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"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 17, 19.

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## The Joy of the Christian.

There are many in our churches, to whom the duties imposed by Christianity if not irksome, are at least insipid. They may be said rather to endure than to enjoy them. Are there none to whom the daily, stated, thorough perusal of the word of life is a weariness? None who, when they have entered their closets and have shut the door, find that they have brought reluctant hearts—hearted occupied with the world and undisciplined to devotion—before the presence of their Father that seeth in secret? None to whom the Sabbath's release from business is more welcome than its opportunity to visit the "amiable tabernacles of Jehovah"? Are there none who, consequently, persevere in attention to these things only because conscience goads them onward? Nay, are there none who will not walk this round of service even with a languid step, but have laid them down to slumber in the "bowers of ease." Alas! the god of this world has, in his case, reversed the miracle wrought upon the waters of Marah; into the sweet fountain of Christian duty, he has cast ingredients that render it bitter.

In our churches there are many who turn a longing eye toward the amusements and pleasures of the world. While they maintain an outward conformity to the usages of evangelical denominations, they suffer the intrusion into their bosoms, of vain and deceitful desires, by the secret indulgence of which they attempt to eke out their scanty measure of religious enjoyment. Are there none who, but for the remembrance of Christian friends, would lay the Bible on the shelf from Sabbath to Sabbath, and glut the mind with "sensational novels"—works whose unwholesomeness is equalled only by the aversion with which a holy nature regards them? None, whom the removal of sober and spiritual influences would induce to participate in that most undignified and least intellectual of all amusements—dancing? None, who, if the discipline of the churches threw no check upon them, would frequent the theatre—"that favorite haunt of sin"? The folly of those who thus seek to fill with earthly idols the heart which cannot by the God whom it professes to love, defend its estimate. It is as if the prodigal son, when he had returned to his father's house, when he was clothed with the robe and wore the ring that bespoke paternal affection, when the fattened calf was killed and the voice of music welcomed the wanderer to feasting and joy—had looked away from the glad scene around him, to the far country of famine and the fields in which he fed swine, sighing for the husks he would fain have eaten in his extremity!

The inefficiency of the churches, the tardy progress of Christianity, the prevalence of vice, the inroads of scepticism, are chiefly owing to the facts we have indicated. Multitudes who claim that God has "divided the light from the darkness" in their hearts, recoil from duty and hanker after forbidden pleasures. They do nothing themselves for the cause of Christ; and they weaken the hands of those who have a "mind to work."

What, then, is the source of their error? Ah, they have forgotten that "joy of the Lord" which "is their strength." Were they but more alive to "the comforts and delights of the Holy Ghost" these would attract, satisfy, guard against temptation, animate to effort.

If these paragraphs should meet the eye of any who feel that their character is depicted in them, we beg a serious consideration for the grounds of the believer's joy, as stated by the apostle (1 Pet. 1: 3-5). We have space only for simple mention.

1. The renewal of the moral nature in the Divine image. "The God and Father of our Lord Jesus Christ hath begotten us again," begotten us, of necessity, in his own likeness.

2. The promise of eternal life. From God we receive "a lively hope of an inheritance, incorruptible and undefiled, and that fadeth not away, reserved in heaven for us."

3. The stability of the covenant which ensures alike spiritual renewal here and the possession of eternal life hereafter. Of these blessings the fountain is the "abundant mercy" of Jehovah, and the seal, "the resurrection of Jesus Christ from the dead." What room, then, can there be for insecurity?

4. The individual safety of those who have entered into the bonds of the covenant of grace. The saints "are kept by the power of God, through faith unto salvation, ready to be revealed in the last time."

Oh, who can lay these things to heart, and recoil from Christian duty or han-

ker after worldly amusement? Full surely none. They constrain us to "serve with our spirits" Him who loves us freely, loves us as His own, and loves us as his own, and loves us to the end.—*Religious Herald.*

From the Sunday School Text.  
The Apocalypse.  
BY THE REV. DR. CRANE.

In studying the visions of the seer of Patmos, the reader cannot fail to be struck with the dramatic power of its representations. The Apocalypse is still a book of mysteries. That which is taught therein, is scarcely half unveiled. Learning, ingenuity and piety unite in the work of interpreting its pictures and its symbols, but after all, how little certainty we attain in regard to the events which are yet to be. We seem to stand upon a mountain top, gazing down upon a vast plain filled with floating mists. In those cloudy depths, there moves in majesty a vast procession, a march of destinies, of which we catch at times the shadowy outline, but see nothing clearly. The earth shakes with the tramp of mighty armies, hosts that no man can number, gathering to some great world-battle. Trumpets utter their ringing notes, replying one to another in strange incomprehensible signals; here and there a banner floats for a moment above the dimness, and then disappears; arms and armor flash out with sudden brightness, and straight are gone again.

And then cometh a sudden night. The sun sinks in a black abyss; the moon disappears; the stars of heaven fall; the last gleam of light goes out. And there rises from the bosom of darkness and silence, a voice, sad, tremulous, wailing, which cries, *Wo, wo, wo to earth, and dies away in sobbing cadences, and again all is still.*

And then comes another trumpet peal, loud, clear, joyous; a note of victory over death and hell. Blazing with the light of the sun, a great white throne appears, and there sits thereon a form divine, which mortal eye may not look upon, nor mortal tongue describe; and around it throng the countless spirits of the redeemed, who have "washed their robes and made them white in the blood of the Lamb." Band after band, host after host, they come, of every kindred and tongue, from the east and the west, the north and the south, from every land, of every continent; from every ocean, from the dust of the earth, and the depths of the sea, the deathless living, and the reviving dead. And they come with choral songs, and golden harps, and psalms of holy victory. They come with psalms of praise, and anthems of rapture. They stand around the throne, and fill space with living radiance. In unnumbered myriads they throng the declivities of mountains of light, and gather on the steep slopes of brightness. And with one heart, one voice, one bounding pulse of immortal, grateful praise, they sing a new song, new to earth and new in heaven, the song of Emmanuel's triumph, of God's eternal victory, "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever." We hear "as it were the voice of many waters, and as the voice of mighty thunderings, saying," "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ," "Hallelujah, for the Lord God omnipotent reigneth." And the vision ends with glimpses of a vast city of glory, whose "builder and maker is God," through whose gates of pearl, and up whose golden streets the Redeemer shall tread, to "go out no more forever."

Wonderous book of John the beloved. It is to me a holy anthem chanted partly in an unknown tongue. I cannot interpret its symbols as I would; nor undyet its complex declarations, and yet I feel their power. I understand it not as I would, and yet I love it. But what we know now, we may know hereafter. When the hour comes, a light from the throne shall shine upon its pages, and all shall be plain.

## The Great Invisible.

We are surrounded by a clod of witnesses, but before and above all is the omniscient eye of the Great Invisible, who is cognizant of our thoughts as well as our actions:

"No man hath seen God at any time; yet why should that be turned into a temptation to sin? I think it should rather minister to constant watchfulness and holy care. How solemn the thought that invisible being is ever at our side watching us, recording with rapid pen each deed and word, every desire that rises, though it burst like an air-bell, every thought that passes, though on an eagle's wings. We cannot shake off the presence of God; and when doors are shut, and curtains drawn, and all is still, and darkest night fills our chamber, as we are left alone to the companionship of our thoughts, it might keep them pure and holy to say, as if we saw two shining eyes looking on us out of the darkness, "Thou God, seest me."

Every man magnifies the injuries he has received, and lessens those he has inflicted.

## "Martyrs for the Bible."

This is the title of one of the chapters of the "Best of Books" just issued by the Am. Bap. Publication Society at Philadelphia. From it we make the following extracts:

Among those Christians who have been willing to "lay down their lives for the truth," the Baptists have ever borne a prominent place. And this is no more than might be anticipated from their avowed principles. It is true that there have been times when, in certain places, the Baptists were the sect "everywhere spoken against." As Underhill remarks, "The Baptists abhorred the Baptists, for if their doctrines prevailed, a church hoary with age, laden with the spoils of many lands, rich in the merchandise of souls, must be broken down and destroyed. The Protestants hated them; for their cherished headship, their worldly alliances, the pomp and circumstances of a state religion must be debased before the kingdom of Jesus." But their principles, fearlessly avowed and advocated by them, were in favor of freedom. Locke truly said of them, "The Baptists were, from the beginning, the friends and advocates of absolute liberty; just and true liberty; equal and impartial liberty." And one of the ripest scholars in the Baptist denomination, (Dr. W. R. Williams) whose veracity and authority is unquestionable, adds this testimony: "The share which the Baptists took in shoring up the fallen liberties of England, and infusing new vigor and liberality into the constitution of that country is not generally known. Yet to this body English liberty owes a debt it can never acknowledge. Among the Baptists, Christian freedom found its earliest, its staunchest, its most consistent, and its most interested champions." We have also the concurrent testimony of one who cherishes no sympathy with Baptist doctrines—the historian Bancroft—on this point. When speaking of the German Baptists in the time of the Reformation, he says:—"With greater consistency than Luther, they applied the doctrines of the Reformation to the social position of life, and threatened an end to priestcraft and kingcraft, spiritual domination, tithes, and vassalage. They were trodden under foot with foul reproaches, most arrogant scorn, and their history is written in the blood of myriads of the German peasantry; but their principles, secure in their immortality, escaped with Roger Williams to Providence and his colony to witness, that naturally the paths of the Baptists are paths of freedom, of pleasantness, and peace."

Believing, as they did, that "the light which lighteth every man that cometh into the world," had shined in their hearts to give them the knowledge of Jesus Christ, they were strenuous in the enforcement of the truth that a scripturally enlightened conscience should not be wounded, or its motions disregarded. Admiral Penn, in the last years of his life, was a Baptist; and on his death-bed, said to his son, the celebrated Quaker, "Son William, I charge you never do anything against your conscience, so shall you have peace at home, which will be a feast to you abroad."

At the period when so many were martyred for their attachment to the Bible, and their enforcement of what they honestly regarded as Bible truth, Baptists were in existence, though sometimes known by other names, and bore their part manfully in resisting spiritual domination, and securing an open Bible. The Waldenses were Baptists, at least, until Luther's appearance, and it is well known they suffered terribly for their allegiance to the Bible, while, as D'Aubigne remarks, "from their mountain heights they protested during a long series of ages against the superstitions of Rome." The present generation of Baptists may well be urged to impress upon the minds of their children the great historical fact, that Baptists have ever been the fearless defenders of the Bible, ready to establish the truth, or die for it. Hence the persecuted ones of Baptist faith have earned a right to the noble title of "Bible Martyrs." And the Baptists of the present day can trace their ecclesiastical or theological genealogy far back beyond the period of persecution for the sake of an open Bible, even to the apostolic period. "It is of the German Anabaptists that Mosheim says: 'The true origin of that sect, which acquired the denomination of Anabaptists, by their administering anew the rite of baptism to those who came over to their communion, and derived that of Mennonites from the famous man to which they owe the greatest part of their present felicity, is hid in the remote depth of antiquity, and is, of consequence, extremely difficult to be ascertained.' This uncertainty will not appear surprising, when it is considered that this sect started up suddenly, in several countries at the same time, under leaders of different talents and different intentions; and at the very period when the first contests of the Reformers with the Roman pontiffs, drew the attention of the world, and employed the pens of the learned, in such a manner as to render all other objects and incidents almost matters of indifference."

LITTLE EVILS.—Great crimes ruin comparatively few. It is the little meannesses, selfishnesses, and impurities that do the work of death on most men, and these things march not to the sound of fire or drum. They steal with muffled tread, as the foe steals on the sleeping sentinel.

It is not the earthquake, nor the fire, but the still small voice of the Spirit, that carries on the glorious work of saving souls. It is in vain, then, that you look to the means, to give saving grace to your soul.

## "Pure Religion."

The Apostle James says: "Pure religion, and undefiled, before God and the Father is this—to visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world." This is a very popular text with the moralists, who, like the Scribes and Pharisees in the Saviour's day, care only to "make clean the outside of the cup and platter, while within they are full of extortion and excess,"—and ignore the necessity of that spiritual renovation which is the source of outward purity and good works.

The Apostle James never thought of building the fabric above proposed upon the rotten foundation of our fallen nature. It was the outward expression of the inner man—the pure stream of a purer fountain within—which it was his object here to depict. In subsequent language he presents the same idea by inculcating the duty of proving our faith by our works: "Show me thy faith without thy works, and I will show thee my faith by my works."

The truth is, those who rest upon their morality as their passport to the favor of God, it will generally be found, have very little of the thing they boast of to rest upon. It were well if they even "make clean the outside of the cup and platter," and their failure to do so only gives emphasis to the Saviour's teaching—"Ye must be born again." While, on the contrary, just in proportion as men are disposed to ignore their own personal morality, as any part of the price of their redemption, will they be found "bringing forth the fruits of righteousness." "God looketh at the heart, and not at the outward appearance only." "He requireth truth in the inward parts." And the apostle, by pure religion, meant simply to describe sincere, inward piety, and to state what it would lead its possessor to do—and that without the disposition to do which his religion is vain.

1. Pure religion is a practical thing; it calls into exercise the purest and best affections of the heart. It transforms its subjects into the image of their Divine Master, whose life was a life of benevolence and love; and will lead them like him, to aim constantly at doing good. As he came to "save that which was lost," and was constantly seeking after objects of benevolence, so will every one wearing his image be disposed, not only to drop a reluctant penny into the urn of charity as it happens to intrude itself in his way, but he will "visit the fatherless and the widows," seek out objects of benevolence, that he may enjoy the luxury of "lending to the Lord." The heart that is thus disposed will show itself ever ready to engage in every good work. On all occasions, when the interests of men, whether temporal or spiritual, are concerned, such a person may be relied upon as ready to bear his part in securing or advancing those interests. He will never be found knowingly on the side of evil, for his religion is a religion of "good will to men." But,

2. He will "keep himself unpolluted from the world." His general deportment will correspond with the state of heart which is indicated by his benevolence, and readiness to do good. He lives above the world, as it regards its maxims, its vices, or corruptions—showing to all that, though he is "in the world, he is not of the world,"—and that his "affections are set on things above, and not on things on the earth."

These two things, in brief, according to the Apostle James, constitute genuine religion and practical godliness.—But this is not the religion of the natural heart—it is a fruit, not of earthly, but of heavenly origin. Instead of pandering to the pride of man, it most effectually enforces the humbling lesson, "Ye must be born again." "They that are in the flesh cannot please God." "Without holiness no man shall see the Lord."

## Family Culture.

The Rev. Dr. Tyng is discussing topics pertaining to Sunday Schools in familiar letters to the *Independent*. The Doctor's last letter gives the following timely hints concerning family culture: "Many families have I seen who were fixed in the sentiment, that the Sunday School was not needful for their children, and that even greater benefits would be lost by sending them thither. The simple result has been, that these children, though in some cases belonging to Christian parents, and I believe conscientiously instructed at home, have grown up free from any influence of mine, or of the ministry, or of desire therefore, and as a rule, voluntary strangers in maturity to the blessings of a day and a church which they had never been accustomed to love in their youth. I have mourned over this error in occasional determinations with exceeding sorrow—longing to see every child and youth in the Church in actual, constant connection with blessings which I have been perfectly convinced could elsewhere never be supplied. I would entreat Christian parents to feel and to consider rightly upon this subject; and while in their prayers and efforts at home and in secret, they seek for the highest spiritual welfare of their children, to perceive and acknowledge how blessed and valuable is that helpful

agency which the good providence of God has prepared for their aid and success in the Sunday School."

## Mr. True Faith.

When the love of many waxes cold, faithful disciples are more zealous and devoted. The Lord never leaves Himself without good witnesses; seven thousand who have not bowed the knee to Baal, are found in the general apostasy of Israel. In our age of conformity to worldly opinions and fashions, there are many who correspond to the following portrait, drawn by the *Sunday School Times*:

There are some remarkable characteristics possessed by Mr. True-faith.—There is nothing remarkable in his personal appearance, in his countenance, or in his air and manner. The things that are remarkable about him are:

He has no hesitation about performing duty. He never hesitates to go where duty calls, and to do what duty requires. He does not stop to inquire whether the work before him will be easy or difficult, profitable or unprofitable to his pecuniary interests. He does not inquire, respecting any proposed course, how it will affect his popularity and his influence, but, is it right? His course is thus a very sensible and straight-forward one,—for the only question he has to ask is, "Is it right? Is it in accordance with the will of God?"

He never surrenders his principles.—They are the grounds of his practice. When they become unfashionable, he only clings to them with a firmer grasp. When they seem to be about to bring him into trouble, he has no idea of giving them up. They may lead him into darkness for a time, but in the end they will bring him out into the light. Even were the stakes driven and the fagots piled around it, the fear thereof would not cause him to give up his principles. He makes no compromise with sin.—He is urged to do so. He is told that it will not do to be too uncompromising. He must yield in some things, in order to carry his points in others. He must go a little way with the wicked, that he may induce them to go with him. But he will not hear of any compromise with sin. He will be loyal to the right.—Circumstances cannot modify the difference between right and wrong. He was created anew in Christ Jesus to do right—not to make compromises between right and wrong.

He has true charity. He loves all men, and seeks to do good unto all men, as he has opportunity. He forms very charitable judgments respecting men. He puts the best possible construction on their conduct. But his charity does not lead him to lessen the guilt of sin, nor the evil tendency of error. He believes that something more than good intentions are necessary to right actions, and something more than sincerity of belief in order to the truth.

He is very active in works of benevolence. He is not ostentatious, but he is constantly doing good. He does not wait for great occasions, but avails himself of all opportunities, great and small, as they arise. He never lacks opportunities, and very seldom loses them.

He has a very poor opinion of his own righteousness and the value of his good deeds. At the day of final account, he will be among those who will be astonished to hear their Saviour ascribe good works to them. He will be one of those who will say, "Lord, when saw we thee an hungred, and gave thee meat?"

## The Exhaustless Fountain.

"In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness."—Zech. xiii. 1.

In that day—The day of their repentance and humiliation. A fountain shall be opened. The Jews used stone pots to contain water for purification. These were filled by artificial means, and the contents employed for nominal cleansing. The water was found in a limited quantity, was soon exhausted, and could be employed by but a few. Here we are referred not to a fikin, but to a fountain—not for washing the body, but for bathing the soul—not for a ceremonial purification, but for real cleansing—not for a few, but for the world. A fountain exhaustless, pure and purifying, whose efficacy has not been lessened by cleansing the stains of the first transgressor, by taking away the blood-guiltiness of him who prayed "wash me and I shall be whiter than snow"—by absolving the sins of the thief on the cross—and the unnumbered multitude of all ages and all lands, who have gone to glory through the purifying power of the same fountain. That fountain opened for the house of David, and the inhabitants of Jerusalem, has taken the stains of sin out of hearts blackened by idolatry, blasphemy, perjury, impurity, profligacy, and blood, and every grade of crime; while it has tested its power to purify on subjects taken from every class in society, from every occupation in life, and almost every tribe of the race. It takes out the last mark of pollution, and those who are bathed in this purifying fountain shall at length be presented to the company of the holy, without spot or stain, or the least memorial of uncleanness. Even their robes will be washed and made white in the same fountain.—*N. Y. Chronicle.*

Intemperance is a hydra with a hundred heads. She never stalks abroad unaccompanied with impurity, anger, and the most infamous profligacies.—*Chrysostom.*

Society, like silk, must be viewed in all situations, or its colors will deceive us.

## Go to the Prayer-Meeting.

Let attendance on the meetings be regular and constant. *Be sure to go, if possible; go and see who you can find there. If your faith is weak, go. If your love is chilled, go. If hope be clouded, go. If joy and peace fail to rise in your soul, go. Every professed Christian, be sure, if possible, to go, that the activities of the soul may be stirred up and drawn out in the service of Christ. If you have, for a long time staid away, and the Christian armor has got rusty, go. "Prayer makes it bright," burnishes the shield, the sword, the helmet and the breast-plate of righteousness. Go, if only a few are expected to be there, for if you stay away the number will be still less. Go, as did the good deacon, to the red school-house, year after year, and often alone, and, like him, you may by-and-by find the place filled with anxious worshippers, and see souls converted. Go expecting the presence and refreshings of the Holy Spirit; and expecting to meet Christ there, agreeably to His promise, that where two or three are gathered in His name He will be in the midst of them. Be sure to go, always to go to the prayer-meeting, when possible, even at the sacrifice of ease and profit in worldly things; and you will find a rich reward in it to your own soul, and see blessings descend upon the church of Christ. Go—all go, and carry out these suggestions, and God's blessing will be to you, like His promises, sure. Try faithfully this recipe.—*Christian Mirror.**

## Careful.

Phil. 4: 6. "Be careful for nothing." Careful for nothing! Yes, we may be careful about our souls; we should be anxious about them, and be earnestly seeking their salvation. Our souls are in danger, and they are precious.—Yet how little anxiety is there about the soul's welfare! Men are careful and troubled about many things, but the soul is neglected—"the one thing needful is forgot." How many anxious thoughts have my readers had the past week about the perishing things of this world, and how few about their souls! Yet the world is passing away, while the soul must live forever! Reader, it is lawful to be anxious about your soul; it is time to be anxious, and you should begin to-day to have a care for that immortal spirit which God has given you; you should begin to-day to seek its salvation, begin to-day to have a care lest it be lost! Is there not a Saviour?—Is there not a heaven to gain, and a hell to shun? Oh, then, awake to your danger and to your duty; and let these words dwell in your heart:

"A charge to keep I have,  
A God to glorify,  
A never-dying soul to save,  
And fit it for the sky."  
—N. Y. Observer.

THE WORLD'S UNREST.—There is a restlessness and a fretfulness these days, which stand like two granite walls against godliness. Contentment is almost necessary to godliness, and godliness is absolutely necessary to contentment. A very restless man will never be a very godly man, and a very godly man will never be a very restless man. "Be still and know that I am God." Let us, restless, speculative, progressive Anglo-Saxon Christians, study the meaning of that beautiful sentence, "Be still, and know that I am God."

TEMPERANCE.—Two hundred and twelve Baptist ministers in England, Wales, Scotland and Ireland, have issued an address to their brethren in the ministry throughout the United Kingdom; pronouncing intemperance the master-obstacle to the education of the masses; altogether discrediting the utility of intoxicating liquors as ordinary drinks; affirming the close connection between the Temperance reform and extensive revivals of religion; and earnestly recommending total abstinence from the sale and use of ardent spirits.

THE TEST OF LOVE.—It is a great practical principle in the religious life, that a state of suffering furnishes the test of love. When God is pleased to bestow his favors upon us, when his blessings are repeated every hour, how can we tell whether we love him for what he is, or for what he gives? But when, in seasons of deep and varied afflictions, our heart still clings to him as our only hope and only joy, we may well say, "Thou knowest all things;—thou knowest that I love thee."

NO PARADISE ON EARTH.—Ah, believer, it is only heaven that is all winds, storms and tempests; God did not cast man out of Paradise, that he might be able to find himself another paradise in this world. The world and you must part, or Christ and you will never meet. "Ye cannot serve God and mammon."

The little word "father" (said Luther), lisped forth in prayer by a child of God, exceeds the eloquence of Demosthenes, Cicero, and all the other famed orators of the world.

We should only have one object of hatred and constant opposition; and that is, sin.

## Fruits of Popery in Mexico.

Mexico has been under the control of the Roman Catholic church for three hundred years, and through all the changes of its political and social condition, that church has no Protestantism to fear or to persecute in Mexico. It has luxuriated in a land replete with natural riches, and peopled with a feeble race. It has, therefore, had the finest opportunity of prosecuting its measures, and for attaining its objects. And it has undoubtedly improved the opportunity, and brought the church there to its highest perfection.

What those objects are which the Romish Church has assiduously pursued in Mexico, may be ascertained by observing the present condition of that country. Look at the people, all of whom without exception are members of that church. There is an almost total want of education, of commercial enterprise, of industry, of social refinement, of moral purity, of benevolent institutions, of civil liberty, of public tranquility. With an undisputed field to work in for three hundred years, with no Protestants and few Bibles to embarrass them, what have the Romish Church and its clergy done towards elevating and improving the people of that rich and beautiful land? The state of the country and the condition of the Church afford the only proper answer to this inquiry.

To one view of the condition of the Church and people I will now refer, in order to show what are the objects at which the Church in Mexico has successfully aimed.—The influx of reliable information during and since the war with that country has demonstrated that, a large proportion of the wealth of that country is in the hands of the priests. I say of the priests, for in this respect they constitute the Church. When the property of the church is spoken of, it means nothing else than the property of the clergy. The functions of the laity in that church have no other connection with the treasury than its ceaseless supply. The wealth of the clergy is not generally employed as capital in any kind of business. It does nothing to assist or reward private enterprise. It is not available for public or national undertakings. National debts cannot be paid, because the money is in the coffers of the church. A navy for commerce or for war, cannot be maintained, because the church has absorbed the money. Works of internal improvement, for promoting the wealth or convenience of the people, cannot be constructed, because the grip of the priest is on the money. The wars with foreign powers and among domestic factions have, over and over again, involved the necessity of appealing to the church for pecuniary aid; the appeal being made sometimes by humble entreaty, sometimes by laws of confiscation, and sometimes by the hand of power.

The possession of this wealth, hoarded coin, bullion, jewels, makes the church rich. But the withdrawal of it from the ordinary purposes of business, makes the community at large, poor.—This result must inevitably rapidly ensue, since this accumulation of dead and unproductive property is made by the people without any equivalent in return, the only valuable consideration in their mutual transactions passing uniformly from the people to the priests.

In the perfect and glorious state of the Roman Catholic Church in Mexico, then, we find things in this condition: the church very rich, the Republic very poor; the clergy rolling in wealth, the people reduced to degradation and poverty; the cathedrals glittering with gold and gems, the dwellings of the people mean and comfortless. And this being the result of the efforts of Roman Church and clergy for three hundred years, with every facility of improving the people which their region supplies, and with no hindrance from heretics, we are bound to regard their work as well done—just as they would have it. Their grand objects are attained. And as the Church of Rome is everywhere and always the same, its objects must be everywhere and always alike. What it has effected in Mexico, it aims to effect in the United States—the accumulation of wealth. The beginnings are here worthy of being noticed, in the growing amounts of property, nominally belonging to the church, but really in the legal tenure of the clergy. And as the church is immutable, her aspirations here will shape her efforts to the accumulation of church property. Property is power. The Romish Church has been the great absorbent of the people's money wherever it has had the opportunity. Its system of economics has been formed after the model of the horse-leech's daughter, "Give, give." Mexico should be regarded by the Romish priests as "the glory of kingdoms," the beauty of the Popish excellency. That should be his elysium, amid the memorials of his own and his church's achievements—the riches and power of the priests, and the poverty and debasement of the people, the only point of resemblance between the two classes, being a shocking dissoluteness of morals.—*Christian Instructor, U. E. C.*



## New Volume.

We introduce to our readers the Twelfth Volume of the *South Western Baptist*. We make no parade of promises as to the future. The paper will continue to vindicate the true Baptist doctrine and polity against foes within and without. We shall never yield to innovation from any quarter, nor compromise truth in doctrine and church polity. Our views shall be expressed in a Christian spirit.

We are thankful for the liberal and generous support of our friends in the past, and hope they will renew their efforts to enlarge our circulation. Payment from those who owe us is earnestly solicited as a matter of right on our part, and of honesty on theirs.

The cause of Missions, foreign and domestic, as they are now conducted by the Southern Baptist Convention, shall be vindicated and urged upon the denomination. Bible and Book Colportage, Sabbath Schools, Education, and every good work in which Baptists are now engaged shall receive their share of attention.

There is a God in Israel, and in humble dependence upon him we commence our labors for another year.

## The Georgia Baptist Convention.

In another column will be found a condensed statement of the proceedings of this old and influential body of Georgia Baptists.

From every part of the South our people have been looking to this meeting with intense interest, and its proceedings will be more influential than those of any previous session. To say that we are satisfied with the result is but a very faint expression of our feelings; and yet we can honestly say, we have no inclination to exult in it. We would humbly thank God and take courage. We sincerely hope that these questions may never distract the Convention again. It is promised you, in every school room, open to say, that without these issues were brought up and defended by the friends of Mr. Graves, and it is to be hoped that the experiment will satisfy them fully, that Georgia Baptists understand their principles, and when necessary, will maintain them.

We have seen but one thing in the published proceedings which has given us pain; and to this we would not now allude but from an honest conviction of duty to an injured brother and ourselves. We mean the remarks of Governor Brown. Our acquaintance with this good brother is limited, but we have much mistaken his character if he is the man to inflict an intentional injury upon any man, especially upon an old, long tried and eminent minister of the Gospel, and upon brethren whose Christian characters are as free from taint as his own. We submit to him, in all kinds, whether the public use of Dr. Howell's name, which he has made, is justified either by the questions before the Convention, or the courtesies which are due from one Christian brother to another; with neither of these questions had Dr. Howell any connection; he was at home laboriously pursuing his duties as pastor, in a series of interesting meetings: why should his name be hawked up before the Convention and the country, in terms so reproachful as the Governor of Georgia has seen proper to employ? Again, we would respectfully ask, whether there is anything in the antecedents or present position of Dr. Howell to justify the imputation of the low, unmanly, unchristian motives which are imputed to him? Few men are better or more favorably known to the denomination than Dr. H.; from early youth his life has been consecrated to the cause of Christ, few men have labored more or sacrificed more for the Baptist cause, or accomplished more than he; as a Christian, no man has a more unimpaired character, as a minister, he has few equals, as a pastor, he is now performing more labor than one half of our young men; as an author, his fame is wide spread. Why should such a man be charged with the contemptible motive of contesting his claims to greatness with J. R. Graves? Is this kind? Is it brotherly? Is this "a lesson which our Divine Master had inculcated?"

Bro. Brown shows himself a church independency man; "can he hold, that because Dr. Howell and his church felt it their duty to arraign, try, and excommunicate a disorderly man (as they judge,) that their motives were, therefore, unworthy—that proper Christian motives were impossible to them? He can see no principles involved in these difficulties; others, as experienced and as well informed as himself, see differently; they have seen the violation of cardinal principles, the entire subversion of every principle of Baptist Church Polity; they have seen councils, conventions and associations converted into courts of appeal, they have seen these abuses heralded to the world as Baptist usages; they have seen these pretensions defended by some of the most prominent Baptists in Georgia; these heresies have been carried into our churches, and up to date these and still more glaring absurdities are announced by certain papers, as the true Baptist Polity. These things others have seen, and seeing them, have breast the storm, and defended our old Baptist principles from the aggressions of adventurers. Are these men, honest we may hope in their motives, even if mistaken in judgment, to be taunted with the humiliating reflection that they

belong to Dr. Howell, or are "adherents of the white rose," or the "red rose"?

Once more; will Bro. Brown or any other brother who is conversant with the facts, assert that Dr. Howell and J. R. Graves occupy the same ecclesiastical position before Southern Baptists? Has Dr. H. ever been arraigned before his church for "grossly immoral and unchristian conduct"? Has he ever denied the jurisdiction of his Church?—and refused to be tried by it? Has he ever been—has he now excommunicated from his church?

Lives there a man who can charge him with unsoundness in faith, or a breach of our well known principles of church government? Has he disturbed the churches? Has he carried this disturbance abroad? Did he or his friends introduce these issues into the Georgia Convention? With an overwhelming majority in that body, they could have carried any measure they might have wished, did they attempt it? Did they even ask an expression of opinion, or make one unkind allusion, or indulge an unchristian spirit? Did they act but as they were compelled to act by others? Why, we ask, should Dr. Howell be put upon a footing with J. R. Graves, and have poured upon his head an indiscriminate denunciation? It is ungenerous, unjust!!

We have heard similar remarks from other quarters—they neither surprised nor pained us—they were as the idle wind; but when Governor Brown gives them respectability, and throws around them his immense personal influence, they assume a new aspect and deserve a different treatment.

We have written these lines with profound regret, our respect for the Governor as a statesman, and our sincere affection for him as a Christian, would have induced silence, but it would have been silence at the expense of our honest convictions of justice and duty; placed in our circumstances, he would not have said less. We do not accuse the motives of Bro. Brown; we believe him to be an honorable, Christian gentleman; we have no doubt of his soundness on general principles; but immersed in politics, with the public interests of the whole State under his supervision, it is scarcely to be supposed that he is posted upon the questions involved. To this, more than to any improper intention on his part, do we attribute the unfortunate remarks on which we have commented.

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## The Missionary Week.

It will be remembered that the first week in July of last year, was set apart as a special season for prayer and effort for the cause of Missions. Alabama took the lead in this noble work, and our brethren became so much interested in it, that many of our churches resolved to observe the same time in 1860—many of our Associations, also passed resolutions recommending it. Much more would have been done last year, but the period between the Convention at Richmond and the time appointed, was too short to permit of more general arrangements. We now call attention to it that brethren may begin to arrange and publish their plans. Send us your appointments, brethren, as soon as you make them, and we will keep them before the people.

It is difficult to suggest any plan that will suit all the churches, or communities; the brethren on the ground will be the best judges. Last year ministers and others united and went from church to church, having different appointments every day; this plan worked well, much important information was circulated among the people, and a new impulse was given to the cause. Generally the different congregations met at their own house of worship, taking their dinners with them; a sermon was preached in the morning, then came intermission and dinner, and then the missionary meeting, in which all who wished participated.

It was our delightful privilege to spend ten days in these meetings, and although we lost a fine horse, and had a severe spell of sickness on our return, we set them down as among the most profitable days of our life.

We have never had one doubt of the wisdom of our present system, and the ultimate success of the Gospel since. Never before did we feel so confident that the cause of missions was becoming a fixed principle with our people, that Christians were beginning to give from a conviction of duty rather than from impulse. We did not visit a church whose contributions were not more than doubled over the preceding year. If the brethren will begin in time to arrange their plans, they can embrace a larger territory, excite a more general interest, and accomplish still greater results. We trust that every church in the State will be visited. We shall be happy to hear from the brethren throughout the State—and especially, any suggestions which may add interest to this work. In Alabama the Baptists are almost a unit on this subject, and we trust, the results will show that the brethren have a proper appreciation of the magnitude of the work. Permit us, in conclusion, to suggest that you consider the claims of our Bible Board in connection with the other Boards. Let us sustain the whole. The circulation of the Scriptures is the noblest enterprise, and it is gratifying to see that our brethren are now turning their attention to it in good earnest.

We would also remind you that the circulation of the Home & Foreign Journal and the Commission, the organs of our Boards, is an important work; a few dollars appropriated by each church for these papers could not be better spent. Let these papers be scattered

by thousands—let the people see what is being done, and the happiest results will follow.

Finally, brethren, do not forget the S. W. Baptist, you may not approve of all that we say and do; nay, you may condemn much of both; but we are doing our best to sustain your cause and to promote the Master's kingdom. We do not claim for our paper great merit in any thing; we are conscious of manifold infirmities, and often blush over our own ignorance and folly; but we do claim to be Baptists, plain, old-fashioned Baptists, and to have defended their principles without wavering or compromise; this we intend to do still, in defiance of threats or the assaults of our enemies.

It is true, we have not felt it our duty to assail other denominations; this we never expect to do; it is alike unprofitable and unnecessary; we bid all men God-speed who love our Lord Jesus Christ, who seek to spread abroad a knowledge of his Gospel, and to win souls to him, however we may differ from them in some things. Nor have we thought it necessary, either for the instruction or edification of our readers, to publish weekly the stereotyped arguments in favor of our "peculiar views." We have watched the progress of these questions with much interest for years; we have studied them closely. Of the general correctness of our positions, we have not, nor have we had the shadow of a doubt since we first investigated them for ourselves; but candor compels us to say, that not one new thought or argument, to our knowledge, has been evolved for years.

All other theological subjects indicate progression; baptism and the communion can only be presented in new combinations, the argument is exhausted; and although it is necessary on all proper occasions to re-affirm these doctrines and arguments, we can not think it important or desirable to crowd our paper from week to week with them.

We are sorry to see that so many of our Baptist brethren have seemed to think, that a constant fire upon other denominations is necessary to success; show us any doctrine or interest which needs defence, and we are ready for the work, whether the assailants be from within or without; but we can not see the wisdom of a policy, the tendency of which is to embitter and estrange the feelings of those who might, under other circumstances, listen to our instruction.

## Prof. Pendleton and Sheldon &amp; Co.

A cotemporary can not understand why his friend Pendleton should be hung for his anti-Slavery sentiments, while the house of Sheldon & Co. is commended. We should be quite happy to relieve our friend, but we have long since found out that some diseases are incurable. The occasion, however, justifies a few remarks.

In this country, every man has a right to his private opinion on every subject; and is not to be condemned because he exercises it. We make no complaint against either of these parties for being anti-Slavery men, even admitting Sheldon & Co. to be so, of which there is no evidence, they are entitled to their opinions. But when men voluntarily assume public relations to, and seek their subsistence from society—especially if they publish their sentiments, thereby attempting to influence the opinions and interests of others—and most especially if they essay to instruct the youth, and thus mould the sentiments of the community; their opinions become public property, and are proper subjects of inquiry and criticism, and no honest man will evade or shrink from the closest scrutiny.

The complaint against Sheldon & Co. was not that they published Spurgeon's Sermons, but that they were under obligation to publish any thing he might write against Slavery. This they promptly denied over their own signature, and have authorized the Press to deny it for them. Besides this, while they have constantly denied being Abolitionists, or having any affiliation with that party—while they have been denounced by that party for their Southern proclivities, they have never published their opposition to, much less their "detestation" of Slavery. That they have published one of the strongest pro-Slavery books (next to the Bible) now extant, is history. If they wish to conduct their House on "national principles," they have a right to do it, and in our judgment, are to be commended for it. No man who reflects properly on the consequences, can desire to see this country sectionalized, while the Union lasts; if it must be divided, let it be so, but let us be two distinct nations when it is done.

How stands the case with Professor Pendleton? He is occupying one of the most important public positions in the South, not only a teacher of young men, but a teacher of theology.

The importance of having our sons, and especially our religious instructors, properly taught on this subject, can not be over-estimated. The future condition of the South depends upon it.

The Professor has published to the world the most obnoxious anti-Slavery sentiments, and when respectfully asked if these are now his opinions, he is mum; indeed, he puts the inquiry at defiance, and simply says, "I am not an Abolitionist." We put it to Mr. Pendleton, we put it to every candid man, we put it to the Trustees of Union University; can an honest man teach pro-Slavery doctrine, entertaining his published sentiments on the subject? We answer no! and echo, from every nook and corner of the land North and South, will answer no!

Mr. Pendleton appeals to his classes, we also appeal to them; let them speak out; let them testify, not that he has been silent; not that he has taught abolition doctrine, but that he has in words taught the true Southern doctrine, and he shall have full credit for the testimony.

Dare he teach doctrines which Sheldon & Co. have, and are now publishing without reserve? He dare not do it without repudiating his published sentiments. Nor ought he or his friends, to complain that his antecedents upon this subject, are being investigated; there is not another Professor who can avow the same sentiments and retain his chair in another Baptist College in the South. Less than "three lines" would have quieted the public mind, a word of honest renunciation would have been hailed with satisfaction, even by those whose motives have been most accused. We confidently expected it, and promised to give him the benefit of it without delay.

We again repeat it, no man is fit to teach our young men, or ought to be retained in any Southern institution who can not honestly teach the true Southern doctrine on the subject of Slavery. It is not to be skipped over or evaded, but taught as every other part of moral science is taught. Mr. P. can not, dare not do this.

For the South Western Baptist.

## Georgia Baptist Convention.

Messrs. Editors: It was my privilege to attend the recent session of the Georgia Baptist Convention, and with your permission, I will jot down a few things which may be of interest to your readers. The meeting was held in the city of Macon, commencing on Friday the 20th April, and closing on Monday the 24th. On Thursday preceding the meeting of the body, a general meeting of the pastors and deacons of the State was held, and the day was spent in discussing such topics as involved the general spiritual prosperity of the churches. The exercises were quite profitable; and I think a similar meeting might be held in our own State in connection with our Convention, very advantageously.

The body assembled on Friday morning at 10 1/2 o'clock, and the Rev. N. M. Crawford, D.D., President of Mercer University, preached the Introductory Sermon from Heb. 8:10—"They shall be to me a people." It was a well considered and forcibly delivered exposition of the prominent characteristics of God's people. The congregation was large, attentive and serious.

At 3 o'clock P. M. the Convention was organized by the re-election of all the former officers, by a most flattering majority.

I do not propose to enter into a minute detail of the proceedings of this body. I simply desire to touch upon such matters as are interesting to our common Zion.

First, let me say, that the cause of missions, as at present conducted, was greatly promoted at this meeting. It was feared, from causes which I need not mention, that there would be a falling off in the missionary spirit of Georgia Baptists. Not so. For while there may not have been as much money collected for our several Boards in this State as many expected and desired, I think I speak advisedly when I say, that the spirit of missions never had a firmer hold upon the great heart of our Georgia brethren than at this time; and I doubt not that their contributions within the next twelve months will verify what I say. A little incident may interest your readers. It is understood that Georgia has been the "banner State" in the South in the way of contributions to missions. But during the past year it so happens that Alabama has rather shot ahead of Georgia in this respect. At the missionary meeting on Sabbath evening, one of our messengers from Alabama, Mr. Tichenor, very good humoredly demanded of the President of the meeting, in behalf of his colleagues, the banner which they had so long possessed, averring that it now of right belonged to our State—whereupon Bro. Landrum protested that Georgia could not and would not surrender the flag—and it was agreed that Georgia should keep it one year longer on probation. A collection for missions was then taken up amounting to something over four hundred dollars. Georgia will not surrender that banner without a struggle. I should have observed that on Saturday night the Georgia Bible and Colporteur Society held its annual meeting. It seems to have accomplished a good work during the past year. Bro. Haygood, its agent and colporteur has been indefatigable in his labors. Nearly two hundred dollars was raised to increase its stock. If it can only succeed in keeping out a heavy kind of freight in the shape of Iron castings from the city of Rocks, it will doubtless enjoy a prosperous voyage.

The Mercer University was reported to be in quite a prosperous condition.—Some fourteen thousand dollars has been raised on the "Saunders Professorship." The present necessities of the University demand that the endowment of this professorship shall be finished. I sincerely hope that this may be accomplished within the coming year.

The Christian Index was reported to be enjoying a high degree of prosperity. No material change was made in regard to its future management. May it ever point unerringly to the good old paths!

There were two questions upon the decision of which it was feared serious consequences might arise. I mean the reception of the Rev. M. Hillsman as Corresponding Secretary of the Bible Board, and the appointment of correspondents to the General Association of Middle Tennessee and North Alabama. But these questions were each decided so promptly, and yet in so kind a spirit, as to dissipate all fears at once. Bro. Hillsman was received by so overwhelming a vote as that a division even was not called for. An intelligent brother, a member of the Convention, observed to me, that he did not believe there were more than half a dozen negatives to his reception. The whole subject of correspondence with the General Association of Middle Tennessee and North Alabama was tabled by a vote of 111 to 38. This correspondence will never be resumed until that General Association recedes from its present position of antagonism to the rights of the churches. It was feared that the decision of this question would cause a split in the Convention; but I saw no evidence of it. On the contrary it was manifest that while the great body of the Convention were unwilling to sacrifice a single principle, yet they tempered their course with so much of "brotherly kindness and charity" as to make it well nigh impossible for the minority to leave them. And then, let it be said to the credit of those who desired this correspondence to be resumed, that they preferred the fellowship and good will of their own Georgia brethren to those of a distant State.

I was surprised, and not a little mortified at a speech made by Gov. Brown, in which he took occasion to denounce Dr. Howell and Mr. Graves, as striving for the mastery, and as being equally actuated by motives of ambition in recent painful occurrences in Tennessee. I instinctively asked, What has Dr. Howell done to incur the displeasure of the Governor of Georgia? Dr. H. has become "old and gray headed" in the service of his brethren and his Saviour. Not the slightest stain has ever attached to his character. He has accomplished as much in elevating the character of his denomination in the South during the last thirty years, both by his pulpit ministrations and by his pen, as any man in the South. Was it a crime that he happened to be the pastor of the church from which a certain notorious character has been excluded? I repeat, it was painful to me to hear such language used by so excellent a Christian gentleman as Governor Brown, in regard to a man who shares so extensively the confidence of Southern Baptists. I doubt not that Bro. Brown possessed partial information upon the subject of "Nashville difficulties," as they are called; and that had he known more he would have said less.

Towards the conclusion of the session, an opportunity was furnished to agents and secretaries to present the claims of the several objects they represented. Bro. Hillsman of the Bible Board, made quite an effective appeal for the Bible, and at the conclusion a very creditable amount was made up for his Board—largely over one hundred dollars. Brethren Holman, of the Domestic Board, and Toon, of the Publication Society, each made interesting statements as to the operations of their Boards. I did not think enough time was given to these great interests, when so much had been consumed in discussing questions that generated strife. But it is one of the "evils under the sun" that cannot be remedied, and good men will have to submit to it as best they can. The Lord be praised that every thing passed off as pleasantly as it did!

I must not forget to mention that Bro. Tupper, pastor of the church in Washington, Geo., preached the Educational Sermon. The reader may judge of its merits from the fact, that the Convention requested its publication by the Southern Baptist Publication Society, and instructed the Bible and Colporteur Society to take one thousand copies for gratuitous distribution. It was without doubt, one of the ablest discussions of the subject of ministerial education to which I ever listened.

I will close by observing that quite a large delegation volunteered to visit our next State Convention. I hope they will all come, and that our beloved States will ever maintain "the unity of the Spirit in the bond of peace."

ALABAMA.  
N. B. You must allow me to add in a *nota bene*, that my Alabama pride was raised no little as I heard the unequalled commendation of the wisest and best men in Georgia bestowed upon the manly and Christian course of our State organ, the *SOUTH WESTERN BAPTIST*. Never have I seen so much anxiety manifested as to the health of any man as these good Georgia Baptists did in regard to "D." He lives in their "heart of hearts." Rest assured, brethren editors, your services are appreciated far beyond the limits of Alabama. God speed you in your onward career! I A.

For the South Western Baptist.

## JOSEPH CRAWFORD, March 22, 1860.

DEAR BROTHER:—You see I am still in the land of gold; not willingly, but because no opportunity has yet offered of passage to Shanghai. Should now occur this month, we have determined to embrace the next good ship to Hong Kong. This will prolong our voyage and increase expenses, but neither will be equal to the voyage around the Cape of Good Hope. Should we be detained until late in the Spring, we may remain until Autumn, to avoid the typhoon season is approaching Asia: a thing I have good reasons to dread.

Mr. Crawford is acting as temporary pastor of the little church here. Their house of worship is enclosed and the seats are being made this week. The plastering will be done when they can get the means. The brethren seem to be in a good frame, and Mr. C. is encouraged in his work. A substantial citizen, whose wife has long been a member, is to be baptized next Sunday.

The town of Ione is settled almost exclusively by immigrants from the N. Western States in this issue, which see.

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N. B. You must allow me to add in a *nota bene*, that my Alabama pride was raised no little as I heard the unequalled commendation of the wisest and best men in Georgia bestowed upon the manly and Christian course of our State organ, the *SOUTH WESTERN BAPTIST*. Never have I seen so much anxiety manifested as to the health of any man as these good Georgia Baptists did in regard to "D." He lives in their "heart of hearts." Rest assured, brethren editors, your services are appreciated far beyond the limits of Alabama. God speed you in your onward career! I A.

—Ohio, Indiana, Michigan, Wisconsin and Missouri, with only here and there a New Englander and Kentuckian. Labor is so high that but few are able to hire "help," and all the ladies do their own cooking, washing and cleaning. Except in the three hotels, I don't know of a servant in town. You must not think that therefore the people are poor and ignorant. The high school is well sustained, and all have more or less education. Ione valley is thickly peopled with small farmers from the same section as the town people. Wheat and barley are the main crops, though a great deal of Indian corn is also cultivated. Extensive and numerous orchards of apples, peaches, pears and plums are being planted out, and California is destined to be quite a fruit-growing country. Especially for apples—the peaches are frequently killed by frost. This is said to be the most delightful season of the year, and I can't conceive of any thing better. In the two months I have been in California there have been five or six rainy days, scattered along at intervals of from two to five weeks. Otherwise the weather has been clear and bracing—the scene so bright and the fields so green I could scarcely believe it winter.—In the mornings the frost looks like a young snow, yet by noon we scarcely need a fire. Even the mornings and nights are nothing like our cold, raw, biting, Shanghai winters. When I come in Ione—the hills and plains were carpeted with green, and now the flowers and leaves are beginning to burst out. All say the summers here are disagreeable. No rain for six months in a very sandy country. The consequence is, all vegetation dies out—even the grass dries up, and the north-west wind keeps the air filled with dust. The scenery here is peculiar. Besides the patches of chaparral there is no undergrowth, and the gnarled and rugged old oaks are scattered about at long intervals over the gently sloping hillsides, and in the valleys. The creek which runs through the village, once as clear as crystal, is now quite muddy—indeed the beds of all the streams in the mining districts are filling up. It is said the Sacramento river has filled in on an average since the mining began at least ten feet.—The mining in this vicinity is entirely surface mining—the nearest quartz mining is about twenty-five miles distant. Water is brought over hills and valleys in large ditches from the rivers sometimes seventy or eighty miles. The road from this place to Sacramento passes under a flume, elevated I suppose thirty or forty feet—it looks like a long bridge. Its simply planked at the bottom and sides—water tight—the top open—the whole supported on truss-work.

The Californians give strange names to some of their settlements and towns. Mule Town is about two miles from here on Mule Creek.—Then there are Hangtown, Fiddletown, Whiskey Flat, Port Wine, Poverty Bar, and many others similar. They have also added quite a number of words to our mother tongue—a "Piker" is a greenhorn; "you bet" emphasizes a declaration; "strapped" means out of money; "bumming around" is somewhat similar to our Southern "floating about," with the addition of a braggadocio spirit. Among the miners a man seldom goes by his right name—indeed his name is hardly known—it is "Jo Honest," "John Upright," "Lucky George," "Hard Up," "Texas," &c., &c.

Spiritualism runs rampant in California—and indeed I believe everything that has an existence in the Atlantic States is brought out here. Politics run high; the fire-eaters and abolitionists are as unrelenting here as there, and one of the most common questions in boys' debating clubs reads about thus—"should the Union be dissolved?" Panoramias and shows give their share of the miners' money, and the "fat woman" passed through here three weeks ago with her retinue. Dry goods are high—Board from six to eight dollars per week, and washing generally three dollars per dozen.—So, in California slang, "if one's claim don't pan out, he will soon be strangled."

Last week Bro. Shuck sent us a package of Southern Baptist papers. I have had but one letter from home, and that was written the day after we sailed from New Orleans. I supposed you did not realize that we might be detained so long in California. Neither have we heard from Shanghai since we left New Orleans. At N. O. we received a letter from brother Wose, expressing great joy at our expected departure and speedy meeting, with warmest assurances of Christian love. Truly we feel that we are not going among strangers, but to our own well beloved brethren.

Yours affectionately,  
M. P. CRAWFORD.  
For the South Western Baptist.

The Rev. CHARLES CROW, Theological Instructor of a number of young ministers, reared in the bosom of the Ocmulgee Church, gave the following advice, relative to the composition and delivery of a sermon:

"Study with as much vigilance as though you expected this the only effort requisite in the preparation, and pray with as much fervor and earnestness as though you expected the entire preparation handed down from heaven—when you rise to speak, avoid an apologetic or lengthy preliminary. Preach the subject, and be certain to stop when you get through. Are not these rules worthy to be tested by all ministers?"

SEMA, April 23, 1860.

A student at the Howard, writing for the Magazine under the signature of "Elia," thus speaks of Shakespeare and his productions, in connection with his birth-day:

Born unknown, the "SWEET SWAN OF AVON" was unknown in darkness; but ere long that light burst upon the world, what a sun that shone brightly, "mountains be crowned with gold." In Shakespeare all nature's gifts were united, and with these combined he outstripped nature herself.

Then, "Nature stood listening while Shakespeare played, And wondered at the work herself had made." He leaped beyond the bounds of nature without forsaking harmony, or more properly nature followed his mind beyond her earthly limits without forsaking sense. Fountains of all that is good and noble flow from his productions. We derive from them joys, and imagine we feed upon food that Shakespeare's soul enjoyed. We are permitted to wander through groves in whatever society we choose. We can select for our companions men of every nature and character; women of every grade of beauty and loveliness, each breathing to us either their pains and sorrows, or joys and comforts. We are permitted to converse with the whistling breezes, the violets and daisies, or left to hold council with spirits, ghosts and demons.—He turns mountains into worlds and moments into centuries. He describes the weakness and baseness of humanity and offers to man such a nature as will prove peaceful to the soul. In spring he leads us amid flowers, in midsummer he charms us with dreams of fairies, and in autumn he leads us among the tombs of the dead. He soothes us with the songs of a lark, and saddens us with the melancholy story of a lover. Whether he saddens or inspires us with joy, we feel happier after reading his production. His smiles heal every wound inflicted, and the tear of such a poet should be celebrated with rejoicings, inspired by universal gratitude and affection.

JEFFERSON & HAMILTON have advertised their Furniture and Wooden Ware. Read their advertisement and give them a call, if you wish any thing in their line.

ESTES & BROTHER have a new advertisement in this issue, which see.

ESTES & BROTHER have a new advertisement in this issue, which see.

For the South Western Baptist.

Dr. Cole's Report of Subscription for the First Baptist Church, Washington, D. C.

Subscriptions in South Carolina, \$289 00; Georgia, 401 00; North Carolina, 500 00; Washington, 100 00; Alabama, 490 24. Total, \$1780 24.

A true copy of the Report.

Wm. V. H. Brown, Treasurer 1st Baptist Church, Washington, D. C.

For the South Western Baptist.

Great sympathy is manifested for the poor negro in the South. Many suppose their spiritual wants are entirely neglected—that they are unhappy in their present condition.

During my recent tour through the South of three months duration, I had ample opportunities of learning just the contrary. I did not hear one negro and I talked with them freely, and expressed a desire to be free, or that he was satisfied with his condition.

I had the pleasure of attending several of their religious meetings in Barnwell, S. C., Augusta, Madison and Columbus, Ga., and in Columbus, Miss. I preached, prayed and sung with them. I was highly gratified to find such ample provision made for their moral and religious improvement. They have in most places, their own houses of worship and conduct the services according to their own pleasure. Both white and colored ministers preach to them. In Augusta the church on their pastor. That is more than any white church can say.

The congregations were large and attentive; they listened to the word preached with delight, and gave evidence of its moralizing and sanctifying influences on their hearts. Their behavior was decorous and becoming.

ISAAC COLE.

BALTIMORE, MD., April 9, 1860.

## Items.

INTERESTING CEREMONY.—On Saturday 21st, the second day of the Baptist State Convention at Macon, Rev. Joshua Mercer asked permission of the Convention to present the Cane which his elder brother, Rev. Jesse Mercer, had been in the habit of using, while in life, that it might be kept at the University which bears his name at Peafield. The cane was the one which he had carried during his life, and on which he leaned when he preached his last sermon.

It was received by Rev. Dr. Crawford,







