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TALIAFERRO & DAWSON,
PROPRIETORS.
For the South Western Baptist.
Old Way-side Flowers: or Sketches
of the Apostles and Prophets.

ST. PETER.

How strange it is, that Papists hold to Peter's infallibility; and, from him, claim to derive the infallibility of the Romish Church, when his entire life was a perfect confutation of such an idea. The most erring and wayward of all the apostles, save Judas, who "was a devil from the beginning," to be the head and front of infallibility—monstrous assumption! It is difficult to believe, that any one could ever have entertained such an absurdity; yet the bloody history of the past too faithfully portrays the scenes of suffering and of carnage, through which the glorious martyrs passed, to admit of doubt as to the genuineness of this conviction. Alas, that one who so faithfully preached the Gospel, should be the cause of so much dire misfortune to his fellows in the faith. But what consistency did depraved and perverted human nature ever reach?

But, we consider the Apostle in respect of the continued prevalence of his faith; and find it even as ours—sometimes strong and vigorous—at others, weak and vacillating; as, for instance, when he essayed to walk to our Lord upon the water; and, failing in his confidence, sank into the sea. Then it was, that the utter helplessness of fallibility gave utterance to the cry of true and genuine faith; and the "Lord save me, or I perish," was heard amid the roaring winds. Are there those of us, that sometimes lose sight of the power and fullness of the atonement, in view of our perfect vileness and inadequacy—then, let us consider! As long as the Apostle kept his contemplations upon the sustaining power of the Saviour, he walked; but the very moment he turned his attention to the roaring waves around him in connection with the insufficiency of his own natural energies to preserve him, he sank. The tallest saint on earth may never justify himself in view of the requirement of God's perfect law, irrespective of the righteousness of Christ; and, when in comprehension of some mighty achievement in the divine life, we go to work upon our own strength, we are sure to fail. The distractions of care and anxiety, if heeded, are sure to disturb our faith; and then it is we faint and despair; for, at best, we are but feeble worms, inconstant as the tide and variable as the shadow. How often has the self-despairing cry of Peter ushered in the new-born soul—"Lord save, or I perish." Every sinner has to utter it; for it stands 'tween us and Heaven, an everlasting barrier to our pride; and the gates celestial shall never open to the ingress of one who has not felt, "I perish," if thou savest not. Was it to enunciate this blessed, child-like faith that Peter sank? "EARNEST."

Clairborne, August, 1860.

From the Home & Foreign Journal.

Ijaye.

Letter from Rev. A. D. Phillips.

Ijaye, Africa, May 22, 1860.

Very Dear Brother Taylor: We hear that it is probable that some one will start to Abeokuta in the morning; so we write as fast as we can to let our friends at home hear from us.—We here are all well.

PROSPECTS AND BATTLES.

The prospect of the country is even more threatening now than ever before. On the 26th April a very large army of Ibadans, and from many other towns, supposed to be 60, or 70,000, marched in full array against Ijaye. The Ijaye army—perhaps amounting to 30,000, or 40,000—met them in an open plain in sight (half mile) of one of the Ijaye gates. A dreadful battle ensued. At one time they were within fifteen or twenty paces of each other. Late in the afternoon the Ibadans retreated with heavy losses. The Ijayans suffered very severely also,—being so eager to get at their enemies, they fought in some disorder.

In four days the attack was renewed; but this time the Ijayans were formed into companies under their appropriate leaders. The battle was much harder than the previous one, but with less loss to Ijaye and much greater to Ibadan. It is thought that in the second battle over six hundred of the Ibadans fell dead on the field. In each battle distinguished men in the Ibadan army fell.

The Ibadans then waited five days and gathered an immense army, and renewed the attack; but they were again driven off with heavier loss than at either of the other battles. In the Ijaye army ten were reported killed on the field, and perhaps over a hundred wounded.

The fourth battle was fought five days after the third. This was the

hardest battle of all, and lasted the longest. The Ibadans had sworn to enter Ijaye that day. It was painful to hear the roar of the muskets that day. And every time the Ibadans gave way, we could distinctly hear the shout of the Ijayans. More Ijayans were killed and wounded than in any previous battle except the first; but it was far the most disastrous to the Ibadans. Their loss was very heavy, perhaps over a thousand killed on the field. Among their wounded was one of the principle chiefs who died a few days after. One battle day they endeavored to approach the town in three different directions, but our sagacious old chief was ready for them. During these four battles a strong detachment was stationed in a small village about eight miles from Ijaye, to prevent the people from Awyau attacking on the other side. One or two battles were fought there, but no serious results. The Ijayans were victorious. After the last battle it was ascertained that only three chief men remained alive in the Ibadan army, while not a single chief man in Ijaye was killed.

OBJECT OF THE WAR.

The object of the war seems to be to revive the slave trade. The King of Dahomey has been at work for several years, sending messengers to all the Yoruba towns to get them to unite in destroying Abeokuta. All have acceded to Dahomey's proposition, except Ijaye and Ilorin. The Ijaye kingdom on the east of Abeokuta and South of Ibadan, extending to the sea, was also strongly in favor of reviving the slave trade. And although they did not openly aid in the war, they agreed to sell guns and powder at a very reduced price to the Ibadans, and were to get slaves at a low price in return. During all the preparations for war against Ijaye, Ilorin and Abeokuta were looking on and sending to Ibadan with overtures of peace. Nothing, however, but war would satisfy them.

As soon as fighting really began, the Egbas in Abeokuta began to make ready to come to help Ijaye. The Ilorin army also was put in motion. So last Saturday, 19th inst., the Egba army came and pitched their camp near one of the Ijaye gates, in full view from the mission yard. Small detachments have been coming in since, so I suppose now the Egba army will amount to 20,000. The Ibadans showed themselves yesterday, but did not stop only to fire a few guns, and all ran away to their camp. The Ilorin army is now near Awyau, and I am told keeps them all closely shut in.

INTENTION OF THE EGBAS.

It is very hard to learn from the Egbas what is their real intention, but it seems sure they will destroy Ibadan without mercy, and several other small towns. They say all the Awyau people who will come out and beg, can remain in peace, but all who refuse will either be killed, or sold away into slavery. The same choice, I believe, will be offered to several other large towns. It is said the King of Abeokuta told his people, when they left to take three towns, and not to come back in three years. The second from the King of Abeokuta—the Basharon—is here in command of the army, also Atumbala, another powerful war chief. The Basharon was here to see us since I've been writing. I spoke to him about brother Reid in Awyau; he assures me that not a hair of his head should be touched; and that I shall hear from him in nine days. (The Basharon was previously acquainted with me in Abeokuta.) The Basharon also promises me that the roads will soon be opened from here to Abeokuta, so that we can get our supplies brought up.

NO LOSS TO THE MISSION—PRAY FOR US.

I have thus given you a brief statement of the state of affairs in Yoruba. So far I feel safe in saying our mission in Ijaye has lost nothing. We have administered to hundreds of the wounded, and our kindness to them seems to be very softening to their feelings.—Many come regularly every morning to have their wounds dressed, and I have taken that occasion to preach the word of God to them. And they seem to hear with much delight.

ANOTHER BATTLE EXPECTED.

To-morrow we expect a battle. If the Ibadans do not come here, these armies expect soon to get to fight them in their camp. Pray without ceasing for us.

Affectionately,

A. D. PHILLIPS.

Living for one's Ease.

Henry Ward Beecher says of those men who have no care or thought for others, but are contented with looking after their own ease and enjoyment, that they ought to be put into a coffin, for their life's work is ended:

When God wanted sponges and oysters, he made them, and put one on the rock and the other in the mud. When he made man, he did not make him to be a sponge or an oyster; he made him with feet and hands, and head and heart, and vital blood, and a place to use them, and said to him, "Go work?" But I tell you if a man has come to that point where he is content, he ought to be put in his coffin, for a contented life

man is a sham! If a man has come to that state in which he says, "I do not want to know any more, or do any more, or be any more," he is in a state in which he ought to be changed into a mummy! Of all hideous things, mummies are the most hideous; and of mummies, those are the most hideous that are running about the streets and talking!

Obey God Rather than Man.

An ordinance which has been established by a direct command can never be set aside by one for which a command equally clear and direct cannot be shown.

A wise lawgiver will never enact two laws that necessarily conflict with each other. Every law is the expression of the will of him who enacts it. If he wills his subjects to do one particular thing, he surely does not will them, at the same time, to do another thing which must prevent the doing of the former. If, therefore, the baptism of believers and the baptism of infants necessarily conflict with each other, they cannot both be ordinances of the Lord's appointment. It becomes our duty to ascertain which of them has the sanction of the divine command, and which of them rests its claims on lower, or questionable, authority. When this has been determined, the one that is commanded must be faithfully observed; the one that lacks the same authority should be disregarded. It may be sustained by many and plausible inferences; but no number of inferences, however plausible they may be, can avail when weighed against the authority of a positive command of the Lord.

An illustration of this principle, directly to our purpose, is furnished by the Sacred Scriptures in the history of the man of God, who was sent from Judah to prophesy against Bethel. (1 Kings, xiii.) He had been strictly commanded by the Word of the Lord to eat no bread and drink no water, in the place to which he was sent. Having performed his mission, and successfully resisted one temptation to disobey the word of the Lord, he departed on his journey homeward. An old prophet of Bethel, however, who had heard of his mission, rode after him and urged him to return. He refused again, as he had done before. But when the Bethelite proclaimed himself a prophet also, and stated that an angel had bid him follow in his course and bring him back, he consented to return.—Here was a case in which a something of doubtful authority came in conflict with the direct command of God. On the one hand was the positive command of the prophet himself; on the other, the word of the old prophet of Bethel, and the message which he said he bore from the angel. A clear judgment would have discerned on which side duty lay; an obedient spirit would have followed the explicit command. The situation was a trying one to a weak mind and a wavering heart. The prophet disobeyed, and the punishment which he had merited speedily came upon him. And by this example, men in all succeeding generations are taught this important lesson: A direct command of God can only be set aside by another command equally explicit from Him.—Anderson's Plea for principles.

Discouraging View of Things.

Some men are always looking on the dark side of current events and pursuits. They have a constitutional timidity, or excess of caution. They discern lions in the way. Their sense of justice and propriety may be developed above the common standard of morality and taste, and hence be ever looking for what cannot be realized in the present state of human nature and society. They have always enough to criticize and condemn. Many things are ever going wrong.

The pastor is not perfect. The measures of the church are often ill-advised. The members are in various disorder. There is always more to deplore than to commend. It avails nothing, that comparatively the church is in a flourishing state—its liberality great—its congregations large—its Sunday School and prayer meeting more flourishing than those of other churches. As the order and piety of the church does not come up to the ideal Scripture standard, nothing is to be commended or gratefully acknowledged. No progress or efficiency avails anything because perfection is not attained. Now as an exacting and inexorable rule discourages a family, and often breaks the spirit of children, so an exacting legal spirit discourages the church. Before censuring the seven churches, John acknowledged and commended their good qualities. But some legalist censors in the church, always find fault—always censure. How unwise the prevalence of such a temper. It limits the usefulness of its possessors, and disheartens the church. Hopeful men are strong and useful men.—Those ever looking on the dark side attempt little, accomplish little, but hinder and prevent endeavor. As a man underrating his own comparative talents and advantages weakens his own purpose, and lessens his own achievements: as a man disparaging his own children and family order, loads them

with discouragements, and hinders their success: so a man underrating his own comparative religious standing, or the reputation and resources of his church, only enfeebles religious purpose, discourages religious endeavor, and retards religious progress. Hopeful men are the true leaders, and supporters of the church. Men looking on the dark side may try the faith, but they do not assist the progress of the church.—Baptist Standard.

The Elections.

We have been intending for some time to say a few words to our brethren upon the duties and responsibilities of the Christian citizen. But just as we commenced writing on this topic, our eye happened to fall on an editorial upon the same subject, in the Religious Telescope, which so exactly meets our views, that we give it to our readers in place of our own:

"We have entered upon another political campaign. The questions involved are exciting, and the interests at stake inconceivably invaluable. We would not if we could, disparage the importance of the great questions upon which thirty millions of freemen are called upon to express an opinion and to render a judgment. We are not among those who withdraw from the arena of civil duties and responsibilities. Freedom, if worth possessing, is worth defending and extending to others; and he is a sorry Christian who cannot preserve his peace of mind and his garments unspotted, without neglecting his civil duties.

"We hold that a Christian ought to be well acquainted with the political issues now before the country. Ignorance is the stronghold of despotism; and an ignorant people cannot long preserve their liberties. If, therefore, religion were unfriendly to political inquiry, it would be inimical to the best interests of the country. It is the duty of a Christian to understand agriculture, the mechanic arts, music and painting; and it is no less his duty to know what measures will promote the highest interests of the country he is called upon to assist in governing.

"A Christian ought to vote. This government is a government of the people, and each citizen is a sovereign. The ballot is the mighty power which makes Presidents, Senators and Cabinets. It promotes peace or stirs up war; defends and extends freedom or slavery; fosters national industry, or curses the land with leanness. He who holds in his hand a ballot should think and pray before he votes. It would be great folly for good people to stay away from the elections, because, in that case, the government would fall wholly into the hands of wicked people; and we are assured by inspired authority, that 'the wicked bear rule the land mourns.'

"But while it is a Christian's duty to understand his civil obligations and to discharge them promptly, firmly and conscientiously, he must be careful to avoid the errors and excesses of the worldly politician, and the spirit which, too generally, controls politics.

"He ought not to become a man-stealer. The best of candidates are but imperfect men; and they deserve only the respect due to man. Call no man on earth master. It is common, however, for the political friends of a candidate to fill newspapers and song books with his praises; and if a Christian believes the half he hears, and suffers this political trash, clap-trap and buncombe to absorb his thoughts, his candidate will soon fill more of his mind and heart than his Saviour.

"He ought not to become a man hater. How easy it is to suffer political differences to degenerate into personal hatred; and hatred of our fellow-men, even of a political opponent, and of one who is plainly in the wrong, is inimical to piety. No one can foster it in his heart, even during a political campaign, and for the best of political causes, without backsliding.

"He ought not to become angry, and to enter into angry discussions. Anger is a miserable reasoner. Its logic always damages its cause and its candidate; and, therefore, as a matter of policy, it should be avoided. But anger is a sin, even though excited in disputes with the most unreasonable men in defense of the very best measures.

"Suffer then this word of exhortation. Examine the questions before the country. Let no party bind you against your conscience. Do not be a party man. Throw your political influence into the right scale. Vote as you shall answer to God. Keep your temper.—Never forget that you are Christ's servant, Christ's representative and that Christ must always be supreme. In a word, so conduct yourself in this exciting crisis that you may constantly grow in grace, and approach nearer and nearer still to the mind and spirit of the Lord."

A WOMAN'S ANSWER.—A writer, illustrating the fact that some errors are lifted into importance by efforts to refute them, when they need to be treated with contempt and ridicule, observes that all the blows inflicted by the Herculean club of certain logicians, are not half so effectual as a box on the ear of a celebrated atheist by the hand of some charming beauty.

After having in vain preached to a circle of ladies, he attempted to avenge himself by saying:

"Pardon my error, ladies. I did not imagine that in a house where wit lives with grace, I alone should have the honor of not believing in God."

"You are not alone, sir," answered the mistress of the house, "my horse, my dog, my cat, share the honor with you; only these poor brutes have the good sense not to boast of it."

Burial Customs.

The Moors in that land of gross darkness, the Interior of Africa, celebrate their funerals with dismal howlings and wailings. These hideous noises cease when their dead are buried out of their sight, and the nearest relative of the departed then plants a certain kind of evergreen at the grave's head. This shrub is sacred to that solemn use, and the stranger who plucks a leaf of the holy plant, or even touches it with his fingers, is instantly and speedily punished.

While the sad procession is on the way to the church-yard, the women in the South of France call out the name of the person on the bier, in a plaintive tone of voice. The Indians used to address the unconscious tenants of the coffin by name as they carried him to the burial, and upbraid him for having forsaken his wife and children, and given up the delights of the chase and the glory of the battle-field.

In the County of Durham, those who carry out the funeral invitations piously refrain from touching the knockers on the doors, and summon the friends by striking a certain number of times with a key. This singular custom comes down from a very remote period, so far distant that the years have preserved no trace of its origin.

In Flintshire it is customary for the company to recite the Lord's Prayer, with bowed heads and subdued voices, while the pall-bearers are bringing the bier out of the house.

In North Wales, it is the special privilege of the nearest of kin to the deceased to carry the coffin. There are spots on the road to every church-yard called "resting-places." There the bearers lay the bier, and rehearse over it the Lord's Prayer. The train is preceded by a man with a little bell, who rings it the entire way from the house to the tomb. The officiating minister throws the first spadeful of earth on the coffin.

In some parts of Scotland the nearest relatives of the dead lower the coffin into the grave. The cords used are sacred to this solemn service, and are called "mourning cords." The coffin having been let down, they who hold the cords remove their hats, and immediately the whole company uncover. There is no prayer made, no service read, no hymn sung; but there they stand, with bowed heads, and all silently looking down into the ready grave for about ten minutes. This solemn pause must be inconceivably impressive. This awful silence, we fancy, is more affecting than the utterance of the most appropriate words in the most becoming manner.

We have the following account of a pretty superstition of the Seneca Indians:—"When a maiden dies, they imprison a young bird until it first begins to try its powers of song, and then, loading with kisses and caresses, they loose its bonds over her grave, in the belief that it will not fold its wings nor close its eyes until it has flown to the spirit land, and delivered its precious burden of affection to the loved and lost. It is not unfrequent to see twenty or thirty loosed at once over one grave."

The Greeks buried those who fell under the shaft of death in their bloom while the day was chasing away the shadows and mists of twilight. The Welsh bless the clouds that rain upon them on their way to the burial. They look upon the shower as an announcement from the blissful sphere that it is well with the spirit of the departed.

The tender and solemn office of Pall-bearer was performed in the early days of Christianity by the highest Church officials, even Bishops considered it not beneath their honorable position to bear upon their shoulders the body of a departed brother. Up to a recent period the bier was carried by those most nearly connected with the deceased. This last service was regarded as the privilege of those whose tears flowed most freely for the sleeper.

Crosses are erected on the highways in Spain, to mark the spot stained by the blood of those who fell by the hand of the assassin. It is a custom that has come down from a remote antiquity, for the traveler to cast a stone upon these solitary graves. It is rare for any one to pass these nameless tomb-stones without laying his simple tribute on the melancholy heap. While performing this touching act for the unfortunate unknown, the lips of some move in prayer for the repose of the soul suddenly and cruelly ushered into the presence of its God.

The rustics in Devonshire believe that the spirit cannot leave the body so long as a door in the house is shut. Vainly supposing that the locks and bolts and latches have to do with the agony of the death struggle, the moment these simple people perceive that the sufferer is pierced by the mortal arrow, they throw every door wide open.

Funeral feasts are of high antiquity, and they were common throughout England till near the close of the last century. This revolting custom, along with many others indicative of gross tastes and loose manners, is no longer

practiced even in the most remote and ignorant sections.

After these entertainments were abolished, it was customary in some places to send a small loaf of white bread to every house. These doles, as they were called, served at once as invitations to the funeral and donations to the poor. In place of the little loaves, pieces of money were sometimes given to the poor on these occasions. These coins were handed to the needy across the bier, by the nearest female relative of the departed. It used to be customary in some parts of Scotland to distribute large sums of money among the poor at the obsequies of persons of position and wealth.—Chas. Courier.

How the Revival Began.

When the graces of God's people languish, the social meetings of the church lose their interest and power. The attendance is small, and the exercises often lifeless and wearisome. But if a young convert, with fresh and earnest feelings, and heart aglow with love, relates his experience at such a meeting, the effect is as sudden and startling, as when a body of live coals are uncovered, and instead of a bed of ashes, one looks on a bright and cheering flame. The American Messenger gives a graphic sketch of the life-giving power of a few words from a young convert:

"A great work in L—, brother Burton: pray, how did it begin? The last I heard from your pastor, you were all asleep, spiritually."

"I tell you," said Mr. Burton, "and I'm sure you will join me in saying, 'It is the Lord's doing, and marvellous in our eyes!' We were, as you said, asleep, and well for us that it proved not the sleep of death. For months coldness and stupidity reigned in our church—our meetings were thinly attended and poorly sustained; and it seemed as if there was no zeal for the honor of God, nor our concern for the souls of the impenitent."

Fifteen or twenty of us were gathered at our usual Sabbath evening conference, or prayer-meeting. After the pastor had made brief remarks, he called upon me to offer prayer. I had some cold upon my lungs, and I fear a worse one in my heart, and declined. Brother Mills was asked; he refused also. There were but three other brethren present. The pastor turned to them; each shook his head. He cast his eye over the small assembly; there were two or three men who were not professors, and the rest were women and youth. The pastor sighed. "Is it so, brethren? Must religion die out here? Is there not one voice to speak for Christ, or to ask a blessing at His hand? A young man who sat beside me rose with much agitation. I could not think what brought him to his feet. He had been in our place two or three months, and was usually at church on the Sabbath; but he was not a religious man, and I had never before seen him in the conference-room. His first words explained his reason for so unusual a step."

"Christian friends," he said, with much feeling, "I cannot sit silent under the pastor's appeal. If there is no one else here to speak for Christ, surely I ought to tell what he has done for my soul. Dear friends, I hope the Lord has forgiven my sins, and that I have become a new creature in Christ Jesus. A week ago to-night I was 'without hope and without God in the world.' But the reading of a tract which I found on the mantel at my boarding-place was blessed by the Holy Spirit to awaken my heart and conscience, and lead me, as I trust, to the Friend of sinners. And what a friend, a glorious friend, He is! That He should so love a sinful world as to die for it! And when He sees a poor wretched sinner like me overwhelmed with a sense of guilt, and feeling ready to perish, he stretches out his arms of love, and says, 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Shall we not love such a Saviour? shall we not praise Him? shall not every heart which has felt His goodness, testify to His loving-kindness and tender mercy? Brethren, I did not mean to speak, but I could not help it. Forgive me if I am out of my place."

And quivering with emotion, he sat down beside me. My own heart was melted, and I could not restrain my feelings. I threw my arms around the new convert as a brother in Christ. Then I begged his forgiveness, and that of my pastor and brethren, for my coldness and remiss. My cold was no impediment now; and with weeping and supplications I addressed the throne of grace. The other brethren followed with confessions and petitions; and it seemed as if we could not go home.—We had met God there, and could not bear to leave. The fallow-ground of our hearts was broken up and made soft with showers of penitence, and the dew of heavenly grace. The wonderful prayer-meeting was the theme of all in the village during the week; and when the next Sabbath evening came, the room was full, and solemnity upon all faces. Church-members confessed their backslidings, and asked forgiveness of God and each other. The young convert told his story to the impenitent, and besought them to come to Jesus.—The Holy Spirit strove mightily with some, and the cry of awakened souls has since mingled with the grateful songs of those who have found the Saviour.

PRAYER AND WORKS.—A luxurious Christian prays, in the good set phrases of devotion, for a spirit of self-denial: that he may endure hardness as a good soldier of Christ; that he may take up the cross and follow Christ; that he may be ready to forsake all that he hath, and be Christ's disciple; that he may not live unto himself; that he may imitate Him who went about doing good—

who became poor that they might be rich, and who wept over lost souls. In such a prayer there may be, consciously, no insincerity, but a pleasurable sympathy, rather, with the grand thoughts and the grander feeling which the language portrays. The heart is buoyant with its gaseous distention to the bounds of its great swelling words.—Still How.

Editors can have a hearty laugh at their own expense if they will search their files and see the articles they wrote and published, not long since about the "Atlantic Cable." They vied with each other in lionizing it. The "great results to commerce, civilization, religion, &c." Every editor must give it a puff, else he was no part of an editor. Here follows the last, and we presume truthful report of the "Atlantic Cable," which was to introduce a new era in the world:

THE LAST OF THE ATLANTIC CABLE.—Mr. Varley, the electrician of the Atlantic Telegraph Company, who has been engaged in the late fruitless attempt to raise the cable, has made a report to the Company in which he says:

After repeated attempts to raise the cable by grappling, in order to test its electrical condition, and with a view to land it at New Perlican, as instructed by the Board, we regret having to report that, although we have on many occasions been able to raise the bight, and so get on board several pieces of cable, in all amounting to about seven miles, we have invariably found it broken again a few miles off. Mr. Varley proceeds with a detailed account of the different voyages that have been made, in the hope of recovering the cable.—Writing afterwards of the bottom near Newfoundland, he says: "Although and is shown on the charts, there are, most unquestionably, rocks also, as was too plainly indicated by the state of the cable, rock weed and sea ammalcules adhering to and surrounding it in many places, showing that it had been suspended clear of the bottom. The cable was invariably hauled in by hand, to avoid unnecessary strain. The recovered cable varied in condition very much, and what is most important is, that even those portions which came out of the black mud were so perished, in numerous patches, that the outer covering parted on board during the process of hauling in, and but for the dexterity and courage of the men in seizing hold of it beyond the break, where the iron wires stuck out like bunches of highly sharpened needle points, we should not have known so much of its condition. Those portions of the recovered cable that were wrapped with tarred yarn were sound, the tar and hemp having preserved the iron wires bright and free from rust. This will be further reported on when the pieces of recovered cable have been more closely examined. It is with deep regret that we have to inform you that it has been necessary to abandon the cable."

HOW EVERY ONE MAY PREACH.—All cannot preach from the pulpit; but there is a kind of preaching that is permitted to all men, and oftentimes this kind is most effectual. Offices of kindness to the bodies and souls of those around us; words of encouragement to the weak, instruction to the ignorant, of brotherly-kindness to all; hearty devotion to the services of religion, in our families and our closets, as well as in the sanctuary; in a word, earnest, active, self-denying love to our fellow-beings, springing from our love to God, this will form a most impressive sermon, a most convincing proof to the world around us, that we have been with Jesus. All Christians are called on in this way to preach the gospel; and woe to them if they neglect the call.

ENGLISH BAPTISTS.—The "Letter from England," in the New York Chronicle, says: "The reports from our own Associations are full of encouragement.—With very few exceptions, the returns indicate an increasingly healthy state. Devonshire and the Southern report an increase of ten per cent; Suffolk and Norfolk, twelve per cent; Bristol, one-third more than last year. These are, on the whole, fair samples."

Gems from Petrarch.

1. If tears become any one when dying, it is him whom laughter did not become when living; seeing he saw that which makes death a thing to be wept over at hand, and suspended above his head. How closely did this weeping follow upon that laughter!

2. In all good studies I delighted; but was specially given to philosophy and poetry, which even, however, I neglected in process of time, being delighted with the Holy Scriptures, in which I perceived a hidden sweetness which I once despised. Poetry I reserved as for ornamental purposes alone.

3. As truth is immortal, so a lie lasts not; feigned things are soon discovered, as the hair that is combed and set with great diligence is ruffled with a little blast of wind. The craftiest lie cannot stand before the truth; everything that is covered is soon uncovered; shadows; pass away; and the native color of things remains. No man can live long under water, he must needs come forth and show the face which he concealed.

4. Desire and strive to die well, which cannot be without living well. The rest commit to God, who brought you into this world unasked, but who, when you are about to leave it, will not introduce you to his kingdom unasked.

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