

THE SOUTHERN BAPTIST,

AND

General Intelligence.

WILLIAM HENRY BRISBANE, EDITOR.

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PROLOGUE,

Baptismal Immersion defended by Christians of all denominations; in a letter to a Pædo-Baptist. By Wm. Newman, D. D.

"The assertion of a notorious enemy in favor of a cause, is considered as equivalent to that of many friends."

Hannah More, Character of Paul, vol. 1, p. 42.

STEPNEY, March 1, 1819.

My Dear Friend—In a late conversation with you on the much-controverted subject of baptism, I perceived that with all your partiality for me, (which I acknowledge to be unmerited) you imagine my opinion to be novel, and singular, if not superstitious. Some of your observations were to this effect, "what signifies the mode! whether much water, or little be used, it cannot make much difference. To dispute about the mode is trifling, and wasting precious time."

You are disposed to be satisfied with infant baptism as if it were of divine appointment, though our late worthy friend, the Rev. Samuel Palmer, of Hackney, has assured us, that "there is nothing in the words of the institution, nor in any after accounts of the administration of this rite, respecting the baptism of infants; there is not a single precept for, nor example of, this practice through the whole New Testament." And this is acknowledged too, as you have seen, by your friend Mr. Peter Edwards.

Permit me to suggest, that if I were to grant the divine right of infants to that ordinance, I should still maintain that you were not rightly baptized, and therefore, in fact, not baptized at all. I respect the piety of your excellent parents, and I entertain a cordial esteem for the minister by whose hand a few drops of water were solemnly sprinkled on your face, when you were an unconscious infant. But how devoutly soever that transaction was performed, I cannot allow that it was in accordance with the precepts and precedence of holy writ; therefore I cannot allow that it was valid.

Many persons often say, "Oh, as to *modes* of baptism and *forms* of worship, what are they! They are but the paper and packthread of the parcel." Your piety, I am assured, would revolt from this statement.

Waiving many other considerations, I invite your serious attention to the concessions of some distinguished men, relating to the manner of baptizing; which must, I think, weigh much in your estimation.

Omitting the Fathers, and the Schoolmen, let us begin with Roman Catholic Divines. I shall place at the head of them

Pope Benedict XIII. The anonymous author of "*Le Bapême rétabli*," (printed in 1736) gives the following anecdote of this Pontiff: "Pope Benedict XIII. having occasion more than once to baptize adult persons, and among others nine at one time, Jews and Turks, he instructed them himself, and after that he *immersed* them. With a view to every thing being performed in its natural and proper or-

der, he made use of the ancient rituals; which so much displeased the Cardinals, that not one of them would assist at the ceremony. This is what I myself, as well as others, have read under the article ROME, in the public newspapers."—Part 2, p. 92. In Booth, volume 1, p. 122.

Bossuet, Bishop of Meaux, declares, that to baptize signifies to plunge, as is granted by all the world." Again: "It is certain that St. John the Baptist baptized no other way than by dipping—and his example shows, that to baptize a great number of people, those places were chosen where there was a great deal of water." In Stennett's answer to Russen, p. 174, &c. "We are able to make it appear," says Bossuet, "by the acts of Councils, and by the ancient rituals, that for 1300 years baptism was thus administered, as far as was possible, throughout the whole church."—In Booth, volume 1, p. 210.

Abbe Houtteville says, "John plunged into Jordan those who came to his baptism."—*La Religion Chrétienne*, &c. tom. 2, p. 12.

In the next place turn your eyes for a moment to the Greek church—and all the Oriental churches.

Here I shall only refer you to the testimony of

Dr. Wall, who says, "the Greek church, in all the branches of it, does still use immersion." And in the same page he remarks, "all other Christians in the world, who never owned the Pope's usurped power, do, and ever did, dip their infants in the ordinary use." *Hist. of Inf. Bap.* part 2, ch. 3, p. 309, first ed.*

The British and Foreign Reformers, you will readily grant, deserve to be heard on this question.

Luther says, "It cannot be proved by the sacred scriptures, that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."—The term baptism is a Greek word. It may be rendered a dipping, when we dip something in water that it may be entirely covered with water. And though that custom be quite abolished among the generality, (for neither do they entirely dip children, but only sprinkle them with a little water) nevertheless they ought to be wholly immersed, and presently to be drawn out again. For the etymology of the word seems to require it."

You may see this and many other concessions in the elaborate work of the venerable Abraham Booth, entitled "*Pædobaptism examined*," &c. vol. 2, p. 5, and vol. 1, p. 50. There are several interesting passages of the same description in the admirable "*Sermons on Baptism*," by Mr. Dore, printed in 1808.

Calvin, a much more profound scholar than Luther,

* Dr. Wall, speaking of immersion as the practice of the first Christians, remarks: "this is so plain and clear by an infinite number of passages, that as one cannot but pity the weak endeavours of such Pædobaptists as would maintain the negative of it; so also we ought to disown and show a dislike of the profane scoffs which some people give to the English Anti-pædobaptists merely for their use of dipping, p. 391."

has assured us, that 'the word baptize signifies to immerse; and the rite of immersion was observed by the ancient church.' Instit. 1. 4. c. 15, 19. Again: 'From these words [John iii. 23] it may be inferred that baptism was administered by John and Christ, by plunging the whole body under water.' Comment. in loc. (See Mr. Dore's sermons on baptism, p. 36.)

Beza, the learned colleague and successor of Calvin, remarks, that 'Christ commanded us to be baptized, by which word it is *certain* immersion is signified.'—Epist. 2. ad Thom. Tilium, In Booth, vol. i. p. 40.

Among the British Reformers, you will no doubt assign a distinguished place to

Wickliffe: 'Fadir Abraham, have mercy on me, and send Lazarus that he *dippe* the end of his finger in water to kele my tunge; for I am turmentid in this flawnc.' Luke xvi. 24. See also Danvers, p. 233, second edition.

The Compilers of the Book of Common Prayer. It appears from the Book of Common Prayer, that the Rubric requires the child to be *dipped* in the font, unless the Priest be informed that on account of weakness the child can not bear it. The large dimensions of baptismal fonts in the parish churches make it evident, that immersion was accounted necessary.

In the Catechism, when the minister asks, 'what is the outward, visible sign, or form in baptism?' the answer is, 'water: wherein the person is baptized in the name of the Father, and of the Son, and of the Holy Ghost.' To this I shall add, that King James' translators, the authors of our common version, when the ordinance was out of sight, have translated two words* of the same root, in our favour. Of this remark you may see six proofs in Matthew xxvi. 23, Mark xvi. 30, Luke xvi. 24, John xiii. 26, (twice) Rev. xix. 13.

Tyndal was the first man that printed the New Testament in English, and he became a martyr in that great cause. He says, when speaking of baptism, 'the plunging into the water signifieth that we die and are buried with Christ, as concerning the old life of sin, which is Adam; and the pulling out again signifieth that we rise again with Christ in a new life.'—In Booth's Defence of Pedobaptism, Ex. p. 252.

Frith, (burnt in Smithfield, 1553.) 'The signe in baptisme is the ploungyng downe in the materiall water and lifyng up agayne, by the which, as by an outward badge, we are knowen to be of the number of them which professe Christ to be they Redeemer and Saviour.'—Works, p. 91.

Apb. Cranmer. 'The dipping into the water doth betoken that the old Adam, with all his sin and evil lusts; ought to be drowned and killed by daily contrition, and repentance.'—In Robinson's History of Baptism, p. 443.

Let us now proceed to Church of England divines of a later period.

Apb. Tillotson. 'Anciently, those who were baptized, put off their garments which signified the putting off the body of sin; and were immersed and buried in the water, to represent their death to sin; and then did rise up again out of the water, to signify their entrance upon a new life.' And to these customs the Apostles alludes, Rom. vi. 2—6, Gal. iii. 27. Works, vol. 1, Sermon 7, p. 179, 8vo. ed.

Apb. Secker. 'Burying, as it were, the person baptized in the water, and raising him out of it again without question was anciently the more usual method, on account of which St. Paul speaks of baptism

as representing both the death and burial and the resurrection of Christ.'—Lectures on the Catechism, sect. 35.

There have been, also, as you well know, some illustrious men in the church of Ireland; the following are instances:

Apb. Usher, in answer to the question, 'what is the second sacramental action?' replies, 'the action of washing, that is, of applying the sacramental water unto the party to be baptized; *diring or dipping him into it*, or sprinkling him with it, in the name of the Father, and of the Son, and of the Holy Ghost.'—Body of Divinity, 4th edition, p. 412.

Apb. Newcombe. 'Our Lord instituted baptism as a perpetual rite of initiation into his church. Immersion in water, betokens burial with Christ unto death,' &c. Again: 'But still such as were *overwhelmed* with great temporal evils might be said to be baptized with a like baptism.' Matt. xx. 23. In a note he adds, 'see Bishop Pearce in loco: One of the references in Wesseling's note on Diodorus Siculus, is, *in sumphora, bebaptismenon*. I have nothing to add to the references but Pindar. *Puth. b. 145. Abaptistos eimi phellos os uper erkos almas*. Immersabilis sum, suberis instar, super septum maris salis. Upon which the Scholiast says *outo kagô tais lôn allôn palâgonais abaptistos eimi*. Sic et ego aliorum accusationibus mergi nod possum. And Horace may have imitated this passage, where he says, that Ulysses

*Aspera multa
Pertulit, adversis rerum immersabilis uadis.
Epist. lib. i. li. 31—33.*

Observations on our Lord's conduct, &c. p. 162, 167, 2d ed.

Now let me direct your attention to the Kirk of Scotland. And here I have the satisfaction of producing a name of the very highest respectability among Biblical critics, that of

Dr. Campbell. 'The word *baptizein*, both in sacred writers and classical, signifies to dip, to plunge, to immerse; and was rendered by Tertullian, the oldest of the Latin fathers, *tingere*, the term used for dyeing cloth; which was by immersion.'—Four Gospels, Matt. iv. 11. See his note on that place.* See also his Lectures on Syst. Theol. p. 480.

If we take leave of national churches and churchmen, and look among the Dissenters, we shall naturally think first of the Presbyterians; among whom we shall find

Mr. Baxter. 'In our baptism, we are dipped under the water, as signifying our covenant profession, that as He was buried for sin, we were dead and buried to sin.'—On Romans vi. 4.—In Booth, volume 1. p. 149.

Dr. Priestley. His opinion is thus expressed: 'this rite appears to have been generally, though probably not always, performed by dipping the whole body in water.' It is certain that in early times there is no particular mention made of any person being baptized by sprinkling only, or a partial application of water to the body.'—Hist. Corrupt. vol. 2. p. 66—67.

In the denomination of Independents, we shall see among those whose names will always be dear to the whole Christian church.

Dr. Owen. He says, 'though the original and natural signification of the word *baptizo* imports to dip, to plunge, to die; yet it also signifies to wash or

* Tertullian's words are 'homo in aqua demissus, et inter paucas verba unctus.' De baptismo, cap. 2. In Robinson's Hist. of Baptism, p. 6.

* Embaptia bapta.

cleanse.'—In Dr. Ridgley's *Bod. Div. Quest.* 165, p. 608. Note.

Dr. Watts. 'The Greek word *baptizō* signifies to wash any thing, properly by water coming over it.'—Sermon on Christian baptism at Bury-street.

'This most amiable man has taken considerable pains in the sermon above-mentioned, to prove that the Greek word signifies washing a thing in general by water coming over it, and *not always dipping.*'

Dr. Doddridge. 'It seems the part of candour to confess, that here (Rom. vi. 4.) is an allusion to the manner of baptizing by immersion, as most usual in those early times.' Luke xii. 50, he thus paraphrases: 'I have, indeed, a most dreadful baptism to be baptized with, and know that I shall shortly be bathed, as it were, in blood, and plunged in the most overwhelming distress.'

If we appeal to the Methodists, both Calvinistic and Arminian, it may suffice to cite the opinions of their great leaders, which will appear from the following short extracts:

George Whitfield. 'It is certain that in the words of our text (Rom. vi. 3-4) there is an allusion to the manner of baptism, which our own church allows, and insists upon it that children should be immersed in water, unless those who bring the children to be baptized, assure the minister that they cannot bear the plunging.—Eighteen Sermons, p. 207.

John Wesley. 'Mary Welsh, aged eleven days, was baptized according to the custom of the first church, and the rule of the Church of England, by immersion. The child was ill then, but recovered from that hour.'—Journal from his embarking for Georgia, p. 11. In his note on Rom. vi. 4, on the words 'buried with him,' he says 'alluding to the ancient manner of baptizing by immersion.'

If you wish to have the judgment of our impartial friends, the Quakers, their famous apologist speaks, as far as I know, the sentiments of all.

Robert Barclay. 'As to the baptism of infants, it is a mere human tradition, for which neither precept nor practice is to be found in all the Scripture.—*baptizo*, signifies immergo, that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by John, and the primitive Christians who used it. Whereas our adversaries, for the most part, only *sprinkle* a little water upon the forehead, which doth not at all answer to the word *baptism*.'—Apology, Prop. 12.

Shall I still further request the favour of you to look into the writings of foreign divines! Those of France, Switzerland, Holland, and Germany, are highly worthy of attention. I will extract only a few instances, as a specimen of what might easily be laid before you in great abundance.

Claude, in his baptism, 'the [Jesus] is plunged in the water.'—Essay on the Comp. of Serm. vol. 1. p. 272, Robinson's ed. The original words are: 'Dans son baptême il est plongé dans l'eau.—Œuvres Posthumes, tom. 1, p. 261.

Witsius. 'It cannot be denied that the native signification of the word *Baptain* and *Baptisain*, is to plunge, to dip.'—Econ. Fed. lib. 4, cap. 16, § 13.

Salmasius. 'Baptism is immersion; and was administered in ancient times, according to the force and meaning of the word. Now it is only rhanism, or sprinkling; not immersion; or dipping.'—In Booth's *Pedob. Ex. vol. 1, p. 41.*

Buddeus. 'The words *baptisain* and *baptismos* are

not to be interpreted of aspersion, but always of immersion.'—Theo. Dogmat. lib. 5, c. 1, § 5.

Venema. 'It is without controversy that baptism in the primitive church was administered by immersion into water, and not by sprinkling.'—Hist. Eccles. In Booth, vol. 1, p. 212.

Vitringa. 'The act of baptizing is the immersion of believers in water. This expresses the force of the word. Thus also it was performed by Christ and his apostles.'—In Booth, vol. 1, p. 74.

Le Clerc. 'At that time came John the baptizer—a man that plunged in water those who testified an acknowledgment of his divine mission, and were desirous of leading a new life.'—On Matt. iii. 1.

Saurin. 'The ceremony of wholly immersing in water when we were baptized, signified that we died to sin; and that of raising us again from our immersion, signified that we would no more return to those disorderly practices in which we lived before our conversion to christianity.'—Sermons, vol. 10, p. 44.

Grotius. 'An immersion of the whole body in water, so that it is no longer beheld, bears an image of that burial which is given to the dead.'—Comment. Rom. vi. 4.

Alting (James.) 'Formerly in the Christian church they put on Christ, being immersed.'—Opera, tom. 4, p. 242. See his Comment. Heb. ix. 10.

Daille. 'It was a custom heretofore in the ancient church, to plunge those they baptize over head and ears in the water. This is still the practice both of the Greek and the Russian church, even at this very day.'—Right use of the Fathers, book 2, p. 143.

Mosheim. 'Those adult persons that desire to be baptized (among the Collegiants) receive the sacrament of baptism according to the ancient and primitive manner of celebrating that institution, even by immersion.'—Ecc. Hist. Cent. 17, sect. 2, part 2, ch. 7, § 1.

Jurion. 'The ancients used to plunge persons into the water, calling on the adorable Trinity.'—In Dr. Gale's *Refect. on Dr. Wall's Hist.* p. 193.

On the quotations above, you will indulge me with a few remarks.

1. The writers are confessedly, in general, among the most learned men that ever adorned the republic of letters; they must, therefore, be accounted competent judges of the meaning of the Greek word. If not, where shall we look for their superiors?

2. They were, in their respective communions, (except the Quakers) in the habit of adopting a different practice from that for which I plead. Nothing but regard to truth could have induced them to make those concessions. To produce their testimony, if they had been of the Baptist denomination, would have been puerile and trifling. But they were Pædo-Baptists; therefore, they are not only competent but unexceptionable witnesses.

3. They were not only persons of different nations, living in different ages, but they were also of the most discordant sentiments on many other subjects; yet it appears, that on the point before us, they perfectly agree. George Whitfield and John Wesley differed, I need not say, on several very important articles of doctrine. And you are aware that Dr. Owen and Dr. Priestley differed *totò cælo*, as far as the East from the West.

4. It may be questioned, whether any one could collect, on any other subject of equal importance, concessions of opponents, equally numerous, strong and respectable. If it be said, 'the matter before us

is a small matter,' I should reply in the words of the *Eclectic Reviewer*, 'small truths should no more be sacrificed to great, than great to small.'—March 14, 1814, p. 321.

5. The argumentum ad hominem, or the mode of arguing from the concessions of an opponent, is not only legitimate, fairly, and manly, but sanctioned by the highest authority. Thus Paul when at Athens: 'As certain also of your own poets have said.'—Acts xvii. 28.

6. It is so far from being true that the New Testament is obscure on this point, or that the word baptism is hard to be understood, that I should not hesitate to affirm there is no word of equal importance more clearly defined, more fully illustrated, or of which the meaning is more satisfactorily ascertained.—See Mr. Anderson's recent publication, entitled, 'The Baptists justified,' &c.

7. It may appear surprising that many of the great men to whom I have referred, nevertheless contended for pouring or sprinkling as baptism, and some of them bitterly persecuted their Baptist brethren.

On the review of the preceding extracts, you will not be able to avoid the reflection, that the love of hypothesis is sometimes remarkably strong in eminent writers, and that the prejudices of education operate with a mighty influence on the best constituted minds. Archbishop Tillotson has noticed this in one of his sermons: 'No prejudice,' he says, 'being so strong as that which is founded in education; and, of all the prejudices of education, none so obstinate and hard to be removed as those about religion; yea, though they be ever so absurd and unreasonable.'—Vol. 1, Sermon 20, ed. 1712.

As this letter refers to the signification of the term baptism, perhaps I ought to have appealed more particularly to some of those distinguished scholars, who, by their skill in the investigation of words, have gained the highest reputation in the literary world. In this class I should place

Dr. Bentley. 'Baptismous, dippings in rivers or the sea—baptison seawton eis thalassan, dip yourself in the sea.'—Remarks upon a late Discourse of Free Thinking, &c. p. 226, ed. 7.

Dr. Johnson, of whom Mr. Boswell relates the following anecdote: 'He argued in defence of some of the particular tenets of the Church of Rome. As to giving the bread only to the laity, he said, 'they may think, that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism.'—Life of Johnson, vol. 2, p. 499. In Booth's Defence of Pedo-baptism Examined, p. 265.

Not long before the death of Professor Porson, I went, in company with a much respected friend, to see that celebrated Greek scholar, at the London Institution. I was curious to hear in what manner he read Greek. He very condescendingly, at my request, took down a Greek Testament, and read perhaps twenty verses in one of the gospels, in which the word *baptō* occurred. I said, sir, you know there is a controversy among Christians, respecting the meaning of that word.' He smiled, and replied, 'the Baptists have the advantage of us.' He cited immediately the well-known passage in Pindar, and one or two of those in the gospels, mentioned in this letter. I inquired whether, in his opinion, *baptizō* must be considered equal to *baptō*, which he said was to tinge as

dyers; he replied to this effect, that if there be a difference, he should take the former to be the strongest. He fully assured me that it signified a total immersion. This conversation took place August 27, 1807.

Whatever may be the result of your reflections when you have read this letter, you will believe, that I remain, affectionately yours,

WILLIAM NEWMAN.

P. S.—I had forgotten to say, you will observe, that I have not appealed to Jews, Pagans, or Mahometans, for the illustration of the term in question. The late Mr. Robinson tells us, that 'Mahomed in the Al-coran has most fully translated the original word. He calls baptism *sebgatallah*, that is, *Divine dyeing*, or the tinging of God, from *sebgah*, dyeing, and *Allah*, God. A celebrated orientalist (Herbilot) says, Mahomet made use of this compound term for baptism, because in his time Christians administered baptism as dyers tinge, by immersion, and not as now (in the west) by aspersion.'—Hist. of Baptism, p. 7.

If you wish for further information on the subject of this letter, I refer you to my venerable friend Dr. Ryland, in his 'Candid Statements of the Reasons which induce the Baptists to differ in opinion and practice from so many of their Christian Brethren,' 1814.

It has just occurred to me, that I ought not to have omitted an appeal to Sir Isaac Newton. He informs us that 'the fiftieth year of Tiberius began Aug. 28, An. J. P. 4727. So soon as the winter was over, and the weather became warm enough, we may reckon that John began to baptize; and that before next winter his fame went abroad, and all the people came to his baptism, and Jesus among the rest.'—Observ. on Daniel, &c. 1733, p. 147. Whether it be probable that Sir Isaac alluded to the rite of immersion, I shall leave you to judge.

Let me hear from you soon, that I may learn how you reconcile your Pedo-Baptist principles with your Nonconformity. You will see what I mean if I lay before you a few lines from Dr. Whitby's 'Protestant Reconciler.' Dr. Whitby, having pleaded for some condescension to be made to Dissenters, in order to reconcile them to the church, adds, 'and on the other hand, if notwithstanding the evidence produced, that baptism by immersion is suitable both to the institution of our Lord and his Apostles, and was by them ordained to represent our burial with Christ, and so our dying unto sin, and our conformity to his resurrection by newness of life, as the Apostle doth clearly maintain the meaning of that rite—I say, if notwithstanding this, all our Dissenters (meaning Pedo-Baptists) do agree to sprinkle the baptized infant—why may they not as well submit to the significant ceremonies imposed by our church! For since it is as lawful to add unto Christ's institutions a significant ceremony, as to diminish a significant ceremony which He, or his Apostles instituted, and use another in its stead, which they never did institute, what reason can they have to do the latter, and yet refuse submission to the former! And why should not the peace and union of the church be as prevailing with them to perform the one, as is their mercy to the infant's body to neglect the other!' p. 269.

Let me hear from you soon, for I am anxious to know how to reconcile your Pedo-Baptist principles with the great principles of Protestantism, and especially the sufficiency of scripture. Thus Bishop Sanderson reasons: 'According to this principle, that nothing can be lawfully performed, much less required, in

the affairs of religion, which is not either commanded by God in the scripture, or, at least, recommended by a laudable example, *the baptism of infants, and the sprinkling of water in baptism* instead of immersion **MUST BE EXTERMINATED FROM THE CHURCH.**—De obligat. Consc. Prælect. 4 § 17, 18. In Dore's Sermon on Baptism, p. 67.

I think you suggested, my dear friend, that if immersion were again to become general, it would be dangerous, and might be fatal! Surely our climate is not so cold as that of Russia; and in this country immersion prevailed till the commencement of the seventeenth century, that is till the reign of James I. What do the physicians say?

Dr. Cheyne. 'I cannot forbear recommending cold bathing, and I cannot sufficiently admire how it should ever have come into such disuse, especially among Christians, when commanded by the greatest Lawgiver that ever was, under the direction of God's Holy Spirit, to his chosen people, and perpetuated to us in the immersion at baptism, by the same Spirit; who, with infinite wisdom in this, as in every thing else, that regards the temporal and eternal felicity of His creatures, combines their duty with their happiness.'—*Essay on Health*, p. 100.

Sir John Floyer. 'It must be accounted an unreasonable nicety in the present age, to scruple either immersion or cold bathing as dangerous practices. We must always acknowledge, that He that made our bodies, would never command any practice prejudicial to our health; but, on the contrary, He best knows what will be most for the preservation of our health, and frequently takes care of our bodies and souls in the same command.'—*Hist. of Cold Bathing*, p. 11, 51. In Mr. Pengilly's Guide to Baptism, &c., p. 53, 54.

ROMAN CATHOLICISM.

From the Religious Herald.

Catholic Controversy—No. 2. DAGGER'S SPRING, July 10th, 1835.

Brother Taylor—

The doctrines of the Cross, in every age of the world, since the first promulgation of the gospel, have been to the Jews a stumbling block, and to the Greeks foolishness. The free grace of God, as exhibited in the salvation of the lost and helpless sinner, has always been distasteful to the carnal mind. The humbling doctrine that salvation is entirely of grace; the free gift of God, irrespective of merit in the creature, is wholly repugnant to the unsanctified and proud heart of man. Hence his opposition to this doctrine; his efforts to evade its force; or to substitute something in its place, less humiliating. Something by which he may at least recommend himself to the favorable notice of his Maker, or to merit in some degree his regard and approbation.

To this principle, so strong, and so constantly operating in the unrenowned man, may be traced in a great measure all the corruptions of christianity, and all departures, from the faith and simplicity of the gospel. The proud and rebellious sinner is not willing to be saved in the way of God's appointment. He is not willing to come as an helpless, undone and guilty creature, to bend in humble supplication at the feet of the Redeemer, for mercy. He cannot willingly divest himself of the idea, that he must attain to such a state of mind, such a freedom from the love

and practice of sin, and perform certain meritorious acts, in order to become a fitting object for divine compassion and forgiveness. Hence though the Apostle has declared that, by the deeds of the law no flesh shall be justified, and that we are justified freely by his grace, through the redemption that in Christ Jesus; these declarations have been set at naught; and the bulk of mankind have been ever ready to follow any system which held the hope of the possibility of his accomplishing something towards effecting his reconciliation with God.

And this principle has formed the basis of all the religious systems, which have prevailed in the world. God has declared that man is prone to seek out new inventions. It is an inherent and prevailing trait in his nature. This feeling led to the introduction of idolatry; and has strongly aided in its widely extended and long continued prevalence. Men have always felt a consciousness that they were, to a certain degree transgressors against the Deity, and obnoxious to his displeasure. They therefore sought to propitiate his favors by prayers, by offerings and by sacrifices. Believing those acts to be meritorious, they hoped thereby to secure his approbation, and to soften his displeasure. The sacrifices of the Druids; the multiplied rites and ceremonies of the Greeks and Romans; the fetiches of the negroes; the fire worship of the Parsees; the penances of the Hindoo; all owe their origin to the hope of lessening by these performances, their guilt, making atonement for their transgressions, and thereby withdrawing the displeasure of their gods from them. And this idea of propitiating the Supreme Being; rendering him less implacable, and inclining him to view the conduct of the suppliant with favor, has been strongly incorporated into the practice of the Romish Church, and forms one of its fundamental errors. The offerings of the mass, and prayers and invocations to the Virgin Mary, and to the saints, is but the revival of the paganism of Greece and Rome, in a more refined and less revolting form.

The two great systems of error, which have sprung from the christian church, the Papal and Mahometan systems, are both deeply imbued with this erroneous principle. External ceremonies, and multiplied rites, form the great object of attention in both churches. Religion is no longer an internal and vital principle, controlling the actions by subduing the inbred corruptions of our nature; and eradicating the evil propensities of the heart. Christ, as the sole foundation of the sinner's hope is degraded from the place it was intended he should occupy in this glorious and wonderful plan of redemption. Mahomet with a prescribed detail of prayers, and ceremonies and rites, has laid in one church another foundation: whilst the Virgin Mary, the Saints, the Pope, penances and indulgences, have nearly obscured and rendered nugatory, his one great sacrifice for sin, by the offering of himself; his character and office, as the mediator and intercessor of the new covenant, and free and perfect justification by his righteousness in the other. If the Romish church retain more of the features of christianity, her errors are not less pernicious and destructive.

As early as the days of the apostles, speculative philosophers and judaizing teachers, had introduced erroneous doctrines into the christian church. The admonitions and authority of the apostles, prevented these teachers from making much progress, and secured the peace and stability of the primitive disciples.

But after their departure, wolves entered into the fold. In proportion as christianity had extended more remotely from Jerusalem, it became corrupted at the extremities. In Africa, those departures from the faith of the primitive church were not only the most numerous, but also the most dangerous. As early as the time of Cyprian, the African church had departed from the simplicity of the gospel. Origen, though in many respects an eminent man, and distinguished defender of the faith, yet, from his partialities for the dogmas of heathen philosophy, he greatly mystified some of the plainest doctrines of the gospel. Errors having gradually entered into the christian church, increased with every succeeding century. As it is one of the properties of error, to beget a brood of successive monsters, each worse than its parent.

As long as the church required a change of heart, and a personal profession of faith in her members, the fundamental truths of the gospel, though partially hidden and obscured under a load of unmeaning rites, were yet generally and faithfully maintained. But when the church, under Constantine, was united to the State—when the entrance into the church was made more and more easy: and her doors opened to the promiscuous crowd—error came in as a flood, and a general and grievous departure from the faith of the gospel was the natural consequence. Christianity was robbed of its spirituality. Christ was defrauded of his glory. The form of religion was preserved, but the spirit had fled. The gospel was no longer a purifying, renovating principle, inspiring a love for holiness, and an aversion to sin. Mankind were not restrained from evil by the hallowing influence of love; but were kept from grosser vices by the corroding apprehension of future retribution. It was not the love of holiness, but the dread of punishment, which led men to church, to confession, and to austerities and penance. The light and liberty of the gospel were gone, and in their stead ignorance and superstition had taken up their abode in the visible church. Darkness had covered the earth, and gross darkness the people; and in such a state did Luther and his coadjutors find the Romish church at the era of the Reformation.

As early as the seventh century, the man of sin, or Antichrist, began to set himself up for a mighty one in the church, and to acquire princes and nobles, and bishops and priests, to own his infallibility and to submit their consciences and opinions to his holy keeping. For a while his pretensions were arrested, but gradually they gained a complete ascendancy and overcame every obstacle. Circumstances in the political world, were highly favorable to the assumption of this arrogant and unjustified lordship over God's heritage. Pretending to be the successor of St. Peter, and Christ's vicar on earth, the Pope at length held the nations of Europe in the most galling and slavish subjection. Kings trembled at his nod; and esteemed it an honor to hold their thrones by his permission. His example was followed by the dignitaries of the Romish Church, and the inferior clergy; and the usurpation was quietly submitted to by the people, as an unavoidable state of things. The clergy zealously seconded the pretensions of the pope, as the firmest guarantee for the security and perpetuation of their own power. And the secular order were overawed by the dread of excommunication or the apprehension of incurring the divine displeasure.

The doctrines and ceremonies of the church were

also artfully framed to establish on the most firm and durable basis, the supremacy and authority of the clergy; and not only was this object kept steadily in view, but another, and one perhaps held in still higher estimation, and that was the power of coercing the purse, causing it to open freely at the dictation of the priest. The multiplication of rites and ceremonies, and sacraments, and indulgences, were all made subservient to the attaining of this prime object. Confession placed the penitent at the mercy of the priest, absolution contributed no less to the increase of his gains. But the most gainful source of income was the terrors of purgatory. This was a master-stroke of policy and fraud. With no countenance from Scripture; for the only passage which they had been able to bring forward in its behalf, is from the Apocrypha, which was never recognized by the primitive church, as a part of the word of God. With no countenance from the Fathers, for not one of them for several centuries after the establishment of the christian church give the slightest intimation of the prevalence of such a tenet. Founded too, in injustice and oppression, for as its supposed benefits could only be obtained at a high price, the poor were necessarily debarred from its use. Appealing to the strongest feelings in the human breast, the dread of torment and unmitigated suffering, and to parental or filial or conjugal sympathy, it was admirably calculated to accomplish the object of its inventor, the siphoning of money from the pockets of a misguided and deluded community. Subject to no regulation but the conscience of the priest, (which was generally sufficiently indurated) for the sum was usually proportioned to the ability of the dupe; ranging from one dollar to hundreds, it presented a fruitful source of revenue, and was one of the most profitable devices of the papal usurpation, worthy of the Father of Lies, from whom it doubtless emanated.

The belief of this doctrine operated also advantageously to the Holy See, in inducing individuals to bequeath their possessions for the building of churches, and founding of monasteries, for the good of their souls, and with a view to escape the pains of purgatory. Their fears were artfully operated on at the hour of their departure, by knavish priests and their families were often unjustly defrauded of their property, by this popish artifice. If a monarch, or wealthy nobleman had been more than usually abandoned and profligate in his course through life, he quieted his conscience on a dying bed, by leaving a specific sum for masses, or prayers, for the repose of his soul. Hence it will readily be seen, that it was not a doctrine according to godliness, for instead of restraining, in only hardened men in the pursuit of iniquity, knowing that for a certain sum, they could be delivered from danger of future punishment. From these causes, a great portion of landed property in Catholic countries had fallen into the possession of the church, and was yearly increasing. In our own country, particularly in Baltimore, in two or three instances within our own knowledge, the artifice of inducing individuals to bequeath their property to the church for the benefit of their souls, has been restored to with good success.

Days of fasting and abstinence, from certain descriptions of food were also fruitful sources of gain to the mystery of iniquity. The apostle in 1 Tim. iv, 1, 3, had stated that in the latter times some should depart from the faith, giving heed to seducing spirits and doctrines of devils. Forbidding to marry, and command-

ing to abstain from meats, &c. and this prophecy was literally fulfilled by the Romish church. Fasts and holydays, and saint-days, were so multiplied, as to become a serious impediment to the industrious mechanic and agricultural laborer. Dispensations for the non-observance of these could generally be procured by the payment of money; and also an indulgence for the use of flesh meat, on Wednesdays and Fridays, for those who were able to pay handsomely, and who happened to have, like Erasmus, a Lutheran stomach. In those indulgences, some carried on a gainful traffic for many years; but eventually, they gave birth to the Reformation, by which she was at once deprived of a large portion of her adherents, and a large amount of revenue.

The clergy were in complete subjection to the authority of the Pope, and the laity were in dutiful subjection to both. A considerable part of the population under the influence of monastic vows were immured in monasteries and nunneries. In order to be more entirely devoted to the interest of the pope, by having no permanent interest or family ties in the country in which they were settled, the priests were forbidden to marry. The violation of the prohibition was visited with severe punishment and instant degradation from the priesthood unless the marriage were dissolved. But as it was too much to expect them faithful to their vows of chastity in that dissolute and licentious age, the permission to keep concubines, was granted by a Council in Spain, and in other Catholic countries, was permitted or connived at. Indeed the priests, particularly the higher orders, were not a whit behind the laity in licentiousness. Cardinals and popes had their concubines and mistresses; one pope carried his licentiousness so far as to live in open fornication with his own sister. They were not by any means solicitous to keep their licentiousness secret. Their paramours were paraded to public view. Henry, Bishop of Liege, boasted that he was the father of forty illegitimate children, and Alexander filled Rome with his debaucheries. Nothing could more forcibly manifest, the great departure of papal Rome from the purity of the gospel, than that marriage which the Scripture declares is honorable in all, should be forbidden and punished, whilst fornication, the practice of which the same Scripture declares, will debar the perpetrator from entering heaven, was either tolerated or expressly permitted. This is truly the doctrine of devils.

The clergy as a body, were also most proverbially ignorant, as well as dissolute. Alfred the Great complained that scarcely one of the clergy in his realm, was acquainted with the Latin tongue, in which a portion of their service was performed. So great was the destitution of knowledge in that country, that many of the priests could not read, and others very indifferently. From the scarcity of knowledge, arose the legal provision of benefit of clergy. If a man could read as a priest, or sufficiently well to qualify him for that office, he could plead it in mitigation of capital punishment in cases of felony. In Spain, in Italy, in France, in Germany the same general ignorance prevailed. Even many of the dignified ecclesiastics, were but indifferently educated. In some of the monasteries, classical learning was partially attended to, but these were but exceptions to the general rule. The large majority of ecclesiastics were grossly illiterate, and wholly unfit in attainment or manners for the sacred office.

When to the summary notices we add, that books

were scarce, and bore so high a price, as to place them beyond the reach of any except wealthy individuals. That they were generally confined to monasteries, and to the libraries of kings and princes. That the reading of the Scriptures was prohibited to the laity; and if the permission had been given that it would have been of little avail; as no nation previous to the Reformation possessed a translation of them in their vernacular tongue. The Latin Vulgate was extremely scarce, and the Greek versions still more so. If we consider also that the power of the Pope extended over every part of Europe, except the dominions of Russia, and those of the Turkish empire, we may arrive at some faint idea of the condition of the christian world at the commencement of the Reformation, and how much we owe to the wisdom and fortitude, and perseverance of those devoted men of God. May we long continue to cherish and maintain those precious truths of which our ancestors were so long and so effectually deprived.

Affectionately yours,

WM. SANDS.

TEMPERANCE.

From the *Temperance Recorder*.

A Sketch.

Imagine for yourself a picture of the Christian rum-seller's premises. Early some Monday morning you station yourself a mute spectator, in his grog-shop, or as he would call it, his grocery and tavern. He is really a benevolent, good-natured looking fellow; has laid aside, with his Sunday coat, that long sanctimonious face you observed yesterday, and has instead a hundred smiles ready for the reception of the first customer. His elegantly arranged bottles are filled to the brim anew; the Saturday night's debauch having drained them quite to the bottom. Presently the hinges creak, the door opens, and in stalks a well-known personage, himself also a professed Christian. He salutes the rum-seller, with

"Brother, didn't you think we had a most powerful sermon yesterday?"

"Indeed I did," is the reply, and my heart bled within me to think of the situation of poor sinners!"

"And so did mine, but the Lord is merciful. I'll take a little of your St. Croix, neighbour."

"Certainly—yes the Lord is merciful."

Long use has made him a dexterous hand in dealing out the article, and his brother is soon supplied. He pockets the sixpence, and the door opens with another customer, one whose step is always known.

"I say, landlord," cries the man with a horrid oath, "I'll take a little of your rye; a little drop of the good creature won't hurt any body; the devil take these temperance societies!"

"So say I too," responds the rum-seller, as he hands down the bottle. His company begin to increase, and all characters and ages are flocking to his counter; the young man just commencing his downward career—the old hoary-headed veteran trembling on the brink of the grave—the moderate drinker and the inveterate drunkard—the man of wealth and the man of rags. One man steps up to the counter with his friend, his son perhaps; another insists that the landlord, who is nothing loth, shall drink with him; one man takes down his draught in sullen silence; another must deliver himself of half a dozen oaths, by way of clearing his throat, or perhaps a Bacchanalian song. Presently a poor woman enters, the wife of one of his

regular customers, with an interesting child in her arms, and she exclaims in the language of entreaty—

"Landlord, I have come to ask you not to sell my husband any more spirits; he has beggared me and my child, and this morning says he will sell the last bag of meal we have for more drink!"

The tears gush into her eyes, and the rum-seller says he will see to it. "Poor man!" is his pious ejaculation, "I fear he will sink to perdition!" Scarcely however has she left the room, before the bag of meal is deposited, and the drunken husband is sipping down a part of the proceeds.

As evening approaches, his customers continue to assemble, and after paying their respects to his bottles, seat themselves around the room in little groups for conversation. One group is cursing the temperance societies; another swearing about priestcraft and fanaticism; another is listening to a noted story teller; another hearing a sentimental song, and another with a good deal of vehemence is discussing some disputed religious topic.

"Landlord," says one of the group, "do you keep a Bible here?"

"Oh, certainly, certainly, sir; it is my constant companion."

"And so am I," shouts an old grog-bruiser, at the top of his voice, starting up at this strange dialogue, while the room re-echoes with laughter, and for once the rum-selling Christian is put to the blush. As the evening wears away, most of his customers gradually disappear. The remnant, who are too much intoxicated to help themselves out, are forcibly ejected into the street, while the rum-seller retires to his house to count over his gains, repeat his harmless prayers and adjourn to bed.

Such is but a faint picture of the rum-selling Christian's constant employment. Were it my province to address them as a public teacher, I would say to them, "Cease to desecrate and add infamy to the name of Christian. Abandon at once, either your traffic or all pretensions to the sacred title." A rum-seller could not be a Mahometan, and should be a Christian!

E. W. H. E.

Brockport, April, 1835.

From the Temperance Recorder.

The Lost Crown and Broken Bottle, OR THE RUM-ERRAND AND TROUBLE.

While rum held its ill-gotten reputation in former days, a tax was levied upon many a young lad, to take the bottle to the store to be filled and then bring back the precious cordial, to be served out as occasion required, and especially that when friends called, the mortification might be avoided, of having nothing wherewithal to treat them, and maintain the laws of politeness. I remember well, one of my rum-errands, and the recollection of it excites my gratitude, that so few boys of this generation are tasked for services of this nature. It is my full persuasion that many a toilsome step of my boyhood, in carrying water and rum to reapers and mowers, might have been spared had not their fiery thirst been continually aggravated by the alcoholic stimulus.

One pleasant forenoon in May, my mother having discovered that the hospitable square bottle in the cupboard was empty, furnished me out on an expedition to get it replenished. The horse being saddled and bridled, the case-bottle was safely enclosed in a trusty old pair of saddle-bags, and a French crown was

placed in my pocket, wherewith to purchase a quart of what a red-nosed mower in my father's meadows used to call "good old Jameeky." My ride was to be three miles, and I knew of nothing ominous of evil in the nature of my errand, though for some unassignable reason I felt that I would even then have gladly been otherwise employed.

The horse stopped at the first brook that crossed the road, to slake his thirst with the limpid element. Then curiosity prompted me to draw forth the crown and examine its image and superscription. As it lay poised on my open palm, I was reading "Ludovicus XVI. Dei Gracia, Rex," and was designing to inspect more closely the coat of arms, somewhat forgetful just then of my rum-errand. At that instant my horse, with reins relaxed, started suddenly from his position to proceed on his way, and my mother's crown treacherously slipped from my hand down into the mire and water beneath the horse's feet, and his repeated stampings mingled earth and water in great confusion.—After alighting and fastening the staid, I repaired to the brook, and looked in the turbid stream—it seemed long before the water grew clear, and when the bottom of the channel appeared, no crown was visible. It was deposited in its oozy bed, beyond the reach of my discovery. The sense of feeling was also tried in vain, for the hand in digging and moving amid the mire and clay, could detect neither diamond nor crown. How many times soever this old servant of the public had been employed on jug and bottle expeditions, he now utterly refused to serve me or any one else any more. The crown of Ludovicus, though coming from my own mother's kind hand, had eluded my grasp and plunged into the mire, to find a long and safe deposit, rather than go into merchant Drizzle's hands to pay for rum. From that day to this, I have neither heard nor seen aught of that sunken crown of my mother.

Now came a dilemma—the crown was gone from my pocket, but the bottle was safe in the saddle-bags. Time was passing, and I had not learnt and could not stay to moralize on what had happened. Should I return with the sad story, with both an empty pocket and an empty bottle, or should I proceed? To return I dare not, and resolved to go on, though I did it with a heavy heart. Spirit was considered a comforter under trouble, and our credit was not sunk so low at merchant Drizzle's as to compel me to despair of getting the square bottle replenished. I arrived at his well-known horse-post, dismounted, presented my bag and bottle, and delivered my message. Merchant Drizzle turned his brass stopper, and forth came the yellow, foaming elixir, to the prescribed quantity, which was transferred to the bottle, and the bottle again deposited in the saddle-bags. Again I was mounted and on my way homeward, flattering myself that the troubles of this expedition were past, though it required all my resolution to tell the merchant—"Charge it to father," when I had no orders for so doing, instead of paying him with my mother's crown. That *that* had been placed in my custody and how it had been lost, I durst not inform him. I had proceeded a few rods homeward, and although the fragility of the bottle might have admonished me to keep a slow and prudent pace, yet, as, through my detention in endeavouring to raise the crown from the mire, it was now noon and the dinner horns were sounding, I ventured to urge a quicker step. I brought down my whip, and my horse, prompt in his obedience, struck instantly into a trot. The old bags bounded suddenly up and fell upon his sides again, with considerable

momentum. A suspicious crack seemed to attend this new motion, and lest mischief should ensue, my pace was at once slackened. Henceforth I kept a jealous eye upon the old bags, and measured out the remainder of my way with great circumspection; yet on close inspection, as I progressed, an ominous dark streak began to appear around the lower seam, and then, though

"Hope and fear alternate triumphed in my breast," fear rather prevailed. Said I, as I sadly ruminated on the phenomenon, "There must be some mischief in the interior of these old bags. Old Jamecky is struggling to escape from his dark confinement." My apprehensions were much increased, as ever and anon, a singular grating vibrated upon my ear, as if there must be yet some more ungrateful tidings to be related in due time. An examination would be useless, as it would occasion delay, and were my worst fears realized; who could gather up spilt rum and mend a broken bottle on the highway!

Arrived at the parental habitation, I was about entering the door without removing the bags or uttering a word, when forth came my kind mother, nothing doubting but all was well, and that the cupboard would be prepared for emergencies and the rites of hospitality. She approached and unbuckled the saddle-bags, and took the square bottle by the little black neck, to raise it to the light; but lo! as she attempted to draw it forth, the bottom refused to follow the top, and remained behind, mid the broken fragments and some sorry residuum of the "Old Jamecky." The faithless old hide, unused to carrying such commodity in immediate contact, had imbibed the most part of the precious elixir. Now the whole truth was divulged at once. The crown was lost—the rum was charged, to be paid for another day—the bottle was broken and the rum spilt.

Thus ended one expedition of my boyhood, in the service of rum, in the dark days of ignorance. While I live I am prepared to cry aloud to all the fathers and mothers, the sons and daughters of this generation—never to mourn as I did in the catastrophe of my runcerrand.

1. Never mourn for *spilt rum*. It is worth more on the ground than when standing in bottles in your cupboards.

2. Do not wait till all your crowns of honour, of peace and prosperity, and even the crown of life is lost, before you break your bottles. No—*break your bottles before you lose your crowns!* O. P.

[The writer testifies the above to be facts, and could give his name if necessary.]

The Comet.

Mr. Rodgeron of the Royal Observatory, Greenwich, in a late communication on the expected comet, says:

"I expect this comet will be seen by assisted vision in July and August, and become visible to the naked eye in September. It will be nearest the earth about the 5th or 6th of October, and in its perihelion, or nearest point to the sun, about the 4th of November. It may be expected to be a splendid object from the end of September to the middle of October. Its revolution is about 76 years—was last seen in 1759—having been observed also in 1782.—When the comet is nearest the sun it will be about an equal distance with Venus from the luminary—and when at its greatest distance from the sun it will be almost twice as far off as the Georgium Sidus."

CHARLESTON, S. C.

FRIDAY AFTERNOON, AUGUST 28, 1835.

From the Editor.

At no period of the world perhaps have men been more active in their pursuits than now. In every department we find the utmost energy and zeal. In literature, in philosophy, in politics, in religion, the characteristic of the present age is excitement. That something momentous is in prospect seems to be generally admitted; and every party is struggling as it were for victory as though this occasion being lost, the loss is ultimate and the object must be abandoned. Among the aspirants perhaps the Baptists are as backward as any, and as tranquil. Whether such tranquility be not reprehensible is a question worthy of thought. 'Tis true the Baptist feels a consciousness that the cause he supports is the cause of God, that he stands on a basis immovable, for his foundation is the Rock of Ages, and though the billows may foam and the tempest may howl, he knows that the storm cannot destroy *that* against which, it is promised, the gates of hell shall not prevail. But what if ours be the true visible church, what if Baptists be the preservers under God of the faith once delivered to the saints, and what though "truth be great and must prevail," is this a reason for listlessness, is this an excuse for apathy or neglect, can our assurance that God is on our side extenuate our inactivity? Surely not. To us in a peculiar manner belongs the duty of rolling onward the cause of gospel truth, and the very assurance that God is on our side, instead of enervating, should strengthen our arm and inspire all with energy and zeal. God will accomplish, it is true, all his purposes, but the work is to be effected through the instrumentality of his people. And if any of us should neglect our post, our account must be rendered to him who has said "occupy till I come." Whilst others are stretching every nerve, and drawing upon all their resources, some as the open enemies of religion, some unknowingly as the agents of the devil, and some as partial supporters of the true faith, our denomination of all others ought to feel the liveliest interest and to be most energetic in countervailing the works of darkness and establishing the truth as in Jesus Christ. That there is a general tendency and an approximation to those principles for which Baptists are peculiarly distinguished is quite perceptible to Baptists themselves, however unobserved by others. But this fact instead of inducing an inert disposition, is in itself matter of the highest encouragement to good works and benevolent action. When we perceive that notwithstanding our inortness our principles are actually progressing not only in the religious, but also in the political world, in those peculiar religious views which distinguish us as a denomination, and in that democracy which is constitutional in our system, we have a brightening evidence of God's favor towards us, and an encouraging testimony that in our church is deposited the faith that was once delivered to the saints. Perceiving this, ought we not to regard it as our imperative duty to come up to the help of the Lord against the mighty? Shall other Christian denominations find work for themselves in pulling down the strong holds of satan, and in endeavoring to establish the kingdom of our blessed Lord; shall they who in some important respects fall short of strict adherence to the constitution of the true gospel church, be zealous in defending the principles of the gospel so far as they are enlightened; and shall Baptists who feel a confidence that the doctrines they teach and the principles they entertain are the true doctrines and principles of the gospel, be mere lookers on, mere idle spectators of the busy scene,

and take no part in the struggle and conflict? To such a question we ought to give a decided negative. We ought to feel that if in our hands are deposited the five talents, from us are expected five talents more.

These views are introduced in consequence of having recently observed in our travels through the State, the evident apathy of South-Carolina Baptists in regard to the various benevolent operations of the present age. It is true we discover some change for the better, but the change is not proportioned to the progress of the times. As a denomination we rather seem to be dragged along reluctantly by the necessity of the case, than to be taking hold of great objects with the true spirit of Christian enterprise and benevolence. Among the thirty-six thousand Baptists in the State very few indeed seem to be aware of the importance of greater activity than any other age has demanded of them. Very few seem to be sensible of the great conflict which is hurrying on between the children of light and the powers of darkness, and in the midst of gathering clouds Christian Baptists are reposing in tranquillity, unconscious of the approaching storm.

Brethren! a battle is to be fought, a conquest to be gained; the conflict will be desperate, but the victory glorious. The struggle is not distant. If we do not already hear the tramping of the enemy's war-horse, if his chariot wheels are not now heard rumbling in approach, if we do not now see him marshalling his myriads on the plain, we can nevertheless judge from the signs of the times that the day of battle is not remote. The time for preparation to meet the enemy is passing; already ought the armour to be buckled on; the hosts of Jesus Christ ought to be in the field, the sword of the spirit ought now to be wielded and the scabbard cast away. But how is it with us? When we ought to be in the field, we are just beginning to find out that it is time to learn how to use the spirit's sword, that the weapon though keen and polished itself, is comparatively useless in unskilful hands, and that whilst to us belongs the privilege of fighting the battles of our King Immanuel, we are yet unprepared to defend our posts. Carnal weapons, it is true, are not the weapons of our warfare, but the word of God, the scriptures of truth, we ought to know how to use with masterly skill. The enemies of the cross are scientific warriors; to many of them the Bible is familiar, and to its truths some can powerfully oppose scepticism and infidelity, and some can wreat it to the defence of their heterodox and anti-Christian principles, wearing even "the livery of the court of heaven to serve the devil in." How can we unlearned and ignorant defend sufficiently against such forces the charge committed to our trust, unless like the Apostles of old we could be endowed with miraculous gifts? No, brethren, let us awake to a proper sense of our obligations and duty, and remembering that we have a kingdom to defend, let us make every preparation for the coming contest, for since the Lord is on our side, our preparations may be made with hope and confidence, and assurance of success. We affectionately invite South-Carolina Baptists to take hold with determined enterprise those objects which are supported by the Baptist State Convention. Let them establish the proposed Manual Labor Academy where our youths may be properly trained, and under religious influences; and let them endow permanently our Theological Institution that our young ministers may be taught in the original scriptures, and may be made acquainted with the proper principles of interpretation; and let them aid in sending the glad tidings of salvation to the heathen world. Thus shall we be sharers in bringing about that glorious period when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Wake Forest Institute.

There is an Academy established by our brethren in North-Carolina, about twenty miles from Raleigh. The following particulars in a letter from a young brother now there, may be interesting to our readers:—

WAKE FOREST INSTITUTE, Aug. 8, 1835.

Dear Brother Brisbane:

Supposing that you take an interest in the objects of this Institution, and of those of a similar character, I offer you some particulars as to the manner in which we spend our time. Soon after the earliest dawn, the loud clang of the bell arouses the students from their slumbers. When it becomes sufficiently light to see how to read, the bell again gives the signal for each one to appear in the chapel for worship. Thanks being returned for preserving mercy, and the blessing of heaven invoked to rest on the labors of the day, we retire from the chapel—some to the recitation room, others to their respective rooms to pursue their various studies. About 7 o'clock the bell rings for breakfast; after which we are allowed a few minutes for recreation, and are again called to study, which is continued until 12 o'clock. The bell then gives the signal for dinner. After dinner, and a few minutes recreation, we again retire, as before, to our rooms, where our course is diligently pursued until 3 o'clock in the afternoon. Each student is then summoned by the bell to appear in the grove—the roll is called, and all proceed to the labors of the field.—With the Faculty in the front, each one makes his way with a willing mind, and a cheerful heart. In the field a swarm of students may be seen engaged in their various operations of tillage—some following the plough, some levelling their tiny strength at the tough weeds; and though we are not, perhaps, the most effective operators in the world, we are able to make our mark.

At 6 o'clock we are again summoned to repair to the chapel for prayer, and from thence to supper. Soon after supper, every thing still and silent, each student may be found in his room intently poring over his books. At 9 o'clock, at the ringing of the bell, our studies for the day cease; and then, from almost every room, may be heard the voice of prayer ascending to "the Father of our spirits," and the Preserver of our lives. Each portion of the day, as you see, has its particular employment; but idleness and inactivity have no quarter here. How admirably calculated are such arrangements to train up the youthful mind in regular and systematic habits, and to prepare it for extensive usefulness in the various pursuits of life!

After the mind has been intently set on study for several hours, work, instead of being a burden to the student, is rather esteemed a delight. Three hours active labor prepares a student to pursue his studies with renewed energy. It drives away that torpidity of feeling with which a hard student is too frequently oppressed; it gives energy to the body, and is a sure antidote against those diseases which are incident to an inactive life.

Among a hundred students now at this place, little or nothing has been heard of dyspepsia, and all that class of evils; but all are healthy, and in good spirits.

It is a source of rejoicing to me farther to state, that those students who are professors of religion, have united themselves into a society, denominated "the Society of Inquiry," whose object is to ascertain the state of religion in the world. Before this socie-

ty a monthly essay is delivered on some designated portion of the globe.

There is a considerable degree of the missionary spirit among the students. O that this holy flame may be kindled in the heart of every disciple of the holy Jesus, and may spread until it shall be felt by every heart, and seen in every land! It is to be hoped that this Institution may be a fountain from which shall issue streams which shall be for the healing of the nations, and from which young men may depart, denying themselves the pleasures of this life, stemming the current of iniquity, to bear the lamp of light and of life to the dark and benighted portions of our globe. Yours, &c., W. W. C.

FOR THE SOUTHERN BAPTIST.

The Institution.

Mr. Editor—

Some time has elapsed since this object has been presented to the public, and as there is a likelihood of the Convention being convened in about the space of seventy days, I offer through your columns a few suggestions. The minds of brethren have been turned principally to locality, and the means of supporting Professors. A suitable location is necessary. And I deem that a suitable one which has health, the facilities for communication with other sections of country, viz. post office and roads, and a neighborhood yielding supplies for the table, &c. at reasonable prices. How are means to be secured? That is a question to be determined by the Baptists and their friends—they have the means. Brethren, will you have an ignorant clergy? You wish your lawyers not only to know the law, but to be able to state your cases clearly and forcibly—you desire your legislators not only to understand your rights; but to urge them successfully; for your earthly business you must have the most able men; will you have anybody to preach to you about your immortal interests, whether they can "reason" or not "about temperance, righteousness, and judgment to come?" Remember that one great reason why the gospel is not received and heard, is the manner in which its claims have been presented. Who shall present the claims of Jesus Christ to the churches! Without intending any reflection upon the Convention or the travelling agents selected by them, the proper man for several years at least, has not been chosen. Young men and others have been sent out, but the best men have not put forth their best efforts. A decisive movement should now be made, and the Convention should select the best man they have to visit the churches and urge them to action. Who is that man? I believe the whole Convention will say, brother Manly. I know no one as likely to secure the means for supporting Professors.

But there is another important point which has been almost untouched, to which I would now draw the attention of those concerned. What shall be the character of the Institution? I would suggest the propriety of its being purely theological. 1st. Because there is no necessity for any other department to be connected with it; there are good preparatory schools in almost every village of our State, where elementary branches can be as well taught as in any other place. 2d. If other departments are connected with it, justice cannot be done to any one. I would refer the Convention to any one conversant with our late Institution. The Professors were engaged almost

the whole day, and no one class could have been more than half an hour to recite, have difficulties removed, explanations made, &c., and, "tell it not in Gath," not a single lecture was delivered to those engaged in theology—the Professors had not time. 3d. Because theological students will go where they will be best attended to, and this they will expect where theology alone is taught. So that if the old plan be adhered to, you drive away those who wish to study theology, from the South to Northern Institutions.

Establish an Institution of this character, and it will be noticed. To secure the patronage of the South, theologians must be its Professors. It is one thing to dub them so, and another for them to be so in very deed. We should have those who would give character to an institution, and not receive any from it. Men who are known to the intelligent as able and efficient men. I know not if any such are in the minds of the Convention; if they are not obtained, you may as well close the doors of any institution you may open.

It would be an insult to the Convention to urge the necessity of securing competent Professors to teach intelligent young men; the members of that body are educated and intelligent; but I do urge the necessity of obtaining men of known competence. The standing of institutions, literary, scientific and theological, depends upon that of their Professors, their character upon that of their instructors. A man not known will at best give but a doubtful standing, and but few, who wish to bear the standard of Christ will be found willing to spend time in trying the abilities of unknown Professors.

Our Institution has been closed for almost one year—let us not, in our anxiety to open it, lose sight of our object—a Theological Institution under the guidance of known competent theologians. Let it remain closed until we are able to offer to the South a Seminary worthy of its patronage.

If we can have, under existing circumstances, but one Professor, let his weight of character, and ability to teach and impart information counterbalance the deficiency of numbers. If you choose an inferior man you will do worse than nothing. You will spend your money for nought, and drive away our young men.

Georgia and North-Carolina are taken up with the manual labor plan. So much the better; they are securing for some Theological Institution strong and able bodied students. Let the Convention look to it and offer them encouragement to complete their studies in a Southern seminary. A seminary at the South we should have; a liberal offer has been made to the Southern States to co-operate in the endowment of one; a few discerning men in other States have approved of it, but the Conventions of two States have their capital, and attention turned to Manual Labor Schools, trying an experiment which they will not give up until it shall be tested by the experience of years. The Baptists of South-Carolina must sustain one, or we must have a clergy half educated. This will be the alternative, for but few of our brethren have the means to go Northward, and the Convention will not send its beneficiaries there. I do therefore hope and suggest that we have a Theological Seminary, well endowed, with able Professors, or that we have nothing. I hope, sir, that many of our brethren will embrace the Southern Baptist, as the medium of communicating their reflections.

OBSCURUS.

FORBIDDEN INTELLIGENCE.

Latest from England.

London papers to July 15th, and Liverpool to the 18th, have been received.

The recruiting service for the Queen of Spain was going on in Ireland with great spirit.

The King of England has officially communicated to parliament that for the more speedy decision of the Irish Church Bill, he relinquishes all his Majesty's interest in any beneficiaries and ecclesiastical dignities of the Church of Ireland.

A bill is to be introduced to regulate the municipal corporations of Ireland.

Twenty persons have already been arrested at Paris on the charge of conspiracy against the life of the King. Bergeron is the name of the leader—the same who was tried and acquitted for firing a pistol at the King about a year since on his way to open the Chamber of Deputies. The persons implicated had a magazine of arms on the road to Neuilly, with the intention, it is thought, of constructing an infernal machine to blow up the King's carriage on his return from or journey to his suburban villa at the bridge.

A treaty for the more effectual suppression of the slave trade has been concluded between Great Britain and Spain. Vessels found engaged in or prepared for this horrid traffic are to be condemned and broken up.

At Galway the distress of the poor is such, that 18,000 females are said to be in a state of starvation.

Seventeen persons lost their lives in a coal mine at Little Lever, near Bolton, by the sudden irruption of the water.

A French fleet, consisting of ten vessels, three of them ships of the line, sailed from Toulon for the coast of Spain on the 30th June.

Sir Charles Gray, on being sworn in one of the Canada commissioners, was addressed by the king in a speech of some length, enforcing upon him the necessity of preserving the Canadas to the British crown. "The Canadas must not be lost—the Canadas must not be lost—I tell you this"—&c.

The Buzzard, of 10 guns, has, after an action of three quarters of an hour, captured El Formidable, slaver of 3 guns and 66 men, with 700 slaves on board. The Buzzard had six men wounded; El Formidable, 6 killed and 13 wounded. The Forester, on the 20th of March, in the Bight of Benin, captured a Spanish brig with 200 slaves on board.

On the 11th of June, a destructive fire occurred at Minak, Russia, which destroyed 100 houses and four Churches.

In Dublin alone, 600 men had been raised for the Spanish service. They were to proceed by steamboat direct for St. Sebastian.

It is stated in the Spanish papers that in the treaty lately concluded at Madrid for the abolition of the slave trade, it is provided that the emancipated negroes are not, as heretofore, to be carried to the W. Indies, contrary to all good discipline and subordination, but that the English Government is to provide for them at its own expense.

We have received by express the whole of the French papers of Monday, together with a private letter dated Monday afternoon, and a letter from Aranjuez (near Madrid) of the 4th inst. By a telegraphic despatch, referred to in the Moniteur, we are informed "that the English detachment had been received at

St. Sebastian with the most lively joy, both by the garrison and the population. Moreno is decidedly to be Zumalacarregui's successor, and Eraso, is to have the chief command in Navarre."

The cholera continued to rage with great violence at Toulon up to the 6th instant. Out of a population of 35,000, hardly 10,000 remained in the place, the greater number having prudently sought safety by flight—the only efficacious remedy yet discovered against this singular disease.

In the Memorial Bordelais of the 9th, it is stated, on the authority of letters from Bilbao of the 4th, that the Carlists had entirely disappeared, and that a party of the Queen's troops had left the town to push their reconnoissances. In the course of the siege 20 or 22 of the garrison had been killed, and from 77 to 80 wounded. Eraso was dangerously ill, and incapable of assuming the command of the Carlist forces, and the insurgents of Navarre had refused to fight under any chief who was not a native of the province.

LIVERPOOL, July 15.

Throughout the last week our Cotton market was dull, the import pretty heavy, and the demand small. The sales of all sorts amounted to about 11,400 bales, including 130 Sea Island 2 a 20; 40 stained 11½ a 16; 3270 Upland 10 a 12; 3640 Orleans 10 a 14½ a 10 a 15; 2420 Tennessee and Mobile 9½ a 12½.

The imports of all sorts of Cotton into the Kingdom, from the 1st Jan. up to the 11th inst. amounts to 658,000 bales, against 536,000 bales. The stock at this port as estimated is now about 230,000 bales, of which 193,000 are American; against the estimated stock of all kinds this time last year of about 240,000 do. do. 202,000 were American.

We commenced the present week with an improved demand, and a somewhat better feeling in our market. The sales for the last three days were about 7000 bales, and the prices steady at last week's quotation.

SUMMARY.

There were 11 deaths in this city from the 16th to the 23d August—4 whites and 7 blacks and colored.

Public meetings were to be held in New-York, Boston, and Philadelphia, last week, to express their opposition to the late measures of the Abolitionists.

Thompson, the Abolitionist, has been in New-York, but not liking the complexion of things, had disappeared.

The impostor Mathias has been liberated from confinement, having served out the term for which he was sentenced. He crossed over to Jersey city, where a mob assembled, and compelled him to start off in the Rail Road car for Newark. Here again the populace would not suffer him to remain, and he was under the necessity of fleeing for his life. Truly there appears to be no rest for this vile impostor. He has shaved his beard, but is equally violent in his language. Major Noah says, "he talks of turning Abolitionist, and going South."

Thompson at Newburyport.—The friends of this locomotive knave, recently applied to a respectable congregation in Newburyport, for liberty to use their church for the delivery of a lecture on Abolition and Amalgamation by that felon foreigner; whereupon the proprietors of the building met and voted almost unanimously, that it should not be decorated by any such vile use of it. Massachusetts has no public building fit for the occupancy of this vagabond but her State Prison at Charlestown.—N. Y. Cour. & Enq.

The Lowell Journal states that the Abolitionists have succeeded in securing the services of the Rev. Ephraim K. Avery, and that he has resumed the clerical functions, for the purpose of disseminating the beautiful tenets of the sect.

Summary Process—A town meeting was held in Cansan, in the country of Graffon, N. H. on the 31st ult. at which a vote passed for the removal of the Noyes Academy, at which black and white children are promiscuously received. A committee was appointed to carry the vote into execution. On Monday of last week, the committee, with other inhabitants of the town and neighboring towns, to the number of about three hundred, assembled, with from ninety to a hundred yoke of oxen, and removed the academy to a distance of about half a mile, and left it in the mud of a swamp!

Magnanimous—The Boston Phrenological Society, offer a premium of \$100, for the best original essay, *disproving* the science of Phrenology—to be sent to the Secretary by the 1st of March, 1836, post paid. The decision to be awarded by a committee of professional gentlemen—disbelievers in phrenology. We believe there are few professional gentlemen who are disbelievers in phrenology.—N. Y. Ev. Star.

Edward Ferdinand Kodzickowakie, an exiled Polish officer, put a period to his existence, in Baltimore, on Saturday last, by taking opium.

Cornelian, of the finest and most beautiful quality, has been found, it is said, on the banks of the Mississippi, in Rock River county, Illinois.

It is stated that stains by fruits are removed from cloths by wetting them and placing them near lighted brimstone. Try it.

The quantity of cotton consumed in the U. States is about 200,000 bales, and the value of these when manufactured is more than forty millions of dollars.

The wool crop of the present year was probably worth twenty-five millions—and as a general calculation, of its manufactures, about fifty millions.

True Friendship—"The water that flows from the spring does not congeal in winter; and those sentiments of friendship which flow from the heart cannot be frozen by adversity."

The manufactures of leather and iron, (not including the common smith work, as to the latter,) are worth not less than eighty millions a year.

A new business is making rapid strides to importance, the manufacture of silk. This, it is said, will be, in five years, or less, worth from ten to twenty millions a year, and give a profitable employment to vast numbers of women and children, at their own homes.

GENERAL MISCELLANY.

From the Family Magazine, London.

A Scene in Virginia.

On a lovely morning, towards the close of the spring, I found myself in a beautiful part of the Great Valley of Virginia. Spurred on by impatience, I beheld the sun rising in splendor, and changing the blue tints on the tops of the lofty Alleghany mountains into streaks of the purest gold, and nature seems to smile in the freshness of beauty. A ride of about fifteen miles, and a pleasant wood-land ramble of about two, brought myself and companion to the great Natural Bridge.

Although I had been anxiously looking forward to this time, and my mind had been considerably excited by expectation, yet I was altogether unprepared for the visit. This great work of nature is consider-

ed by many, as the second great curiosity in America, Niagara Falls being the first. I do not expect to convey a very correct idea of this bridge, for no description can do this.

The natural bridge is entirely the work of God. It is of solid limestone, and connects two large mountains together by a most beautiful arch, over which there is a great wagon road. Its length from one mountain to the other is nearly 80 feet, its width about 35, its thickness about 45, and its perpendicular height over the water is not far from 200 feet. A few bushes grow on its top, by which a traveller may hold himself as he looks over. On each side of the stream and near the bridge, are rocks projecting ten or fifteen feet over the water, and from 200 to 300 from its surface, all of limestone. The visitor cannot give so good a description of the bridge as he can of his feelings at the time. He softly creeps out on a shaggy projecting rock and looking down a chasm of from 40 to 60 feet wide, he sees nearly 300 feet below a wild stream foaming and dashing against the rocks beneath, as if terrified at the rocks above. The stream is called Cedar Creek.

The visitor here sees trees of 70 feet under the arch, and yet to look down upon them, they appear like bushes of perhaps two or three feet in height. I saw several birds fly under the arch, and they looked like insects. I threw a stone down and counted thirty-four before it reached the water. All hear of heights and depths, but they here see what is high and feel what is deep. The awful rocks present their everlasting buttments, the water murmurs and foams far below, and the two mountains rear their proud heads on each side by a channel of sublimity. Those who view the sun, the moon, and the stars, and allow that none but God could make them, will here be impressed that none but Almighty God could build a bridge like this.

The view of the bridge below, is as pleasing as the top is awful. The arch from beneath would seem to be about two feet in thickness. Some idea of the distance from the top to the bottom may be formed from the fact, as I stood on the bridge, and my companion beneath, neither of us could speak with sufficient loudness to be heard by the other. A man from either view does not appear more than four or five inches in height.

As we stood under the beautiful arch, we saw the place where visitors had often taken the pains to engrave their names upon the rock. Here Washington climbed twenty-five feet and carved his own name, where it still remains. Some wishing to immortalize their names, having engraved them deep and large, while others have tried to climb up and insert them high in this nook of fame.

A few years since, a young man, being ambitious to place his name above all others, was very near losing his life in the attempt. After much fatigue, he climbed up as high as possible, but found that the person who had occupied his place was taller than himself, and consequently had placed his name above his reach, but he was not thus to be discouraged. He opened a large knife, and in the softest limestone began to cut places for his hands and feet. With much patience and difficulty, he worked his way upwards, and succeeded in carving his name higher than the most ambitious had done before him. He could now triumph but his triumph was short, for he was placed in such a situation that it was impossible to descend unless he fell upon the rugged rocks beneath him.

There was no house near, from whence his companions could get assistance. He could not long remain in that condition, and, what was worse, his friends were too much frightened to do any thing for his relief. They looked upon him as already dead, expecting every moment to see him precipitated upon the rocks below and dashed to pieces. Not so with himself. He determined to ascend. Accordingly, he plied himself with his knife, cutting places for his hands and feet, and gradually ascending with incredible labor. He exerted every muscle. His life was at stake, and all the terrors of death rose before him. He dared not look downwards, lest his head should become dizzy; and perhaps on this circumstance his life depended. His companions stood on the top of the rock, exhorting and encouraging him. His strength was almost exhausted; but a bare possibility of saving his life still remained, and hope, the last friend of the distressed, had not forsaken him. His course upwards was rather oblique than perpendicular. His most critical moment had now arrived. He had ascended considerably more than 200 feet, and had still farther to rise, when he felt himself fast growing weak. He thought of his friends and all his earthly joys, and he could not leave them. He thought of the grave, and dared not meet it. He now made his last effort, and succeeded. He had cut his way not far from 200 feet from the water, in a course almost perpendicular, and in a little less than two hours, his anxious companions extended him a pole from the top and drew him up. They received him with shouts of joy; but he himself was completely exhausted. He immediately fainted away on reaching the spot, and it was some time before he recovered.

It was interesting to see the path up these awful rocks, and to follow in imagination this bold youth as he thus saved his life. His name stands above all the rest, a monument of hardihood, of folly, and of a kind interposition of Providence.

We stayed around his seat of grandeur four hours; but from my own feelings, I should not have supposed it more than half an hour. There is a little cottage near, lately built; here we were desired to write our names as visitors to the bridge, in a large book kept for the purpose. Two large volumes were nearly filled already. Having immortalized our names by enrolling them in this book, we slowly and silently returned to our horses, wondering at this great work of nature; and we could not but be filled with astonishment at the amazing power of Him who can clothe himself in wonder and terror, or throw around his works a mantle of sublimity.

Criminal Justice.

THOMSON HOPE, the satirical author of "Sayings and Doings," is amusing the reading world, through the pages of the London News Monthly, with a series of mirthful reminiscences and adventures under the title of "Gilbert Gurney." The last chapter comprised a most caustic showing up of the distribution of justice at the sessions of the Old Bailey, from which we take a single scene. The caricature is too broad, but the sketch will irresistibly remind the New-York reader of many a scene which has transpired before high heaven and His Honor the Recorder.—*New-Yorker.*

"My friend Buclebury, who was seated in full costume at the left hand of the semicircular tribune, in a box of his own, his wand of office erect at his

side, and a bouquet upon the desk before him, beckoned me in a kind and condescending manner to approximate; and I accordingly shifted my position so as to come more immediately under his wing, or rather directly over his head, in which position I much rejoiced as he was kind enough to enlighten me upon many points with respect to proceedings in criminal law with which I was before by no means familiar.

"As I entered the court, a case of some importance had just terminated, and the Judge just concluded his summing up, when the Clerk of the Arraigns put the customary question to the jury, 'How say ye, gentlemen—is the prisoner at the bar guilty or not guilty?' Upon which the jurymen laid their heads together, and I heard something in a whisper from their foreman, who immediately pronounced the agreeable verdict, 'Not guilty.'—The prisoner bowed gracefully—he was a pickpocket—and retired.

"The prompt decision of the jury convinced me that it must have been a clear case; and I rejoiced at the departure of the now exonerated sufferer.

"'That's a regular rascal,' said the sheriff to me in a whisper; never was such a case heard on, to be sure—seventeen watches, thirty-two pocket handkerchiefs, four pair of spectacles, and five snuff-boxes, were all found upon his person!

"'Yet,' said I, 'the evidence could not have been very strong against him—the jury acquitted him after a minute's consultation.'

"'Evidence, Mr. Gurney,' said the sheriff, 'how little you do know of the Old Bailey!—why, if these London juries were to wait to consider evidence, we should never get through the business—the way we do here is to make a zigzag of it.'

"I did not exactly comprehend the term as it was now applied, although Daily had often used it in my society with reference to a pin and a card universally employed at the interesting game of *rouge et noir*; and I therefore made no scruple of expressing my ignorance.

"'Don't you understand, sir?' said the sheriff; 'why, the next prisoner will be found guilty—the last was acquitted; the one after the next will be acquitted too—it comes alternate like; save half, convict half—that's what we call zigzag; and taking the haggrogate, it comes to the same pint, and I think justice is done as fair here as in any court in Christendom.'

"This explanation rendered the next prisoner who made his appearance, an object of considerable interest to me. He was a little dirty boy who stood charged with having stolen a pound of bacon and a pag-top from a boy somewhat his junior. The young prosecutor produced a witness, who, as far as appearance went, might without any great injustice have taken the place of the prisoner, and who gave his evidence with considerable fluency and flippancy. His manner attracted the notice of one of the leading barristers of the court, Mr. Flappertrap, who in cross-examining him, inquired whether he knew the nature of an oath!

"'Yes, I do,' says the boy.

"'Explain it,' said Flappertrap.

"'You be d—d,' replied the lad, 'that's a hoath, arn't it!'

"'What does he say?' said the Judge; who, as I about the period discovered, was as deaf as a post.

"'Ho says, 'You may be d—d, my Lord,' said Flappertrap, who appeared particularly glad of an opportunity to borrow a phrase, which he might use for the occasion.

"What does he mean by that?" said the Judge.
 "That is the way, my Lord, in which he exhibits his knowledge of the nature of an oath."
 "Pahl pahl!" said the Judge; "Boy, d'ye hear me."
 "Yes," said the boy, "I hears."
 "Have you ever been to school?"
 "Yes," said the boy, "in St. Giles's parish for three years."
 "Do you know your catechism?"
 "The boy muttered something which was not audible to the Court generally, and was utterly lost by the Judge personally."
 "What does he say?" said his Lordship.
 "Speak up, sir," said Mr. Flappertrap.
 "The boy muttered again, looking down and squinting embarrassed."
 "Speak louder, sir," said another barrister whose name I did not know, but who was remarkable for an almost unequivocal obliquity of vision; "speak to his lordship—look at him—look as I do, sir."
 "I can't," said the boy, "you squints!"
 "A laugh followed this bit of *naïvete*, which greatly abashed the counsellor, and somewhat puzzled the Judge."
 "What does he say?" said his Lordship.
 "He says he knows his catechism, my Lord."
 "Oh! does not know his catechism; why then what—"
 "'Does know, my Lord,' whispered the Lord Mayor who was in the chair."
 "Oh! ah! *does* know—I know—here boy," said his Lordship; "you know your catechism, do you?"
 "Yes," replied he, sullenly.
 "We will see then. What is your name?" said his Lordship.
 "My name," said the intelligent lad; "what, in the catechism?"
 "Yes; what is your name?"
 "M or N, as the case may be," said the boy.
 "Go down, go down," said the Judge, angrily, and down he went.
 "Gentlemen of the jury," said his Lordship, "the case will require very little of your attention; the only evidence against the prisoner at the bar, which goes to fasten the crime upon him, is that which has been offered by the last witness, who evidently is ignorant of the nature and obligation of an oath. With respect to the pig's toes which the prisoner stands charged with stealing—"
 "'Peg-top, my Lord,' interrupted Flappertrap, standing up, turning round, and speaking over the bench into the Judge's ear."
 "'Peg-top,' said his Lordship; 'oh! ah! I see—very bad pen—it looks in my notes like pig's toes. Well, peg-top; of the peg-top which is alleged he took from the prosecutor, there has not been one syllable mentioned by the prosecutor himself; nor do I see that the charge of taking the bacon is by any means proved. There is no point for me to direct your attention to, and you will say whether the prisoner at the bar is guilty or not; and a very trumpy case it is altogether, that I must say.'
 "His Lordship sat down, and the jury again laid their heads together, again the foreman gave the little 'hem' of conscious readiness for decision; again did the Clerk of the Arraigns ask the important question, 'How say ye, gentlemen, is the prisoner at the bar guilty or not guilty?' 'Guilty,' said the foreman to the Clerk of the Arraigns; and 'I told you so,' said the sheriff to us."

POETRY.

FOR THE SOUTHERN BAPTIST.

No sorrow now hangs clouding on their brow,
 No bloodless malady amplexes their face,
 No age drops on the hairs his silver snow,
 No nakedness their bodies doth embrace,
 No poverty themselves and theirs disgrace,
 No fear of death the joy of life devoirs,
 No loss, no grief, no change, wait on their winged hours.

Giles Fletcher.

There is, beyond the shadowy clime,
 A land of spirits blest,
 Where grace has spread with hands divine,
 Their couch of balmy rest.

Beyond yon clouds of golden hue,
 That deck the brow of even,
 They tell us is that hallowed land,
 And good men call it heaven.

Nor storm blast, nor chilling cold,
 Nor ocean's troubled roar,
 Nor racking whirlwind's fitful rush,
 E'er reach that peaceful shore.

There joy lights up the unclouded eye,
 The heart with anguish torn,
 Is sweetly healed of all its woes,
 And grief forgets to mourn.

Oh, say not that the grave is drear,
 The glow has fled away,
 'Tis but our pathway—gilded with light,
 That leads to endless day.

LORENZO.

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 ELSHA TYLER, Sen.

Protracted Meeting.

☞ The Church at Phillippi, in Edgefield District, about ten miles South East of the Court House, have resolved to commence a Protracted Meeting at their Meeting House, on the Saturday before the third Lord's day in September. A cordial invitation is hereby extended to the Ministers of Christ to attend this meeting.
 Aug 21.

The Comprehensive Commentary,

ON the Holy Bible, containing the text according to the authorized version; Scott's marginal references; Matthew Henry's Commentary, condensed, but retaining every useful thought; the practical Observations of Rev. Thos. Scott, D. D. with extensive explanatory, critical and philological notes, selected from Scott, Doddridge, Gill, Clarke, Patrick, Poole, Lowth, Burder, Harmer, Calvert, Rosenmuller, Bloomfield, &c. &c. the whole designed to be a digest and combination of the advantages of the best Bible Commentaries—edited by Wm. Jenks, D. D. Boston. Also an Edition by Rev. Joseph A. Warne, adapted to the views of the Baptist Denomination. For delivery to Subscribers, or for sale at this office.
 Plain binding \$3; Calf \$3 75; Gilt Calf \$4 50.
 June 19

PRINTING,

Neatly and expeditiously executed by
 JAMES S. BURGESS.

CHARLESTON PRICES CURRENT, AUGUST 28, 1835.

ARTICLES.		ARTICLES.		ARTICLES.	
	q c.		q c.		q c.
BAGGING, Hemp, 42 in. yd.	26 a 30	American Cotton, yd.	35 a 45	OIL, Tanner's, bbl.	11 a 13
Tow and Flax	22 a 24	FISH, Herrings, bbl.	3 75 a 4	OSNABURGS, yd.	8 a 9
BALE ROPE, lb.	11 a 15	Mackerel, No. 1.	7 50 a 0 00	PORK, Mess, bbl.	18 00 a 00 00
BACON, Hams,	00 a 11 1/2	No. 2.	7 00 a 0 00	Prime,	15 00 a 00 00
Shoulders and Sides.	81 a 11	No. 3.	6 00 a 0 00	Cargo,	8 50 a 00 00
BEEF, New-York, bbl.	00 a 12	Dry Cod, cwt.	2 75 a 3	Mess, Boston,	11 50 a
Prime	8 a 8 50	FLOUR, Bal. U.S. sup. bbl.	6 75 a 6 87 1/2	No. 1, do.	a
Cargo	44 a 41	Philadelphia and Virginia,	0 00 a 6 50	PEPPER, black, lb.	a 81
Mess, Boston,	00 a 12 1/2	New-Orleans,	0 00 a 0 00	PIBENTO	9 a 9 1/2
No. 1,	00 a 11	GRAIN, Corn, bush.	1 a 1 07	RAISINS, Malaga, bun. box.	3 00 a
No. 2,	8 a 9	Oats,	36 a 43	Muscadel,	3 00 a
HREAD, Navy, cwt.	a 31	Peas,	48 a 00	Bloom,	2 75 a 0 00
Pilot,	4 a 4 1/2	GLASS, Window, 100ft.	41 a 9	RICE, 100lbs.	31 a 4 25
Crackers,	7 a 7 1/2	GUNPOWDER, keg,	5 a 6	SUGAR, Muscovado, lb.	71 a 10
BUTTER, Goshen, prime, lb.	25 a 31	HAY, Prime Northern, 100lb.	1 31 1/2 a 00	Porto Rico and St. Croix,	71 a 10 1/2
Inferior,	20 a 00	IRON, Pig,	a	Havana white,	11 a 11 1/2
CANDLES, Spermaceeti,	32 a 34	Sweden, assorted,	4 a 4 1/2	Do. brown,	71 a 6 1/2
Charleston made,	16 a	Russia, bar,	4 a	New-Orleans,	6 a 7 1/2
Northern,	12 a 13	Hoop, lb.	61 a 61	Leaf,	14 a 17 1/2
CHEESE, Northern,	8 a 8 1/2	Sheet,	8 a 8 1/2	Lump,	13 1/2 a 14
CHEESE, inf. to fair,	11 a 11 1/2	Nail Rods,	7 a 7 1/2	SALT, Liv. con. sack, 4 bu.	1 43 1/2 a 1 56
Good fair to prime,	13 a 13 1/2	LEAD, Pig and Bar, 100lb.	9 a 9 1/2	In bulk, bush,	25 a 30
Choice,	14 a 15	Sheet,	61 a 7	Turks Island,	31 a 31
Porto Rico,	13 1/2 a 14 1/2	LIME, Stone, bbl.	1 50 a 2	SOAP, Am. yellow, lb.	5 a 6 1/2
COTTON, Uplands, inf.	16 a 17	LUMBER, Pitch Pine, rfs. Mf.	7 a 8	SHOT, all sizes,	71 a 8
Ordinary to fair,	16 1/2 a 17 1/2	Shingles, M.	3 a 5	SEGARS, Spanish, M.	14 a 16
Good fair to good,	17 1/2 a 18 1/2	Staves, Red Oak,	14 a 15	American,	1 85 a 1 87 1/2
Prime to choice,	19 a 20 1/2	MOLASSES, Cuba, gal.	25 a 26	TALLOW, American, lb.	9 a 9 1/2
Santee and Maine,	32 a 40	New-Orleans,	30 a 32	TOLLACCO, Georgia,	31 a 4
Sea Island, fine,	32 a 50	Sugar House Tranche,	30 a 30	Kentucky,	5 a 6
CORDAGE, Tarred,	9 a 10	NAILS, Cut, 4d. to 20d. lb.	61 a 0	Manufactured,	8 a 13
Do. Manila, cwt.	11 a 12	NAVY STORES.		Cventish,	18 a 32
DOMESTIC GOODS.		Tar, Wilmington, bbl.	1 62 1/2 a	TEAS, Bohea,	24 a 20
Shirtings, brown, yd.	61 a 81	Turpentine, soft,	2 50 a	Souchong,	30 a 40
Bleached,	8 a 15	Do. Georgetown,	1 a 1 25	Gunpowder,	75 a 80
Shesing, brown,	8 a 10 1/2	Pitch,	1 75 a 2	Hyson,	50 a 80
Bleached,	10 1/2 a 15	Rosin,	1 37 1/2 a 1 50	Young Hyson,	65 a 75
Calicoes,	9 a 15	Spirits Turpentine, gal.	45 a 50	TWINE, Seim,	26 a 30
Stripes, indigo blue,	8 1/2 a 11	Varnish,	1 05 a 1 10	Sowing,	96 a 30
Checks,	7 a 16	OILS, Sp. winter strained,	1 05 a 1 10	WINEs, Madeira, gal.	2 a 3
Fluads,	8 1/2 a 11	Fall strained,	90 a	Teneriffe, L. P.	1 a 1 35
Fustians,	12 a 16	Summer strained,	100 a	Malaga,	45 a 50
Red Tick,	13 a 20	Linseed,	1 a 1 05	Claret Bordeaux, cask,	25 a 30
DUCK, Russian, bold,	15 a 21			Champaign, doz.	11 a 15

BANK SHARES, STOCKS, &c.

NAMES.	Original Cost.	Present Price.	Dividend.
United States Bank Shares	100	109 00	3.50
South-Carolina do.	45	61	1.75
State do.	100	120 00	3.00
Union do.	50	55	1.50
Planters' & Mechanics' do.	25	37 1/2	1.00
Charleston do.	25	50 00	
Union Insurance do.	60	78	2.00
Fire and Marine do.	65	00	4.00
Rail-Road do.	100	115	3.00
Santee Canal do.	870	08	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, 9 a 9 1/2 per cent. prem.
 France, 5f. 23 a 5 25 per dollar.
 New-York, 1 60 days, 1 per cent. discount and int.
 Boston and Philadelphia, 1 30 days, 1 per cent. discount and int.
 Philadelphia, 1 10 days, 1 per cent. discount and int.
 Branch Bank rates of Exchange—Bills on New-Orleans, and Mobile, 1 and int.; Western Offices 1 per cent. and int.; North 1 per cent and int.; Savannah 1 per cent. and int.; Checks on the North, par. do. South and West, 1 prem.
 Savannah and Augusta Bank Bills, 1 per cent. discount.
 All other Georgia Bank Bills, 1 per cent. discount.
 North-Carolina Money, 1 per cent.
 Spanish Doubloons, 151.
 Mexican and Colombian do. 151.
 Heavy Guineas, 35, and Sovereigns, 34 1/2 a 4 7/8

Charleston Market.

COTTON.—We have no sales to report this week. The cotton now going on board of the vessels for Europe and coastwise, is on owners' account.

RICE.—The sales of the week have been from \$31 to \$4, and a small lot strictly prime brought \$44.

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 January, provided they will take all the back Numbers from the commencement of the semi-annual volume.

Postage must be paid on all letters to the Editor, or attention to them must not be expected.

Baptist Ministers and Postmasters are requested to act as Agents.

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