And we would take the liberty of suggesting, that an invitation be extended to all brethren, not immediately connected with the Convention, who are friendly to the object, to assemble with that body, and, according to established usage among us, aid with their advice.

We hope, however, soon to publish the President's call of the Convention.

FOR THE SOUTHERN BAPTIST.

I entered the house of God. The audience had already assembled. The minister of the cross was rising in his place. Upon his lofty brow the genius of intelligence sat. In his eye was love. His countenance represented compassion. The hymn commenced, "Sinner the voice of God regard." I felt the address as mine. His look, his manner, his voice told me to whom the language was addressed. I sat me down and went at once. How could I refrain from weeping? I knew myself a sinner. The truth that moment flashed upon my soul. The man of God gave out the words. The people all around me sang them. To me the minister and people were all speaking. All were saying "Sinner the voice of God regard." I alone could not sing. Weeping I hardly knew for what, I sat until the hymn was closed. The sacred Book was opened. I had neglected all my life that book. The reader had selected a chapter of condemnation. Yet more bitter were my tears. I knew not how it was, but it did seem as though my very self were pictured in that sad chapter. In it as in a glass I saw my heart. And what a heart! Great God, oh! what a heart! as black as hell, dark as damnation's self! Let us pray, said the holy man, in accents pitiful, but encouraging. I felt my need and with him knelt and prayed. But as he prayed I could not. My only prayer was the unutterable sigh of a fainting spirit. I felt that all was lost, although the lovely saint cried in my behalf, "forgive." When I resumed my seat another hymn was sung, "To-day if ye will hear his voice." My heart responded in anguish bitter, "Speak Lord for thy servant heareth." The text was given out, "Come unto me all ye that labor and are heavy laden, and I will give you rest." The ambassador of God seemed to know my case. He told me of my sins; he told me of the guilt of my heart. I wept, I sobbed until I could weep no more. My very throat was choked with agony, and my heart seemed a weight of heavy lead. What could I do, what could I say! I knew I was bound for hell, I knew my sins were great, and God was just. I could not even utter "God be merciful to me a sinner." I felt the woe of hell, I felt the burden of excessive guilt. I was almost ready to sink, and, as I thought, forever. Just then the holy man his language changed, and turning his piteous eye to me, he said, poor sinner, look to Jesus Christ and live; on you the Saviour calls, it is to you, oh, heavy laden sinner, it is to you that Jesus speaks and says, Come and I will give you rest. My eyes then followed him, and as he with his finger pointed, methought I saw the very cross of Christ, and Jesus hanging there. 'Twas the vision of my faith, and as I looked my heart exclaimed, "My Lord and my God." Did I weep before for anguish! Now I wept for joy. The saints of God beheld me, and seemed to know my change. Oh! how I loved them! The last hymn was sung, and in the chorus

Young converts can't you rise and tell
That Jesus has done all things well!

I rose and sang aloud

Yes, bless the Lord, I can rise and tell
That he redeemed my soul from hell.

FOR THE SOUTHERN BAPTIST.

There is nothing in the whole compass of human thought upon which the mind may rest with fonder contemplation than the gracious gift of a Saviour to this lapsed world. And such a Saviour! could imagination take its loftiest flight, and fancy stretch her utmost vision, without God's revelation to man, the most inventive poet could not dream of a Saviour such as Jesus Christ. Where is heroism like the heroism of the man of Calvary! but where is love like the love of God! a God incarnate, an incarnate Jesus on the cross, presents an image too transcendent for man to appreciate its beauty, to glorious for seraphims to admire as they ought! For whom is that arm made bare, whom does that eye pity, for whom flows forth that crimson tide! Is it for angels, is it for any whose merits call for love! No, no: it is for me the Saviour died, for me the Saviour lives again. And who am I! a worm, a sinful worm, a reptile venomous with sin. But God extracts the fang, and Jesus, dearest Jesus, savors me from my sin, and in his bosom feeds me—Blessed Jesus, why don't I love thee! But love thee! Yes, I do, my Lord; for whom have I in heaven but thee, and whom in all the universe of God do I desire beside thee! But still I feel I do not love, for love enough I cannot feel—Oh! Jesus, Jesus, let me love; teach me how to love—open wide mine eyes that I might see thy side, thy hands, thy feet, thy bloody brow. The sight will make me love thee—Yes, Lord! thou knowest that I love thee.

FOR THE SOUTHERN BAPTIST.

A Thought upon the future state of the Ungodly.

The succession of thoughts, and of feelings, which belongs to the human mind, evidently results from its present constitution. That constitution was arbitrary, on the part of its Maker, and He who had power to create the mind, with its present constitution, doubtless possesses power to reverse that constitution, or to subject it to such changes as He may please. Now it is said, "The hope of the hypocrite shall perish." Not simply shall the varied objects of his hope perish as his pleasures, which must necessarily cease with his animal existence; his wealth, which relatively to him at his death, and absolutely in the conflagration of the world shall pass away—his fame, which time will obliterate from the minds of men, and eternity exhibit in characters of shame, and everlasting contempt; but hope itself, that susceptibility of mind which renders man capable of deriving happiness from the prospect of the future, shall forsake him utterly and forever.

In this world that state of mind, which we denominate the sense of pain, is ever attended by a desire to be freed from it; that desire strengthened and sustained by the expectation of future relief. These united feelings of desire and expectation constitute hope, the main-spring of all our energies, whose mighty efficacy we can scarcely estimate. Not unfrequently it leads to the voluntary endurance of the most painful inflictions, in order to obtain a greater good, and when calamity, terrible but inevitable overtakes the sufferer, the hope of a coming deliverance enables him to sustain the shock beneath which he otherwise would sink. It is the extinction of hope

which is the very sting of sorrow. We see this in the excessive grief which breaks out in the chamber of death at the moment of dissolution. Whilst there is life—whilst there is a possibility however small, upon which hope may rest, those sorrows can be restrained—they become resistless with the loss of hope. In the place of torment, there will not be encouragement even to use that prayer which seems to have flowed from a sense of almost the keenest misery. "O that I might have my request, and that God would grant me the thing that I long for; that it would please God to destroy me, that he would let loose his hand and cut me off.—(Job vi. 8, 9.) The language which Milton puts into the mouth of the arch Apostate is no less true than terrible.

"Me miserable! which way shall I fly
Infinite wrath and infinite despair?
Which way I fly is hell; myself am hell;
And in the lowest deep, a lower deep,
Still thras'ning to devour me, opens wide,
To which the hell I suffer seems a heaven."

O sinner! if this is to be thy final destiny, thinkest thou not it would be better for thee hadst thou never been born! That very principle which by looking forward to many future years, enables thee to shun the fears of an awakened conscience, to avoid the pains of a present penitence will desert thee in that day of darkness, and will lend no aid to the mitigation of thy woe. C.

GENERAL MISCELLANY.

Extracts

From the Report of the Historical Committee of the Charleston Library Society.

"Dr. Shecut has placed not only us, but Charleston, under obligation, in his donation of 'Barnwell's Official Ichnographic Map of Charleston, in the year 1743.' As soon as received it was communicated to the City Council accompanied with a table of the progressive population of our city, and it was suggested that an accurate copy, made by their order and suspended in one of the public halls, would doubtless gratify all our intelligent citizens. This suggestion the Council have executed.

From this it is apparent that Charleston has not retroceded, and as no statistical exhibition of her advance has yet been prepared, a summary may not be unacceptable to our members.

Years.	Dwelling Houses.	Whites.	Free Colored.	Negroes.	Total.
1680	30 mere huts			about	270
1731	550			about	5000
1763	970	4000		4500	8500
1770	1292	5030	24	6276	11330
1800	2600	10320	981	9553	20654
1830		14828	3007	19934	37769
1834	4050	16000	3200	21000	40200

The above summary is based upon the authority of Chalmers, Hewat, Milligan and Drayton. In 1834 the buildings were enumerated, by the City Surveyor, a gentleman whose well-tested exactitude prohibits apprehension of mistake, and he ascertained that there were within the incorporated limits,

Dwelling Houses,	3,233
Kitchens inhabited by servants,	3,233
Stores not occupied as places of residence,	226

6,692

In the suburbs:

Dwelling Houses,	816
Kitchens,	646

City and suburbs, Total, 8,154

The boundary of Charleston, at that time, now 68 years, was, on the North, Beaufain street and a line continued thence to Cooper River, on the other three sides it was washed by the streams of Shaftsbury; its contents 230 acres, 18 perches; about 680 dwelling houses with about 6000 inhabitants; the buildings extending to the West, not beyond King-street. * * *

A valuable small work, the Register and Almanac of Robert Wells for the year 1774, twelfth edition, 116 pages, has been presented us by Josiah Taylor, Esq.

Wells was the editor of the second gazette established in South-Carolina in 1756, and the proprietor of the most extensive book establishment in our city before the revolution. Authentic sources of information were accessible to him, and in the statements of his Register we may safely confide. The present American Almanac is upon the same model, and does not contain more varied information. The most interesting particulars of England, Ireland, Scotland, and Europe, are specified, besides the most minute local information of each of the old thirteen colonies, of the Floridas, Bermuda, and the Bahama Islands. The number of dwellings and the population of Charleston for 1770, which I have mentioned, is derived from this authority, which further states that in 1773 at the custom-house there cleared out 507 vessels, and our exports approached two millions of dollars; in 1734 there were but 420,000 dollars; the city-militia, 1400 men.

The population of South-Carolina amounted in 1773 to

Whites,	65,000
Negroes,	110,000
	<u>175,000</u>

The entire militia of the province was but thirteen thousand men. In 1770 there were 81,728 negroes, and but one hundred and fifty-nine free colored persons in South-Carolina. * * *

There are at present, ladies of marriageable age in Charleston,

Between 15 and 20 years	20 & 30	30 & 40	40 & 50
Ward No. 1,	142	244	190
Ward No. 2,	173	250	144
Ward No. 3,	210	381	281
Ward No. 4,	285	445	300
Charleston Neck,	161	240	190
Total,	<u>971</u>	<u>1578</u>	<u>1120</u>

RECAPITULATION.

Ages.	Number.
Between 15 and 20,	971
" 20 and 30,	1578
" 30 and 40,	1120
" 40 and 50,	651
	<u>4320</u>

According to the moderate proportion of crowded European cities there should be in Charleston, annually, at least, 120 marriages.

In Paris there are annually 222 marriages between widows and widowers. In England of every eleven widows seven marry, and but four continue disconsolate. In truth, the duty of widows to avoid isolation

is enjoined by the great apostle: "Let no one be taken into the number of true widows under three-score years old, but the younger widows refuse. I will that the younger women marry and guide the house."

In South-Carolina matrimony has never been in disuse. One ardent soldier of '76 married five times; a distinguished civil officer of that period, also five times, and two of the ladies were widows. In 1808, in one district of our upper country containing seven-teen thousand white inhabitants, there was not one female who had reached twenty-five years, that was not either a wife or a widow.

There are at present in Charleston,

1950 boys between 5 and 15.
1910 girls of the same age.

Children between 5 & 15, 3860 } The suitable period for school.

Of these, 700 are educated in the Free-Schools, Orphan-House, and other institutions; the rest by private means. So advanced are the facilities of instruction in our city, that it should be ascribed to the criminal negligence of the parent wherever the child has not received the elements of a plain education.

There are sixty thousand white males capable of bearing arms in South-Carolina."

A True Story.

The following Story is copied from a New-York paper printed in the year 1776, and is related as a fact. Similar cases often occur in these days, that a parent having given his all into the hands of his children, is obliged to spend the remainder of his days in poverty and want.

KEEP THE LOAF UNDER YOUR OWN ARM.

At this time there is living at Haerlem an old man who relates the following remarkable story of himself. He was possessed of a pretty good farm with slaves and every thing necessary for a farmer at Haerlem, and had but one child, a son, who marrying, it was agreed that the young couple should live in the house with him, as he was a widower. Things went exceedingly well for some time, when his son proposed to him, that he should make over to him his estate, promising to build a new house, and otherwise improve the farm. The father through persuasion gave him a deed of gift of it and every thing belonging thereto.

After a few years, as the father grew old, he grew a little fretful and dissatisfied, while the son, thinking he had nothing more to expect from him, forgot his filial duty, and used him as bad as one of his servants. —The old man was no longer to eat his meals at the same table with him and his wife, but obliged to eat his meals in the chimney corner, and continually otherwise ill used by them. The old man eat victuals daily from a wooden bowl his son had made for him; his grandson saw his father make this bowl and set about making just such another, being asked by his father what he made it for, answered, "for you to eat out of when you grow old as grandfather." Although this ought to have turned his heart, and made him reflect, that as he dealt by his father, he might expect to be dealt with by his children when he grew old—it had no effect upon him, and the ill usage to the old man was carried to such a height that he could no longer bear it, but left the house and went to a relation and neighbour of his, declaring that if his friend could not help him to get his farm back again he should be obliged to come and live with him.—His

friend answered that he might come and live with him—and if he would follow his directions, he would help him to his estate again. "Go," says he, "take this bag of dollars, carry it to your room at your son's shut it up well in your chest, and about the time you expect they will call you down to dinner, shut your door, and have all your dollars spread on a table in the middle of the room. When they call you make, a noise with them by sweeping them on the table into the bag again."

The old man did as he was desired—his daughter-in-law came up to call him to dinner, and finding the door shut, she had the curiosity to peep through the key-hole, saw the bag of dollars, and the old man sweeping them off the table. Surprised at it she called her husband, but he would not believe it. The next day the old man again counted his dollars, and packed up something in paper like paper-money. His son went up to call him down, was surprised with what his wife had told him. They took no notice of it to the old man, but when he came down, insisted on his sitting at the table with them, and behaved more than ordinary civil towards him. The old man related to his friend what he had done, who gave him directions what to do if his son asked him for the money. After a few days the old man having been very busy in counting the money again, his son asked him what money that was he had been counting. "Only some money I received for the discharge of one of the bonds I had standing out. I expect more in a few days, and I fear I shall be obliged to take Mr. N——'s farm, upon which I have a mortgage, as he is not able to raise the money, and if the farm is sold it will not fetch as much as will discharge the mortgage." After a few days, the son told the father, that he intended to build a house on the farm and would be glad if his father would let him have that money.—"Yes, child," all that I have is only coming to you—I intend giving you all the bonds and mortgages I have—but put all together in a new deed of gift. I will get neighbour L—— to call here and draw a new one. Accordingly his friend and cousin who had devised the measure, came to the house, and the son gave the father the deed that another might be drawn after it. When the old man got the instrument into his hand, in the presence of his friend, he broke off the seal and committed the writing to the fire, saying, "burn! cursed instrument of my folly and misery, and you, children, as this estate is all my own again, you must remove immediately, unless you will be content to be my tenants. I have now learned that it is best for a parent to keep the loaf under his own arm—and that one father can better maintain ten children, than ten children can a father."

Rats and Rattlesnakes.

Some time since, the master of a vessel took home with him a rattlesnake of rather a large size. In order to ascertain in how short a time the sting of the reptile would produce death, he procured a rat and put it into a cage with the snake, who darted on it, and in something less than five minutes it was dead.

Some time after he was induced to try the experiment; but on the latter occasion the result was by no means the same. On being placed in the cage; the rat retreated to one extremity—and the snake to the other, and having sprung his rattle (a process which usually occupied about a minute) and placing himself in the usual attitude, he darted on the rat, who, having dexterously avoided his assault, before

he had time to prepare himself for another attack, had in his turn made such a furious assault upon the snake, which he seized by the back of the neck—that in ten minutes the reptile ceased to exist; the rat never for an instant let go his hold till he had strangled his antagonist.—N. Y. American.

The King and his Scotch Cook.

The witty Earl of Rochester was on a time in company with King Charles II., his Queen, Chaplain, and several Ministers of State.—While engaged in conversation of a political nature, the King suddenly exclaimed—"Let our thoughts be unbended from the cares of state, and give us a glass of generous wine, that cheereth, as the Scripture saith, 'both God and man.'" The Queen modestly observed, that she thought there could be no such text in the Scriptures, and that the idea was little less than blasphemy. The King made answer, that he was not prepared to turn to the chapter and verse, but that he was sure he had met it in his Bible-reading. The chaplain was appealed to, and he concided in opinion with the Queen. Rochester, who was no friend to the chaplain, suspected the King to be right; and stepped out of the room to inquire among the servants if any of them were conversant with the Bible!—They named David, the Scotch cook, who always they said, carried a Bible about with him.

David was called; and he recollected the text, and the place where it was to be found. Rochester ordered him to be in waiting, and returned to the King. The text was still the topic of conversation; and Rochester moved to call in the cook, whom he had discovered, he observed, to be well acquainted with the sacred volume. David appeared, produced his Bible, and read the text from Judges ix., 13. The King smiled—the Queen asked pardon—and the chaplain blushed.

Rochester asked the reverend doctor if he could interpret the text, but he was mute. The Earl, therefore, applied to David for the exposition. The cook replied: "How much wine, &c. Lordship best knows. As to its cheering God, I beg leave to say, that under the Old Testament dispensation there were meat-offerings and drink-offerings. The latter consisted of wine which was typical of the blood of the Mediator which by a metaphor, was said to cheer God, who was well pleased in the way of salvation he had appointed. The King was not a little surprised at this evangelical exposition: Rochester applauded—and after some severe reflections upon the Divine, very gravely proposed, "that His Majesty would be pleased to make the chaplain, his cook, and the cook his chaplain!"

Love unto Death.

In the year 1804, seven young Scotch soldiers who were stationed in Edinburgh, got leave of absence, on the day before Christmas, to go to a distant part of the country to visit their relatives. Two of them were brothers, of the name of Forsyth. As their time was short, and they had 130 miles to walk, they determined to shorten the way by crossing over the Grampian hills, instead of going by the common route. On their first day's journey they arrived at a village where they had some acquaintances, who pressed them to remain all night, as the snow had begun to fall. But they were so anxious to see their relatives, that they determined to proceed, intending to sleep

at a village twenty miles further on. The road lay through a very wild and lonely part of the country; but they were young and vigorous, and feared no danger. But they had not gone far, when they were overtaken by one of those dreadful snow storms which are common in the mountains of Scotland. Now night drew on, the snow fell fast and thick, and the wind blew with great violence. They could just see one another, but their voices could not be heard, for the roaring of the wind. They soon became bewildered, and wandered out of their path, but continued to struggle on for some time. At length one of them sunk into a hollow, and was buried under the snow. Soon after, the younger Forsyth, who was ahead of the rest, dropped down quite exhausted; when the rest came up to him, they passed on without attempting to help him, expecting soon to be in the same situation themselves. But there was one exception. When the elder Forsyth came up to him, not being able to see his features, he stooped down and felt him, and was convinced it was his own brother. He then took him up on his back, and went on. One after another of his companions fell and perished, but no fatigue nor regard for his own safety could make him part with his precious burden. With a generous self-devotion, he persevered until his strength failed, and then sank under his burden and expired. The motion and warmth of his brother's body had so much revived the younger Forsyth, that when his brother fell he was able to proceed until he reached his home. The body of one of the party was not found until two years after. It appeared that he must have been wandering about the mountains nearly thirty-six hours before he perished. The rest were soon found and all buried in one grave. What must have been the feelings of the young man when standing by the open grave of his brother, and reflecting that he owed his life to his dear brother's death.

I hope my young readers already perceive my reasons for presenting to them this sad story. Does it not strongly remind us of One who

above all others,
Well deserves the name of Friend;
Whose is love beyond a brother's,
Coady, free, and knows no end?

We are by nature lost, and perishing on the dreary mountains of sin and ignorance! We are insensible to our condition, and unable to save ourselves. But behold the Son of God become man, that he may perform more than a brother's part to his unworthy and rebellious creatures. He takes us in his arms and bears us in his bosom, and suffers the storm of Divine wrath to discharge all his fury on himself, while we are sheltered. He falls, he groans, he gives up his ghost! But glory to God! the sinner is saved.

Metaphysics.

A Scotch blacksmith gave the following definition of metaphysics:—"Two fould disputen together; he that's listenin disna ken what he's that speakin about means; and he that's speakin disna ken what he means himself—that's metaphysics."

This is like the Dutch justice's opinion:

"Mybeer, vat think you of dis'ore case!"

"Vy, Mynheer, I tink as you tink."

"I tink so too."

A Rhode Island constable, says the Pawtucket Chronicle, having failed to arrest the person he was in pursuit of, returned the writ with the endorsement, "Non

est come-at-ibus et railium swampo," which upon being questioned as to its meaning by the Judge, he said was that the fellow got out of his reach, by crossing a swamp on a rail.

In Indiana, the gentleman who is called printer, has an assortment of wooden types. Each of the gentlemen who are called subscribers, carries to the printing office a clean towel. The gentleman who is styled printer, anoints his wooden types with swamp mud, which, fortunately for the cause of letters, abounds in the country, and, with a few smart strokes of a sledge-hammer, takes off a beautiful impression of news, literature and politics.—*Montreal Herald*.

Southernisms.

The following is from the pen of B. B. Thatcher, Esq. Correspondent of the N. Y. Commercial Advertiser:

Heap, is a most prolific word in the Carolinas and Georgia, among the common people, and with children, at least, "in the best regular families," who will catch such things, of course as they will catch the —. "How do you like Mr. Smith?" I asked. "Oh! I like him a heap"—will be the answer, if affirmative, in five cases out of six. It is synonymous also with a majority, or a great many as "we should have plenty of peaches, but a heap of 'em were killed by the frost." It is synonymous even with very; "I heard him preach a heap often." "Oh! I'm lazy, a heap," and perhaps, "my tooth aches a heap." It often corresponds with the Downingsville sight—"a terrible sight," or "like all nature." Mighty, smart and powerful, are the most common words corresponding to the Yankee proper, terrible, and dreadful. The Yankees speak of "a smart man," and of a "chance" (opportunity) to do a thing; the Southerners speak of having had a "smart chance of rain."

They say, "a spell of rain" in parts of New-England—meaning the same thing. "A right smart chance" is still better. Right, answers to our proper, too, as "a proper smart man"—a Yankeeism, though not universal. Or perhaps it will be a powerful chance "What's the news up your way?" said I to a Cracker (a countryman) in the woods one day. "Oh! nothing right good," he replied, "nor nothing powerful bad." "These are bad roads," said I; "middling bad-tolerable bad," he resumed. These are Southern; we say middling good, and tolerable good—not bad. Very I frequently hear synonymous with "very much," which I never heard before—"here is a handsome looking house." "Very so." It answers rather our quite, which I never heard once in the interior of these States.

Truck is a good word in some parts, and is used for every thing, like coin. A physician goes to town to buy his truck; and a planter has got his truck before the rain. We use stuff sometimes in the same manner, pretty much. "All sorts" is a prevalent idiom of low life, a stage-driverism, but very common with the more informed. A man that would be called a curious fellow Down East, perhaps, or a sick fellow more probably, would be called "all sorts of a fellow" here in the country. But is otherwise applied, as the corresponding words are:—all sorts of a horse, or a road, is the same. The epithet meaning the opposite, in this dictionary, as applied to character, is trifling, which is very forcible. We mean by a trifling fellow, merely a trivial fellow, a do-nothing good-natured-enough sort of a man; they mean a decidedly good-

for nothing and untrust-worthy character. Down Eastern say: "small potatoes" or "a poor shote." A man of no account" is the same thing here. Yankees say "a devilish fine fellow;" not so here; that word is excessively rank (as it ought to be) and is used alone, to mean what it should.

From the *Youth's Companion*.

The Morning Call. A Tale.

"Oh, I am tired to death," said Lucy, drooping into the first chair, and throwing her bonnet upon the table, "I am tired to death."

"Oh we have had a delightful walk," exclaimed Caroline, at the same moment. "Mother, the meadows are splendid this morning. The dew glitters on every blade of grass, as if we had a shower of diamonds. Oh I wish you had been with us."

Lucy. Very splendid indeed! I have seen it so a thousand times. But some of the splendour is thrown upon the road-side, where it was not much needed, and my shoes are wet through.

Mother. Well have you had a pleasant call? was Clara at home?

Lucy. She was at home, but we had to wait a short forever, before we could see her.

Caroline. She was getting Willie quiet. And could you believe it, Mother! Mrs. Abbot told us that she had taken half the care of him since he had been sick.

Lucy. And so master Willie could not be quieted without Grand-ma Clara, and we must wait his lordship's pleasure.

Caroline. We waited several minutes: and to amuse us Mrs. Abbot gave us leave to look over the library and—

Lucy. A great amusement, to turn over two or three hundred books, written for lawyers, and doctors, and ministers.

Caroline. And we found some of the most beautiful prints I ever saw. There were books of Italian scenery, and views taken in England, and Scotland, and—

Lucy. Oh Caroline! I do beg you wo'nt go over with the whole again. I was so tired of "Lucy, look at this."—"Now this is really splendid."—"Oh, this is elegant!" I went to call on Clara Abbot, not to see a gallery of pictures.

Caroline. Well, well, never mind what we went for, we had both. And when Clara came she took us into the garden, to see a beautiful flower. Her uncle brought the root from Carolina, last year, and it is just putting out the first blossom. I forgot the name.

Lucy. Perhaps you can recollect the name of the beautiful weed which stood at the farther end of the border—it is very poetical.

Caroline. No, I did not see any. I found enough to look at besides weeds. And, Mother, here is a nosegay which Clara gathered for you.

Mother. I am much obliged to Clara for this; but more obliged to my little daughter, for the bouquet of pleasures which she has gathered her mother this morning. But poor Lucy has gathered nothing but bitter herbs, so I must leave her to enjoy them alone. And learn, my dear children, from this morning's experiments, that your happiness depends more upon your disposition than your situation. You have both walked in the same path this morning, both seen the same books, the same garden, and the same friend. One, has returned delighted, and the other, wretched; because, while one gathered flowers, the other gath-

ered only weeds. Thus it will be through life; you will find no situation too pleasant for weeds, and none too desolate for flowers; and you will generally be allowed to gather which you please. E. L. E.

How to make a Doctor.

Some time ago a Mr. L. of South-Carolina having a poor neighbor suffering under hypocondriasis, and who insisted that he had a disease requiring medical treatment, endeavored for some time to relieve the old man's mind by prescribing for him himself. It was in vain, however, and a doctor he must have. A stranger arriving in the neighborhood, Mr. L. requested him to assume the character of a doctor, and to visit this patient. Being introduced to the poor man as Dr. T—z, he administered to him as directed by Mr. L., a pill of bread covering some assafœtida, and with this dose ended the disease. But the best of the story is that the temporary doctor began to suspect all diseases were imaginary, and at once set up shop for himself in the city of Savannah. Mr. L. some months after, on a visit to Savannah, found the stranger whom he had dubbed Doctor actually in the practice of medicine. "How do you do, Doctor!" says he. "My dear sir, don't blow me," replies the other. But "Doctor, do satisfy my curiosity, how much have you made by it?" I have already, sir, made five hundred dollars, and am going on finely." Thus Mr. L. found himself a Medical College, and had made a doctor in much shorter order, than a regular Faculty could have done.

OBITUARY.

Obituary notices have become so common, and eulogy is so frequently lavished upon the undeserving dead, that the truly virtuous and amiable are often suffered to pass away unnoticed. In briefly noticing the decease of Miss SARAH DICKINSON, we are doing justice to the memory of a pious female—an exemplary Christian. She departed this life, after a long and trying illness, on the 9th of June, at the residence of Mr. Wood Furman, in Summerville.

The subject of this notice died in the bloom of life. At an early age she was deprived of her parents, but the Lord provided for her, and she was taken into the family of the individual already alluded to. About four years since she professed conversion, and made an open declaration of her attachment to Christ, by uniting herself to the Baptist Church located at the High Hills of Santee. She maintained, to the day of her death, a consistent walk, and by the fruits of a pious life which she brought forth, evidently showed that a genuine work of grace had been begun and carried on in her heart. She was a humble meek, devoted Christian.

About six months previous to her departure, it pleased the Lord to lay upon her his chastising hand; and though at intervals her disease was in a measure rebuked, it was never entirely subdued. It gradually wasted her frame, and finally terminated her mortal career. During her protracted illness, she ever appeared perfectly resigned to whatever change the Lord had in store for her. It was the privilege of the writer of this article to visit her sick chamber, and on one occasion when asked if she enjoyed the consolations of religion under her sufferings, and felt resigned to the benevolent intentions of her heavenly Father, she calmly replied, "I do." Through her whole sickness, not a murmur escaped her lips; and in her last moments, though unable from excessive debility to speak distinctly, we have reason to believe she continued to enjoy the cheering presence of her compassionate Saviour. She was calm and patient, only waiting the summons to remove her to a far better and happier world. Surely, "blessed are the dead who die in the Lord."

For the satisfaction of the relatives and friends of the deceased, the writer would state, that during her long illness she received every kindness and attention, not only from the worthy family under whose roof she lived and died, but also from Christian friends who visited her.

J. D.

Sumter, July 23, 1835.

POETRY.

FOR THE SOUTHERN BAPTIST.

Within a Convent's cloister'd walls I stood
Where image, relic, cross, and dark-stoled nun,
In solemn aspect all, seem'd thus to say,
"From the storms of life this is a refuge;
A shelter for the virgin's youthful heart,
Which she may give in purity to heaven."
I look'd around.—A dark veil floating
Mark'd the spot where stood a fair religiouse.
With feeling fraught, her dark Italian eye
Bent in enthusiastic earnest gaze,
On a mute image of our gracious Lord
In deep idolatry.

Hark! what sad sound
Comes melting on the ear? Perhaps a hymn
To patron saint or holy mother sung.
No, 'tis a funeral chant o'er a young flower
Cut down in its first bloom. O, who can tell
What called thee hence so soon, and what thy woes?
Pale art thou, maiden, on thy early bier;
Penance hath done its fatal work on thee,
And thy young blighted visage tells of more
Than hooded Monk or Lady Abbess e'er
Allow'd thy living lips to utter. Oh
Superstition! cruel art thou! thy chains bind
In sorrows strong and bitter.

Think you, fanatic, to leave,
Without the Convent walls, evil and sin?
Ah! no; in your own heart you bear
Sin's poison; all your vain and pompous show,
And heartless, useless forms, can't drive it thence.
Let thy mild rays, Most Righteous Prince!
O let them pierce these dark delusions!

CONSTANTIA.

The Common Lot.

BY MONTGOMERY.

Once, in the flight of ages past,
There lived a man:—and who was he?—
Mortal, howe'er thy lot be cast,
That man resembled thee.

Unknown the region of his birth;
The land in which he died unknown:
His name has perished from the earth;
This truth survives alone:—

That joy and grief, and hope and fear,
Alternate, triumphed in his breast;
His bliss and wo,—a smile, a tear;—
Oblivion hides the rest.

The bounding pulse, the languid limb,
The changing spirit's rise and fall,—
We know these were felt by him,
For these are felt by all.

He suffered,—but his pangs are o'er;
Enjoyed,—but his delights are fled;
Had friends,—his friends are now no more;
And foes,—his foes are dead.

He loved,—but whom he loved, the grave
Hath lost in its unconscious womb:
Oh! she was fair; but nought could save
Her beauty from the tomb.

He saw whatever thou hast seen:
Encountered all that troubles thee:
He was whatever thou hast been:
He is what thou shalt be.

The rolling seasons, day and night,
Sun, moon and stars, the earth and main,
Erewhile his portion; life and light,
To him exist in vain.

The clouds and sunbeams, o'er his eye
That once their shades and glory threw,
Have left in yonder silent sky
No vestige where they flew.

The annals of the human race,
Their ruins since the world began,
Of him afford no other trace
Than this,—THERE LIVED A MAN.

The Glories of the World.

"Oliver Cromwell is said, on the recital of the following, to have been seized with great terror and agitation of mind."

The glories of our mortal state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hands on kings:
Sceptre and crown
Must tumble down,
And in the dust be equal made
With the poor crooked scythe and spade.

Some men with words may reap the field
And plant fresh laurels where they kill;
But their strong nerves at last must yield:
They tame but one another still:
Early or late,
They stoop to fate,
And must give up their murmuring breath,
When they, poor captives, creep to death.

The garlands wither on your brow,
Then boast no more your mighty deeds:
Upon death's purple altar now,
See, where the victor-victim bleeds:
Your heads must come
To the cold tomb,—
Only the actions of the just
Smell sweet and blossom in their dust.

Protracted Meeting.

In accordance with a resolution of the Willow Swamp Church, Orangeburg District, a Protracted Meeting will be held at that Church, to commence on Friday Evening, the 2d of October next, and we affectionately invite all our brethren generally, and our ministering brethren particularly, to attend.
July 3
ELISHA TYLER, Sen.

Union Meeting.

There will be a Union Meeting held at the Baptist Church at Union, near the Upper 3 Run, Barnwell District, commencing on the Friday before the fifth Sabbath in August next.

As no Ministers are appointed by the Association to attend the Union Meetings, and as those meetings are generally neglected by our ministering brethren, the Church has passed the following resolution:

Resolved, That we as a Church feeling deeply interested for the prosperity of Zion in our community, do cordially invite our ministering brethren to attend our meeting, which will be protracted if circumstances justify such a course.
Done in Conference, this 30th day of June, 1835.

Signed in behalf of the Church.

July 3

DAVID M. DUNBAR, C. C.

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, Barber, Harmer, Calmet, Rosenmüller, Bloomfield, &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warner, adapted to the views of the Baptist denomination. For delivery to Subscribers, or for sale at this office.
Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.
June 19

CHARLESTON PRICES CURRENT, JULY 24, 1835.

ARTICLES.			ARTICLES.			ARTICLES.		
•	c.	• c.	•	c.	• c.	•	c.	• c.
HAGGING, Hemp, 42 in. yd.	26	a	American Cotton, yd.	35	a	OIL, Tanner's, bbl.	11	a
Tow and Flax	23	a	FISH, Herrings, bbl.	3	a	OSNABURG, yd.	8	a
BALE ROPE, lb.	11	a	Mackerel, No. 1.	7	00	PORK, Mess, bbl.	18	00
BACON, Hams.	00	a	No. 2.	7	00	Prime,	15	00
Shoulders and Sides.	81	a	No. 3.	6	00	Cargo,	8	50
BEEF, New-York, bbl.	00	a	Dry Cod, cwt.	2	75	Mess, Boston,	11	50
Prime	8	a	FLOUR, Bal. U.S. sup. bbl.	6	75	No. 1. do.		a
Cargo	44	a	Philadelphia and Virginia,	0	00	PEPPER, black, lb.		a
Mess, Boston,	00	a	New-Orleans,	0	00	PIMENTO,	9	a
No. 1,	00	a	GRAIN, Corn, bush.	1	a	RAISINS, Malaga, bun. box.	3	00
No. 2,	8	a	Oats,	35	a	Muscadel,	3	00
BREAD, Navy, cwt.		a	Peas,	18	a	Bloom,	2	75
Pilot,	4	a	GLASS, Window, 100lb.	4	a	RICE, 100lb.	34	a
Crackers,	7	a	GUNPOWDER, keg,	5	a	SUGAR, Muscovado, lb.	71	a
BUTTER, Goshen, prime, lb.	25	a	HAY, Prime Northern, 100lb.	1	31	Porto Rico and St. Croix,	71	a
Inferior,	20	a	IRON, Pig,		a	Havana white,	11	a
CANDLES, Spermaceti,	32	a	Sweden, assorted,	4	a	Do. brown,	71	a
Charleston made,	16	a	Russia, bar,	4	a	New-Orleans,	6	a
Northern,	12	a	Hoop, lb.	61	a	Lard,	14	a
CHEESE, Northern,	8	a	Sheet,	8	a	Lump,	121	a
COFFEE, inf. to fair,	11	a	Nail Rods,	7	a	SALT, Liv. coa. sack, 4 bu.	1	56
Good fair to prime,	13	a	LEAD, Pig and Bar, 100lb.	9	a	In bulk, bush,	2	75
Choice,	141	a	Sheet,	61	a	Turks Island,	31	a
Porto Rico,	131	a	LIME, Stone, bbl.	1	50	SOAP, Am. yellow, lb.	5	a
COTTON, Uplands, inf.	16	a	LUMBER, Pitch Pine, rfs, Mt.	7	a	SHOT, all sizes,	71	a
Ordinary to fair,	161	a	Shingles, M.	3	a	SEAGARS, Spanish, M.	14	a
Good fair to good,	171	a	Staves, Red Oak,	14	a	American,	1	85
Prime to choice,	19	a	MOLASSES, Cuba, gal.	25	a	TALLOW, American, lb.	9	a
Santee and Maine,	32	a	New-Orleans,	30	a	TOBACCO, Georgia,	31	a
Sea Island, fine,	32	a	Sugar House Tracch,	30	a	Kentucky,	5	a
CORDAGE, Tarrad,	9	a	NAILS, Cut, 4d. to 20d, lb.	61	a	Manufactured,	8	a
Do. Manila, cwt.	11	a	NAVY STORES.			Cavendish,	24	a
DOMESTIC GOODS.			Tar, Wilmington, bbl.	1	62	TEAS, Bohca,	18	a
Shirtings, brown, yd.	64	a	Turpentine, soft,	2	50	Souchong,	30	a
Bleached,	8	a	Do. Georgetown,	1	a	Gunpowder,	75	a
Sheeting, brown,	8	a	Pitch,	1	75	Hyson,	50	a
Bleached,	101	a	Rosin,	1	371	Young Hyson,	65	a
Calicoes,	9	a	Spirits Turpentine, gal.	45	a	TWINE, Seams,	26	a
Stripes, indigo blue,	81	a	Varnish,	25	a	Sewing,	26	a
Checks,	7	a	OILS, Sp. winter strained,	1	05	WINES, Madeira, gal.	2	a
Flaxs,	84	a	Fall strained,	90	a	Teneriffe, I. P.	1	a
Fustians,	12	a	Summer strained,		a	Malaga,	45	a
Red Tick,	13	a	Lined,	1	a	Claret Bordeaux, cask.	29	a
DUCK, Russian, bbl.	15	a			Champaign, doz.	8	a	

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares,	104	112 00	3.50
South-Carolina do.	45	601	1.75
State do.	100	124 00	3.00
Union do.	50	651	1.50
Planters' & Mechanics' do.	28	371	1.00
Charleston do.	25	51 00	
Union Insurance do.	60	00	2.00
Fire and Marine do.	66	00	4.00
Rail-Road do.	100	1251	3.00
Savannah 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 84 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
 1/2 per cent and int.; Savannah 1 per cent. and int.; Checks on the
 North, par. do. South and West, 1/2 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent.
 Spanish Doubletons, 154.
 Mexican and Colombian do. 154.
 Heavy Guinea, 65, and Sovereigns, 641 a 4 7-8.

Charleston Market.

COTTON.—The sales since our last report have been 263 bales of Uplands, as follows:—47 at 191, 82 at 19, 71 at 19, 28 at 184, 18 at 181, 9 at 78, and 7 at 174 cents. We have heard of no sales of Long Cottons. Our last advices from Liverpool are considered favorable. The few purchasers in market do not feel disposed to give the rates demanded by holders, in consequence of which there has been but little done.
 RICE.—The sales of the week have been from \$3 to \$4, according to quality. Stock for sale light.

Terms of the Southern Baptist.

There will be two volumes of the Southern Baptist in the year. The first from the 1st of January to the 1st of July, and the second from the 1st of July to the 1st of January. The last Number in December will contain an Index for the two volumes. Payments always in advance. Annual subscription, Three Dollars. The paper will not be sent to new subscribers, unless payment in advance be made. The names of old subscribers will be erased from our list, if after a suitable time payment should not be made; and ten cents will be required for every number received up to that time.
 Persons may order the paper any other time than July or August, provided they will take all the back Numbers from the commencement of the semi-annual volumes.
 Postage must be paid on all letters to the Editor, or attention to them must not be expected.
 Baptist Ministers and Postmasters are requested to act as Agents.

PRINTING,

Neatly and expeditiously executed by
JAMES S. BURGES.

PRINTED FOR THE EDITOR,
 BY JAS. S. BURGES, 18 BROAD-ST. CHARLESTON.