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

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TALIAFERRO & DAWSON,
PROPRIETORS.

For the South Western Baptist.
Calling a Pastor.

Messrs. Editors: The season of the year is rapidly approaching when many of our churches, after their usual manner of yearly calling their pastoral supplies, will begin to think of making their arrangements for a new year, and by your permission I will drop them a hint or two on the subject.

And first of all, allow me to remind some brethren of the very delicate position in which they often place good ministers, by certain forms of negotiating with them in relation to this matter. I do not know, indeed, that others have been approached in the same manner as myself; but the frequency with which I, in the last few years, have been addressed after this style: "Brother, our Church is likely to be without a supply in a short time, and we would be very glad to know whether your services might be obtained, and how much you will charge us to preach for us the next year,"—leads me to suspect that this mode of entering upon negotiations on this subject is by no means unusual. I could devoutly hope that it is so,—that my experience in this line has been singular,—unlike that of ministers generally.

I will not say, Messrs. Editors, that honest minded Christians intend any disrespect to the piety of their ministering brethren, when they interrogate them after this manner,—for I do not believe it; but really there is something so unfair, so worldly, so like hiring a negro, or buying a horse in this mode of proceeding, that I never hear it without emotions of pain and regret; and, indeed, however, under different circumstances I might have been inclined to serve the church, I am never thus approached without feeling a strong temptation at once to decline it altogether. In this, too, I think I express the feelings of all right minded ministers of the gospel. However it might suit the views of any worthy minister to accept the pastorate of a given church, I dare say that no good man would willingly do so on any such condition as to imply himself a supplanter of his brethren; and if there were no other difficulty in the way, he ought to know in the first place, why and for what reason the "Church is likely to be deprived of the future labors of her present pastor." It is a solemn duty which each minister owes to every brother of the profession, to countenance no church in any wrong conduct towards her pastor; much less should he allow himself to be made a party to the crime.

But supposing the former relations of the church to be honorably dissolved; still no minister, it seems to me, who has a just appreciation of his professional character and standing, could consent to have his name bandied through the community as an available candidate for the pastorate of the church, in advance of any official intimation that his services would be wanted. Nor do I see why ministers, as well as other people, might not, without any breach of the law of love, be allowed to wait till they are called upon by the proper authority, before they are asked to give their consent to serve the church in any capacity. It is difficult to see what necessity can exist in ordinary cases to demand any mode of private pumping, sounding, or interrogating, which may tend in the slightest degree to compromise the freedom of the church's action, or to lessen the independence and sacredness, and dignity of the ministerial office.

Most of all, however, do I object to that part of the transaction which is expressed in the phrase, "How much will you charge us to preach for us the next year?" For, although I think it the decided duty of every church to sustain her pastor to the full extent of his necessities and of her ability; and although I am frank to say that no minister ought to serve a church in the capacity of a pastor, who does not perform her duty in this respect to the extent of her ability; yet this mode of expression implies so much of parsimony on the part of those who use it, and so much of cupidity on the part of those who admit it, that I never fail to be mortified when I hear it, and I am sure that in this I state the experience of every minister of God.—To my mind it imparts the single idea of a regular trade, in which the church desires to screw down the preacher to the last cent, and the preacher desires to screw up the church in the same manner,—a trade in which the glory of God and the honor of his cause is wholly overlooked, and each is striving to make the largest amount out of his brother.

Now, as a corrective to all this, I suggest that, when a church wishes to settle a pastor, she proceed after this manner:

(1.) Begin by fully adjusting what ever remains unsettled with his prede-

cessor,—the former pastor. If she owe him money, let her pay it promptly—it is his living, and he has earned it. If she owe him a good name, she should give it. If she owe him sympathy and love, she should render it. Let her cherish the assurance, that no minister unworthy of her will take the oversight of her spiritual interests, with the knowledge that she can be faithless to her promises and obligations.

(2.) In the next place, let the church set apart a day of special humiliation, and fasting, and prayer to Almighty God, for direction in the selection of such a minister as He will render a blessing in her midst. Here in this prayer-meeting, let her form definite ideas of what she really wants; let all differences of opinion as to the kind of a preacher she needs, be fully adjusted; let such names as are suggested be considered prayerfully, and then let her calmly and affectionately resolve to invite the preferred candidate, either at once to accept the oversight of the church, or to visit them with that view, if he be a stranger to the brethren and sisters generally.

(3.) Accompany this letter of invitation with such assurances of support, of sympathy, and of fraternal esteem, as she feels herself authorized to make, in view of his necessities of living in her vicinity, and as her ability will justify. This done, he can immediately decide whether he ought to accept the call or not,—especially, if she will carefully add the attending circumstances of usefulness in the church and congregation. Let her be frank and candid in all things; and ask him no questions till the church's work is fully done.

Such a line of proceeding as this, Messrs. Editors, it seems to me, will do more for the glory of God and the good of the churches than any measure of sounding, pumping, and electioneering.

For the South Western Baptist.
I am not ashamed of Jesus.

This remark has been made by hundreds and thousands of Christ's followers. Speak of the honor, deserving Savior—he who has merited love and praise from dying men and women—and you will hear one say, "I am not ashamed of Jesus—not ashamed to own my Lord, or to defend his cause." I maintain the honor of his word, the glory of his cross; this is the language of a true Christian—one who has forsaken all for Christ—one who has put his hands to the plow, never to look back, and oh! how glad it makes the hearts of God's people when they hear a Christian speak thus, "I am not ashamed of Jesus, though foes arise and stand around ready to catch my words, though storms of persecution rise and roll billows on the sea; though fathers and mothers forsake; though friends and connections scoff and deride me; though threatenings come from the rulers of the land, and all in one general mass roll towards me as though they would crush me into the earth, I will stand by Jesus, if there I die; for when I die, oh! let me die in the arms of Jesus;

For Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there,
And then the man who dies thus leaves the language of Paul behind: "I have fought a good fight, I have kept the faith, I have finished my course, henceforth there is a crown of joy laid up for me at the right hand of God." Is this the sentiment of the reader? If not, oh! remember the words of Jesus:—"He that is ashamed of me before this sinful and adulterous generation, of him will I be ashamed before my father, and all his holy angels." If you are ashamed of him, go with me to Calvary, and then I think you will own and love him; see him crucified, his hands extended! Ah! do you see the droppings of his gore? the thorny crown upon his head? Look! at the scars of misery upon him, and his lacerated back as the wood doth tear it! Do you behold the dull, dead misery on his countenance? Can you see him thus, and yet be ashamed to own him as your Savior?

Assembled of Jesus, that dear friend,
On whom my hopes of heaven depend;
No, when I blush be this my shame,
That I no more revere his name;
And oh, may this my glory be,
That Christ is not ashamed of me.

FAITHFUL.

There is an intuitive quickness in woman, which enables them to foresee sooner than men, the results of different courses of action. They may not be able to say how this is done,—to state the logical, legitimate connection between the respective causes and the consequences, but yet they see the end from the beginning, and predict it with remarkable sagacity. Hence, so many mistakes are made by husbands who consult not their wives; and hence so many husbands succeed who adopt a contrary policy. "If I was making up a plan of consequence," observed the great Lord Bolingbroke, "I should like first to consult with a sensible woman."

A man should never be ashamed to own that he has been wrong—which is but saying, in other words, that he is wiser to-day than he was yesterday.

Civil Liberty and the Baptists.

Dr. Fish, in his little work on "Soul Liberty," sketches the influence of Baptists in moulding the laws for civil liberty, which have favorably changed the political aspects of our own country, and the world. He says:—

Where had been these, our liberties, but for the hard blows which the head of Tyranny received from the staunch old Baptist champions of Freedom for body and spirit? It has been said, with truth, that had "they been silent, the whipping-post and the pillory might still have flourished, and a State Church have extended its despotic sway over all classes of citizens."

Mrs. Hemans' has sung of the Pillories:—
"They have left unstained, what there they found,
Fidelity to worship God."

But it had not been true, that they left "unstained" this freedom, except for the action of the mighty influences here developed. It is certain, beyond question, that the aspect of our institutions had been entirely different, but for the influence of the Baptists.

And not of our institutions, only, be it here observed. For the influences here developed, have operated and are now operating powerfully upon every part of the civilized world. The old hierarchies of England, and of the Continent of Europe, particularly, are being gradually but surely penetrated and undermined by these influences.—The German philosopher Gervinus, in a new work, lately published, entitled "An Introduction to the History of the Nineteenth Century," in discussing the doctrines of the Reformation, and their influence upon the world, thus speaks of Roger Williams, and the doctrines first evolved by that illustrious reformer:—

"In accordance with these principles, Roger Williams insisted in Massachusetts upon allowing entire freedom of conscience, and upon entire separation of the Church and the State. But he was obliged to flee, and in 1636, he formed in Rhode Island, a small and new society, in which perfect freedom in matters of faith was allowed, and in which the majority ruled in all civil affairs. Here, in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed before they were even taught in any of the schools of philosophy in Europe.—At that time people predicted only a short existence for these democratic experiments—universal suffrage, universal eligibility to office, the annual change of rulers, perfect religious freedom—the Miltonian doctrine of schisms. But not only have these ideas and these forms of government maintained themselves here, but, precisely from this little State, have they extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the theocracy in Massachusetts, and the monarchy in all America. They have given laws to a continent, and formidable through their moral influence, they lie at the bottom of all the democratic movements which are now shaking the nations of Europe."

If any denomination, therefore, has a history, and one for which it and the world should be thankful, that denomination is the Baptists. It has ever practiced, and effectually taught, the great truth, that as every man is held directly accountable to God for his religious faith and practice, he cannot, of right, be held accountable to any human tribunal; but, on the other hand, many claim the heaven-descended and inalienable right to be left free from all arrogance, and every form of compulsion, in the affairs of his soul.

And the remark that the Baptists have ever practiced upon this doctrine, as well as proclaimed it, is worthy of note; for, in this respect, the Baptists stand alone. The Romanists have persecuted. The Episcopalians have persecuted. The Presbyterians and Congregationalists have persecuted. The Methodists, as springing from the Church of England, and joining hands to uphold Church and State in Virginia, have persecuted. But, to its praise be it spoken, search the annals of this denomination from the days of John the Baptist until now, and not one line of that history will be found blotted by the record of a deed of persecution!—It is sometimes said that this people are illiberal, bigoted, exclusive; but surely no charge could be more unjust. Their whole history and their uniform bearing are proof to the contrary.

We repeat it, then, that the indebtedness of the world, and especially of the people of this country, to the Baptists, is beyond estimate. To blot out every ray of light cast upon the great doctrine of Soul Liberty by Arnold of Brescia, and Busher, Hubmyer, and Helwisia, and Milton, and Bunyan of the old world, and by Williams, and Backus, and Baldwin, and Leland, and Gano, and Going, and Walker, and Walling, and Knollys, and Stillman, and Clark, and Manning, and their co-adjutors in the new, were to turn back, for centuries, the shadow on the dial-plate of time! To withdraw from the temple

of our liberties every stone, either laid by Baptist hands, or cemented by Baptist blood, were to mar, beyond repair, its fair proportions, if not to precipitate the fabric into hopeless ruin!

It were easy to show the large indebtedness of this nation to the Baptists for civil freedom. They were among the first for advocating and supporting our Revolutionary movements, as Washington himself publicly testified after coming to the Presidency.

Is it certain, moreover, that William Penn did not owe to his father, who was a Baptist, those liberal sentiments which he ultimately embodied in the basis of the State bearing his name? And, as we have already seen, several of the master spirits in our political independence, and in the founding of our civil government, were in the closest contact at the outset of our struggles with Virginia Baptist ministers, whose souls were penetrated with these great interests, and the fire of whose enthusiasm could not but have its influence.

Another well-known fact must be taken into account. There was a small Baptist church, which held its monthly meetings for business, at a short distance from Mr. Jefferson's house, eight or ten years before the American Revolution. Mr. Jefferson was accustomed to attend these meetings. The pastor, on one occasion, asked him how he was pleased with their church government.

Mr. Jefferson replied, that it struck him with great force, and had interested him much; that he considered it the only form of true democracy then existing in the world, and had concluded that it would be the best plan of government for the American colonies.

It is also a fact, capable of abundant proof, that Mr. Jefferson was accustomed freely to confess to his associates, that the Baptist doctrines on that subject had enlightened and fixed his principles in relation to religious freedom. Who can doubt, therefore, the source of those principles of civil freedom and equality which Mr. Jefferson afterwards so ably developed and advocated? Moreover, it is interesting here to note that, in the early controversies in the mother country respecting the proper treatment of the American colonies, the English Baptists stood up in their defence even when England was carrying on the war; and that, too, after Lord Chatham had deserted the cause of the colonies. Mention may be made in illustration of the thrilling words of Dr. John Ryland, as to the then existing struggle for independence, in his conversation with Robert Hall, who was deeply penetrated by their justice and power.

It should also be borne in mind, that the sentiments of religious liberty cannot but beget and foster sentiments of civil liberty.

But to insist upon this obligation respecting civil liberty, it is enough, that the Baptists have been honored by God, as His chief instruments, in setting forth in different ages, the true idea of SOUL-LIBERTY, and in fighting the battles for its practical realization.

And now, reader, how sacred the trust, of those who come into possession of privileges so dearly bought!—With what concern should we guard and perpetuate them! Our fathers sowed in tears that we might reap in joy. Far be it from us to be unmindful of their virtues and achievements.

"All holy memories, and sublime,
And glorious, round us throng;

As some one has remarked, "Without a strong regard to their history, and the principles of their ancestors, a denomination may quite lose sight of those distinctive peculiarities which have been the source of its usefulness." The annals of our Baptist fathers were annals of heroic martyrdom, through long and tedious years. Fined, imprisoned, despoiled of their goods, they suffered and endured, that we might enter into their labors. Let us prove ourselves worthy to inherit the legacy which they have bequeathed. Let us stand firm to the same principles. Not as bigots but as lovers of the truth, let us adhere to those doctrines which were dear to their hearts.

Who would be ashamed of their peculiar tenets, or deem them no longer important? The mission of this people is not yet accomplished. Said the great Neander—"You, Baptists, will have a future." Who can doubt it? Rightly spake that eloquent martyr already referred to—Hubmyer, "I believe and know that Christendom will not receive its rising right, till Baptism and the Lord's Supper are restored to their original purity." And for our cheer in the battle for whatsoever is right, the glorious words of this same old spiritual hero come down to us with the voice of a clarion: "Divine truth is immortal. It may perhaps, for a long time be bound, scourged, crowned, and crucified, and for a season be entombed in the grave; but on the third day, it shall rise again victorious, and rule and triumph for ever."

That flower which follows the sun, doth so even in cloudy days; when it doth not shine forth, yet it follows the hidden course and motion of it. So the

soul that moves after God, keeps that course when he hides his face—is content in all conditions and events.

Pool of Bethesda.

"Now there is at Jerusalem by the sheep-market, (or, rather, sheep-gate,) a pool, which is called in the Hebrew tongue Bethesda, (or house of mercy,) having five porches."—JOHN v. 2.

CHATEAUBRIAND gives the following account of it:

"This pool is still to be seen near St. Stephen's Gate, [on the east side of the city.] It bounded the Temple on the north, and is a reservoir one hundred and fifty feet long, and forty wide. The sides are walled, and these walls are composed of a bed of large stones, joined together by iron clamps; a wall of mixed materials runs up on these large stones, a layer of flints is stuck upon the surface of this wall, and a coating laid over these flints. The four beds are perpendicular to the bottom, and not horizontal; the coating was on the side next to the water, and the large stones rested, as they still do, against the ground. The pool is now dry, and half filled up. Here grow some pomegranate trees, and a species of wild tamarind of a bluish color. The western angle is quite full of nopals. On the west side may also be seen two arches, which probably led to an aqueduct that carried the water into the interior of the Temple."

Mr. McCheyne makes the dimensions of this pool much larger, but Chateaubriand, probably, made only a rough guess, or counted by paces or French feet. Mr. McCheyne says:

"It is three hundred and sixty feet long, by one hundred and thirty broad, and about seventeen feet deep. A low parapet of large stones runs along the margin, over which you look into the vast dry basin below. The bottom is partly covered with rubbish, and partly planted with a few flowers and old trees. At the farther end are two arches, forming entrances into dark vaults, which are generally believed to be the remains of the five porches. Dr. Robinson has conjectured that this very deep pool was part of the trench of the castle of Antonia; and it seems exceedingly probable that this is the case. But is it not probable that, when the trench of Antonia was dug, dividing it from the hill Bezetha, advantage was taken of the Pool of Bethesda, previously existing in the place? There can be little doubt, from the manner in which the sides are cemented, that it was anciently a pool, and it bears the name of a pool among the native population to this day. That the Pool of Bethesda was in the immediate vicinity of the Temple, and also near one of the gates of the city, there can be no doubt; and that it was a large and important reservoir, seems also probable, from the narrative of the gospel. But there is no other pool at present remaining in Jerusalem which answers this description, so that it may really be the remains of this interesting pool."

It derives additional interest from the fact that, according to Chateaubriand, it is the only remains of ancient Hebrew architecture to be found in the city.

Maundrell's account agrees with McCheyne's. In his journal of 9th April, 1697, he says:

"We went to take a view of that which they call the Pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches, now dammed up. These some will have to be the five porches, in which sat that multitude of lame, halt, and blind."—And then, in his quiet way, he adds,— "But the mischief is, instead of five, there are but three of them. According to the above-cited testimonies, there are only two."

A POOR MAN'S WISH.—I asked a student what three things he most wished. He said "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money, money, money!"

I asked a pauper, and he faintly said, "Bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian. He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things:—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

Of late, it has been unusually profitable to "consider the heavens, the work of God's fingers, the moon and stars which he hath ordained," for they have been remarkably filled with brilliant and striking phenomena. We have had two comets—a solar eclipse—three meteors and splendid exhibitions of northern aurora. Look up reader—when you walk abroad in the night season, or you may fail to see what will charm you, and heighten your views of the material heavens and their Author.

The Sailor's Experience.

The New York "World" states that there is at the present time a deep religious interest manifested in nearly all the prayer-meetings held by sailors in that city. The following is an address by a sailor, made a few evenings since in the "Home Prayer-meeting," as reported in the "World."

"I am just eight months old to-night in my Christian life. I was 'born again' on the sea. And what reason have I to thank God for what He is doing among the men of the ocean! How happy have I been these eight months of my Christian life! Before I was a slave—slave to Satan—slave to the land-sharks—slave to my vices. O! what a miserable drudge I was, bowing down my back in the cruel and base service of my master. You know what I was—how miserable—on ship or shore, always miserable in my sinful ways and sinful pursuits.

"But when the Spirit overtook me, convinced me of my guilt and danger, and prepared my heart to attend to the call of the Gospel, leading me to Christ, and when, as a poor despairing sinner, I came to him begging for mercy, and he showed me mercy, I cannot tell you what a freedom that was into which I was introduced.

"It was on board the ship. The Great Captain said, 'Overboard with your sins!' and over the side they went; no more drinking now—no more hanging round the haunts of sin—no more tied to your wicked ways; cut all loose, and let them go adrift, and now stand by me and I will stand by you, in calm or in storm, all the same. 'I will never leave thee or forsake thee.' Shipmates, I am a free man in Christ Jesus; I have found his promise true; you all know how it is with me now. I am not now the slave I once was. Every day I find the service of my new master more delightful than ever. I am so happy. O! shipmates, come along with me. The captain is on board. The articles are open. Come and sign them—good commander, good ship, good company, good wages, good voyage, bound to a glorious port—come, go along."

He spoke with great force and indescribable tenderness. Another said:

"I shall never forget the time nor the place when and where Christ spoke peace to my soul. It was outward a man-of-war, at the foot of the mainmast, in a dark night, away in mid-ocean, that I first heard the accents of forgiveness falling from the lips of Jesus. I had been a hardened wretch—quite as bad as any on board of a man-of-war—yet I was smitten with conviction of sin, which appalled me. O! what a vile sinner I felt myself to be! My whole soul was filled with a sense of sin, and I was bowed under the grievous load. But I called on Jesus at the foot of the mainmast, for mercy, and He spoke to my soul pardon. O! what an hour was that! Six years ago it was, and what happy years have those six been to me! O! come to Christ to-night, you who have never come; come to Him now! Cast yourself on Him just as you are. Do not try to make yourself any better; you never can do it. Do not dream of fitness; come just as you are."

A small boy arose, appearing to be fourteen or fifteen years of age, and said for his age. He was a Norwegian by birth, and spoke very imperfect English. He had been four years at sea—had neither father or mother, brother or sister.

"I found out," said he, "that I was not too little to go to hell, nor too big to go to heaven. If I have got nothing else, I have got a Savior, and that is more than father or mother, or houses or lands. I have got Christ. I love Him. I stand up for Him—glad, glad I am. Shipmates, all of you must stand up for Jesus. Why don't you? O! how can you help it?"

His bright flashing eye and his face all aglow, spoke the intensity of his emotion. His address was not lost.—There sat a little boy before him overwhelmed with tears. That little boy said to his father, on leaving: "O! father, I am so glad I went. I never shall forget it. I want to be a Christian. I hope God will keep me, and be my God."

Such was an hour among the seamen.

Talking and Doing.

"I once knew an individual," said a distinguished American pastor, "whom I scarcely ever met, but that he introduced the subject of religion in some form or other; and would often exhibit great fervor in his remarks; and yet there was not a more inefficient member of the Church with which he was connected."

We all know that talking is not acting. The answer to the inquiry, "Is he an efficient man?" often is, "he talks too much." There is a general impression in the minds of men, that much talking and efficient action do not go together. The apostle tells us that we should be swift to hear and slow to speak.

But are we not to speak on the subject of religion? In former days did not those who love the Lord speak often one

to another? And was not that conversation pleasant to the ear of God? Yes it was, but then it was talking in earnest, which is always connected with action. It was not talking professionally,—because it is thought that propriety requires it—it was not talking from habit; it was not talking to display one's religious exercises. It was talking to do good,—it was action.

It is very desirable that men should speak one to another respecting the interests of Christ's kingdom—that they should stimulate one another to action, just as the men of the world and men of letters do. It is a sad thing that there is so little religious conversation prompted by the heart. But that religious conversation which is discovered from action is by no means desirable.—N. Y. Observer.

Moroseness Rebuked.

The rebuke of moroseness contained in Matt. vi. 16-18, should be well pondered by every Christian. Surely he, of all men on earth, ought to be cheerful. How can he, who has God for his friend and heaven for his home, indulge in sullenness and gloom? Come what may, he knows that "it shall be well with the righteous." He may lose children, friends, health, reputation, property, still he knows that "all things work together for his good." Let him, then, show forth his cheerfulness and "contentment," as well as his "godliness," that others may get "great gain" from his example. The moroseness and austerity of semi-professed Christians have done much injury to the cause of the Redeemer, and brought great reproach upon His religion. The sour countenance of Pharisaic disciples has often made the young regard Christianity as the embodiment of all that is dismal and lugubrious; and thus a stone of stumbling has been thrown in the way of the youthful and light-hearted. Historians tell us that the ribaldry, buffoonery and gross licentiousness during the reign of Charles II. of England, were brought about in good part by the cant, nasal tones, long prayers and sour visages of the Puritans. Those who could not appreciate the bright and noble qualities of the Puritans, could ridicule their dress and manner. Had the purest and best men that the world has ever produced been more cheerful, more joyous, more courteous, and more conciliating, England might have been spared the ignominy of the disgraceful reigns of Charles II. and James II.—The fact is, that the Puritans at the outset never could have gained a party sufficiently strong to overthrow the throne of Charles I., but for the popularity of their great leader, John Hampden. All know how much of his popularity was due to that "natural cheerfulness, vivacity, and flowing courtesy to all men," of which Clarendon speaks. The broad and genial humor of John Bunyan makes him more read than any other author. The same quality in Spurgeon makes him the most popular of living preachers. Our Savior, though "a man of sorrows, and acquainted with grief," yet mixed freely with the people in kind and cheerful conversation. He honored a marriage by his presence.—He eat with publicans and sinners. He talked with a poor, ignorant woman by the well of Samaria. He wept with the bereaved sisters at the grave of their brother Lazarus. All this shows a disposition the farthest removed from the sullen and selfish gloom of morbid religion.—Major Hill.

Ishmael and Isaac were both Abraham's sons, but Ishmael was the oldest by fourteen years. We read that "Ishmael mocked Isaac;"—i. e.—treated him rudely,—teased him.

Touching this, good Matthew Henry remarked thus: "Ishmael was fourteen years older than Isaac; and when children are together, the elder should be careful and tender of the younger; but it argued a very base and sordid disposition in Ishmael, to be abusive to a child that was in no way a match for him." And we may add, that this abusive conduct of the bigger boy towards the smaller one, went not unpunished; for he, and his mother Hagar, who should have taught him better manners, were turned by Abraham and of doors.

There have been professed Christians who were ashamed of their religion; but David was not one of these unworthy ones; for when Michal—Saul's daughter sneered at him for dancing and praising God before the ark, he told her that if that was to be vile, he would yet be more vile.

Remember this when the irreligious would laugh you out of your piety, say:—

"If to serve the Lord be vile,
We purpose to be viler still."

Marriage, as it should be, is charmingly described in the stanza by Moore—
"There's a bliss beyond all that the minstrel has told,
When two that are linked in one heavenly tie,
With heart never changing and brow never cold,
Love on through all ills, and love on till they die."

And (Eccl. xiv. 1.) we read: "Beautiful before God and men are a man and his wife that agree together."

The S. W. Baptist.

TUSKEGEE, A. I. A.
Thursday, Sept. 13, 1860.

A Request.

BRETHREN: It was my intention to visit most of the Associations in Alabama at their approaching Sessions. This intention was based upon the hope that the health of my colleague, Dr. Dawson, would enable him to edit the paper and attend to the correspondence in my absence. But the state of his health will not admit of it, hence we are compelled to appeal to our friends to assist us. If our friends at the various Associations would make an effort to increase our subscription list and collect dues, it would save us the labor and expense of traveling hundreds of miles. We, therefore, earnestly request our friends at each Association to make a special effort to increase the circulation of the *South Western Baptist*, and suggest the following:

Let two or three agree to act as agents, and present its claims to the brethren, publicly or privately as may be thought best or most prudent, solicit subscribers and collect dues. We do not ask commendatory resolutions nor flaming "reports on periodicals" for the matter would end. We want men to act. And now, brethren, without further remark, will you remember this request? It is impossible for a paper to prosper without its friends work for it. Will you encourage us in our arduous labors? We shall see.

A Hasty Trip.

We have just returned from a flying visit to a portion of North Georgia and two counties in Tennessee contiguous, as far as the Copper Mines, Polk county. We heard of many precious revivals in some of the mountain counties of Georgia, and in adjoining portions of Tennessee. We are satisfied that but comparatively few revivals are now reported through the newspapers. Many pastors and evangelists have become disgusted at egotistical reports of revivals, and fearing they might, inadvertently, be led into the same strain, they remain silent as to the success of the Gospel through their instrumentality. A brief statement of the success of the Word in the mountain counties of the South, as may be seen in the Acts of the Apostles, written by Luke, and should serve as models for all revival reports. It cheers the hearts of God's people to hear of the conversion of sinners, and calls forth their gratitude and prayers. The revivals above alluded to are very many, and characterized by great power, numerous conversions and additions. They are mostly through the instrumentality of men unknown to fame outside of their immediate sections; and even there their fame is, that they are men full of the Holy Spirit and faith, and mighty through God, only. Thus do these labor with but little earthly reward, and one Master abundantly honors their labors in the conversion of souls. We received the precious news from several of these highly honored servants of God.

The political questions of the day were exciting much interest. Large mass-meetings and barbecues all over the country. Some for Bell, some for Douglas, and some for Breckinridge, none for "Abe." To hear the different partisans you would think "the chances" were good for all three. Amid all this, God is reviving his work. What would become of this poor sinful world, were it not for a few faithful servants of Christ! They are truly the "salt of the earth," lightly as they are esteemed among men.

In many of the mountain counties of Georgia the corn is fine. It is quite late, and the "latter rains" are making fine crops. Very little fodder is yet taken, and much of the corn would barely escape early frost. We saw a gentleman on the cars who had traveled through Illinois and Indiana, and the corn crop was so promising that farmers were offering to sell corn for 12 1/2 cents per bushel and deliver it at the depot. We still insist that there is no need for the corn panic.

We are much obliged to "Senex" for his timely article, which may be found on the first page. We trust he will contribute regularly to our columns.

German Gibberish.

That our Theological Literature has been greatly enriched in thought by reading Orthodox German divines, we cheerfully admit, but in collecting the wheat we have gathered some chaff. From the press and pulpit we hear many forms of expression which are evidently borrowed from the modern school of rational philosophers and transcendentalists of Germany. Ideas should be obtained from any quarter, provided they teach truth, but outlandish jargon is wholly unnecessary, and cannot be understood by the common run of mankind. The following from the *British Standard* is in point, and administers a severe rebuke, which we trust will not be forgotten by those in our own country who are aping Germans:

"German Rationalism has not only corrupted our divinity, but our language. It has introduced a jargon, a gibberish, a jumble which fills the ear, while it fashions the mind. The disciples of the New School, of the very humblest intellectual pretensions, may be found ringing changes without end on the 'objective,' the 'subjective,' the 'inner life,' and a multitude of mystical notions, equally strange and foreign to the idiom of pure English. To the ignorant, this may appear very profound, but to men of sense it is simply ridiculous. Let us, then, send back, without further loss of time, all this chaff and jabber to

Germany, and so do homage to common sense and our mother tongue. Rationalism has supplied the best illustration ever given of the language of the Apostle, 'Great swellings words,' full of emptiness. It is the mere 'chaff of Samaria,' which will cast its rider. The style and the matter are alike foreign and worthless. It is a growth which hath no stalk; the bud shall yield no meal; it yields nothing but sponge, fungus, a something alike useless for purposes of nourishment to man and beast."

"For a man in the guise of a Christian teacher to keep tossing 'subjective' and 'objective' before the intellectual eye of an ordinary audience, like a juggler with his balls in the London streets, is a conduct closely allied to profanity. The style of the expression is thoroughly un-English, and to the mass of the people utterly unintelligible. How unlike the Apostolic rule of using 'words easy to be understood.'"

Kzen Missions.

SECRETARY OF THE ASSOCIATION. E. B. Cross, in a letter to the *New York Chronicle*, gives an interesting account of the Kzen Missions. "Thousands are now living who remember when the gospel was first introduced among this people. According to Dr. Mason's last report there was a Karen Christian population of 25,000 persons, 150 churches, with 5,000 baptized members. The work of preaching is now done mainly by Karen pastors and evangelists, and several are making arrangements to carry the Gospel into sections of that country where Jesus has never been named. A 'Toungoo school for native assistants in Northern Burmah' is founded, and Mr. Cross is teacher and has entered upon his labors. It is intended as the foundation of a Karen Theological Seminary. All this is the result of faith and the labor of love. Let no one be faint-hearted in regard to the success of Missions. We have Jehovah's pledge that they shall succeed. Labor is our duty, the blessing is of God, and will come though it tarry long. It should be remembered that the Missions of the Southern Baptist Convention have been but recently started, and that seed sown must have time to ripen before the harvest is gathered. Many encouraging evidences are seen of a coming bountiful harvest of souls."

The *Arkansas Baptist* raises the following pertinent questions:

"CLOSE COMMUNION.—Is there any more real Christian love existing between those denominations that practice Open Communion than there is between any one of those denominations and the Baptists? Observation convinces us there is not. Do the Methodists love the doctrines of the Presbyterians more than they do those of the Baptists? or do the Presbyterians love the doctrines of the Methodists more than they do those of the Baptists? An honest and candid answer from either of those denominations would perhaps throw some light upon the practical part of the Open Communion Theory."

Of Camp Meetings, a Methodist paper justly remarks:

"Of late these meetings have lost much of their power; certain it is, they have much changed in their character. Held near the great cities, they seem to have become religious excursions, affording to hundreds the opportunity of escaping the stifling heat of the metropolis, of greeting members of other churches, and of hearing good preaching. The most suitable locality of the camp-meeting is a new or sparsely-settled country, well away from the vicinity of large towns, where the people do not hear preaching every Sunday, or, if they do, have but rare opportunities of social intercourse upon a large scale."

Movements of Gen. Walker.

NEW ORLEANS, Aug. 31.—The latest advices from Honduras, state that Gen. Walker had raised the old Federal Central American Flag, and contemplates a regeneration and a Union of all five of the States, viz: Honduras, Guatemala, Nicaragua, Salvador and Costa Rica.

"This desperado and filibusterer is on his travels again," says a Northern exchange. A man less wise than Solomon can see through Northern opposition to General Walker. Territory obtained in a section where African Slavery would be apt to go is worse to them than Banquo's ghost to Macbeth. If Walker was "filibustering" in a region that would promote "freedomism" he would be a pretty clever fellow—no "desperado," and "on his travels again," but in the right direction. How watchful and censorious these freedom savans are! It won't be long, we imagine, before they will lampoon Moses for being a "desperado and filibusterer" for invading the Canaanites, driving them out, and planting a better race of people in their stead, and for making slaves of some of them "forever."

Friendship Church.

MESSRS. EDITORS: I have just returned from my regular appointments at Friendship Church, Tallapoosa County, Ala., and truly the Lord was with us, and "did great things for us, whereof we are glad." The membership of the Church were greatly revived, and many sinners truly convicted and mourners hopefully converted to God. There were 15 added to the church by baptism. When the meeting closed there were many anxiously seeking God, in the forgiveness of their sins. Some professed religion that have not yet joined the Church. The baptizing was truly interesting. Never has it been my privilege before, to witness such a gracious outpouring of the blessed Spirit. O, how refreshing it was to hear the young disciples rising from the watery grave, crying, "Glory to God." Parents receiving their children as alive from the dead and rejoicing in the same.

The meeting was protracted five days. I was assisted by bro. C. S. Burks and deacon T. Fielder. The Lord's name

be praised for his wonderful work to the children of men.

Yours in Christ Jesus,
E. W. HENDERSON.

They Come, They Come.

MESSRS. EDITORS: It is with great pleasure I give you the result of two protracted meetings held recently;—first with the Union church in this county, the other with the New Prospect church, Butler county.

The meeting at Union continued 9 days, closed 1st Sabbath in August. Ten were added to the church, eight by baptism, two by letter. At the close of the meeting I baptized the wife of bro. Jno. P. Myers, formerly a distinguished Universalist. This distinguished lady the first or second day of the meeting, was convicted for sin; soon sought help from on high; craved the prayers of God's people, and in a short time, was enabled to rejoice with joy unspeakable. She is a lady of fine intellect, and no doubt, will be a useful member of society. There were several circumstances connected with this lady's conviction and conversion which is calculated to fill to overflowing the Christian's soul, but I must forbear. Truly we had a glorious refreshing from the Lord; parents were made to rejoice in the conversion of their children, and children in the conversion of their parents, while the church was truly revived.

The meeting with the New Prospect church closed on last Sabbath evening; continued ten days. During which time the members of the church were greatly revived, sinners convicted and mourners comforted. The hearts of all, no doubt, were made to rejoice by those sweet refreshings which cometh from the presence of the Lord. O, the tears of joy that chased each other down the cheeks of fathers and mothers, as their children one by one were clothed in the spotless robes of the Christian religion. And on Sabbath, the last day of our meeting—the day of our Savior's resurrection—it was my happy privilege, in the presence of several hundred spectators, who had assembled upon the high banks of Long Creek, to witness the solemn ordinance of baptism, to lead 18 interesting young converts into the watery grave.

What a happy time! What a glorious revival!—how many thoughts crowd into the mind at the mention of that word! A revival;—we do not ask of what, for it brings with it but one idea concerning its nature; with all its influences upon the present and the future, reaching onward and upward through the measureless space of eternity! The word revival tells us that God, the sovereign ruler of countless worlds forgotten not one spot of His vast creation; His eye is over all, and the fervent prayer of the least of all His children with Him, never passes unnoticed.

The word revival brings to mind a season when the very air is sacred—when we may almost hear the rustling of the wings of angels as they come to attend the Great Spirit in its descent from the throne of high Heaven! And now we can speak of all this in the vicinity of New Prospect Church; we can say we have had a revival here.

At the beginning of this revival only a few went forward asking for prayers in their behalf, and soon one by one were found rejoicing in the hope of eternal life. The little cloud which had been decreasing in the horizon, began visibly to increase; the hope of the praying ones was soon strengthened, and the house of God was soon overflowing in numbers; the interest increased daily, and inquirers for the way of life soon became a crowd.

One subject seemed to occupy almost every mind; the usual topics of every day interest were scarcely spoken of, and in almost every place were found those who were rejoicing or inquiring. Among them, at least 20, I trust, have their names recorded with the redeemed in the Lamb's Book of Life. Twenty to whom God's grace has been revealed, to whom He has condescended for Christ's sake to whisper pardon for past offences, and invite them to the highest privileges ever yet conferred upon mortal man, free and constant communion with Himself. Twenty for whom the destroyer of souls is watching; who may try them by his fiercest temptations, and will, if he can, lead them away from God, away from holy influences away from all hope.

Twenty whose ways the angels are watching, whom they would gladly encircle in the arms of their love, whose influence they would ever have diffusing itself in acts of love and goodness. Among those are the young men; the ladies; the middle aged and the aged, all of whom the world now looks upon as Christians; whose ways are to be watched by the impatient, whose conduct is to be held up and examined; oh! how careful they should be; lest their example be an excuse for infidel opinions.

Reader, think of the infinite value of the soul, the undying glories of heaven, the ceaseless woes of the lost, the shortness of time, the uncertainty of the hour when you shall be called to an account, all conspire to justify and demand deep anxiety in seeking an interest in atoning blood for yourselves and others. The General upon the eve of battle feels deeply; because great interests are at stake; should not men, hastening to the judgment bar of God, and an unchangeable eternity, be deeply anxious to make their peace with God? Oh! the soul; should not the Christian, as well as the minister "go forth weeping," if he expects to win souls to Christ? If souls are of such value as to have led the Son of God to weep over their loss, and pour out his

blood on Calvary for their redemption, well may we weep, and seek their salvation with an intensity of earnestness never yet attained.

But I have digressed. I did not intend when I took up my pen, to only give notice of two interesting meetings.

A few more words in regard to the meeting, at New Prospect. On Saturday night, the last night of the meeting, the congregation could not all get seats in the house, but stood in the doors, and around them. It was indeed a solemn and glorious time. Sinners were convicted and mourners were made to rejoice. I never have witnessed such a time. It is said that every knee in the house bowed in prayer, save one young man; poor fellow, I fear he is "past feeling," given over to a hard heart, and a reprobate mind. No doubt but Satan's kingdom was shaken to its center, in answer to prayer—for God did hear prayer on that occasion. Among the number baptized, there were two that had been Campbellites for several years; one old gentleman a Methodist for 12 or 13 years, saw the error of his way; obeyed God, and was made to rejoice, and bless God as he came up out of the water.

But I am too lengthy; suffice it to say, we left numbers inquiring, "Men and brethren what shall we do to be saved?" To this momentous question, the only reply, "Believe in the Lord Jesus Christ, and thou shalt be saved."

Brethren D. Lee, R. Gentry and Jno. P. Myers were my principle laborers in this interesting meeting. May the Lord abundantly bless these dear brethren for their labor of love. Other ministers were in attendance part of the time, and did good labor. May they be blessed, and prospered long.

Yours in Christian bonds,
Geo. L. Lee.

For the South Western Baptist.
NEW HOPE, NEAR FREDONIA,
CHAMBERS CO., ALA., AUG. 30, 1860.
MESSRS. EDITORS: As your columns are open for the setting forth of good news to the world,—especially to the household of faith,—I feel like I wish to give a short history of our meeting just closed.

We commenced our meeting on Friday before last, August 11th, in August, under rather unfavorable circumstances. One of our Pastor's children was very ill, but through the agency of bro. McCoy, the Lord sent us a good man of God on the second day (bro. L. B. Treadaway); he commenced his labors of love with us, aided by bro. Rowland; and we continued our meeting for thirteen days. During the whole time the Lord was with us to bless the Word, and to hear our prayers; and we had one of the most glorious times I have ever witnessed—backsliders were reclaimed; hardened sinners were convicted, and happily converted to the Lord, and the Church was truly revived; many hearts were made glad at the returning prodigals. We received thirty-seven by experience, restored two, received by letter five—making in all 44. Will all Christians pray for us, that the good Lord may carry on his own good work with us until there shall not be one sinner left in the vicinity of Fredonia, for our joy is not complete?

Excuse the length of my letter; and, brethren, pray for us.

G. P. CROWDER.

Revivals in Bruceville and Fairview.

MESSRS. EDITORS: An interesting meeting was held at Mt. Carmel near Bruceville last week, which resulted in the accession of 14 to the church, 11 of whom were baptized. At Liberty church (Fairview), 3 were baptized on yesterday. The meeting still continues with interest. To God be all the glory, for "salvation belongeth to the Lord!"
EPIKOPAS.

Ordinations.

Pursuant to a request of Summerhill Church, Dale Co., Ala., the following ministers, to-wit: W. P. Bryant, C. Smith, D. Cumbe, J. Tew, and R. Deal, met at said Church on the 7th day of July, A. D. 1860, and after inquiry into the graces, qualifications, &c., of W. A. Cumbe, he was set apart to the ministry by prayer and laying on of hands. The following is the order:

Ordination sermon by W. P. Bryant; Examination led by R. Deal; Consecrating prayer by W. A. Cumbe; Presenting the Bible and Charge by R. Deal; Benediction by W. A. Cumbe.

C. SMITH, Mod'r.

W. W. HILLIARD, C. C.

Pursuant to a request of Concord Church, Henry Co., Ala., the following ministers, viz: S. Hargrove, W. A. Cumbe and R. Deal, met at said church on the 28th of July, 1860, and after inquiring into the graces, qualifications, &c., of Z. Noles, he was set apart to the ministry by prayer and laying on of hands. The following is the order:

Ordination sermon by W. A. Cumbe; Examination led by R. Deal; Consecrating prayer by W. A. Cumbe; Presenting the Bible and Charge by S. Hargrove; Benediction by Z. Noles.

S. HARGROVE, Mod'r.

A. J. KIRKLAND, C. C.

For the South Western Baptist.

Notice.

At a regular meeting of the Baptist Church at Daleville, Dale County, Ala., Eld. Moberly Ellis was excluded for the following reasons: He had left for parts unknown; had neglected the church, and many reports of unchristian conduct were in circulation against him. In this condition the church tried in vain to get him to trial. He having

his ministerial credentials with him, it was therefore,
Resolved, That the above be published in the *South Western Baptist*, to prevent imposition.

Done by order of the Church in conference, Aug. 25th, 1860.

Eld. C. SMITH, Mod'r.
L. D. BROOKS, C. C.

Missionary of Liberty Association.

My DEAR BRETHREN: After a short tour in your bounds in April last, merely to search out the destitution, I traveled down the Tallapoosa river as far as your bounds allowed me, and found the field larger than I could cultivate, and acted like a prudent farmer that had 100 acres and could not cultivate it all, chose that portion that could be profitably managed, which included the lower edge of Randolph and the upper edge of Chambers counties.

About the 1st day of June I commenced my labors; in my tour met at Ronoake with bro. E. W. Henderson, who aided much in the cardinal doctrines of the Gospel; came to Mt. Zion, Chambers Co., found them like a few scattered sheep in the wilderness without a shepherd; some good brethren had drawn letters and left a few tender lambs crying for a preached gospel. I made it a Missionary Station. Met them again in July for 5 days, with apparent success, having no ministerial aid, I sank under labors with 20 or 30 on the anxious seats weeping. There is a large amount of material around this place who are anxious to hear the Gospel. Went from this place to County Line Friday before the 5th Sabbath in July, had for several days a very interesting meeting. Bro. S. M. Perry's labors are much blessed in the salvation of his people. From County Line I went to Eagle Creek and found them with a good pastor; but from some cause, could not attend his August meeting. The whole labor fell on me, with the aid of the brethren of the church and bro. Hardin from Union; we had a precious time, many desiring prayer, backsliders coming home, sinners weeping, and God converting sinners, in short, a Bethel spot, I returned from Eagle Creek, filling some appointments at school-houses and High Pine church. The brethren were glad to have my labors at High Pine. From thence to Macedonia in Randolph county, with bro. Davis, Missionary for the Marion Board. We held a meeting of 6 days at which time the Lord blessed the church, and added to her number 6 by baptism, I restored; bro. M. Davis was much blessed in his labors in your bounds.

From this place home, found my family protected by the providence of God, and the Lord's blessing pouring upon the people at home; remained there 2 days and then returned to Mt. Zion, Chambers county; found the brethren still engaged; commenced a meeting which held 9 days, received 18 by baptism, 3 restored; my bodily powers not being sufficient, bro. Perry baptized them for me; among the number were a couple whom he had joined together in matrimony. The meeting continued with much interest up to the time I left.

Yours truly,
JAMES BARROW.
Mt. Zion, Chambers Co., Sept. 1, '60.
N. B. I must add a few general remarks to my June tour. Met at Tallapoosa Church the 3d Sabbath in June; found a pleasant congregation and enjoyed the hospitality of bro. James Berry and family. Bro. Berry has an interesting Sabbath School at his church; from thence to bro. J. and T. Russell's, where I spent a few days very pleasantly; thence to Union church the 4th Sabbath, and found a feeling meeting among them; Bro. Daviston agreeing to preach for them gratis in consequence of the indebtedness of the church. I hope the brethren of the Liberty Association will aid that church.

On to Pleasant Grove church, there found a poor girl with a wicked father, gave her a little Testament; the next week the wicked father came up for prayer. May the Lord work in his haste.
J. B.

For the South Western Baptist.
Huntsville, Texas, Aug. 30th, 1860.
DEAR BRETHREN:—

See what God has done for our poor Texans away out here; Friday before the second Sabbath in August 1860 Ebenezer Baptist church of Christ (Eight miles North West of Huntsville) keep as a day of fasting, praying, and humiliation before God, that he would of in his mercy give us renewed evidence his love in reviewing his work of grace in our hearts, and in convicting sinners, comforting mourners and building up the waste places of Zion. Previous to this time we had appointed a protracted meeting commencing with the day of our fasting, which meeting was protracted from day to day, till the 23rd inst., during which time sinners were made to fear and tremble. Some of them ground their arms of rebellion, mourners were comforted, fourteen were added to the church by experience and Baptism, three by letter and one received by experience, not yet baptized, in all eighteen.

Ministering brethren present during our meeting, brother J. N. Wright our pastor, brother Greth on his way to the Union association, brother O'Bryan pastor of the Huntsville Baptist church of Christ, stayed with us two days, brother Jonas Johnson pastor of the Baptist church of Christ at Waverley stayed during one meeting, he is a whole soul Baptist brother, who labored with us day and night, and God blessed his labors with effect in this scope of his harvest field, brother J. M. McCraw a young licensed Baptist preached from North Carolina did good service, God

blessed his labors with success also, he has a feeling about him that I felt, here.

Brethren pray for us that God may show us greater work, than these in disarming the strong man of his armour, wherein he trusteth, and build up his Zion with such as shall be saved.

Yours in Christ, GEORGE H. KEARSE.
N. B. God has given us the greater blessing of two blessings, it is true, that we are cut short by drought, but it is not a famine.

Now he has given us the manifestation of his love and plenty of rain, the love of God abideth for ever and to his name be the glory.
G. H. K.

We learn that there is a precious revival at West Point, Ga. Several have joined the Baptist Church, and the work is still progressing. Rev. H. Carmichael is pastor.

We also learn 17 were baptized at Mt. Zion Talbert Co., Ga., on 24th ult. Rev. W. D. ATKINSON, pastor, assisted by J. L. SEARCY.

Methodists in Germany.

Our Methodist brethren as well as those of our own denomination are prospering in their missionary efforts in Germany. The N. Y. *Methodist* of last week, contained an article on the rapid extension of the missionary work in the Methodist church. Of the work in general it says: "Under these auspices the receipts of the Society have steadily augmented, so that during the last year they are more than two and a half times greater than during the year 1850. Should the receipts increase in an equal ratio for the next ten years, our Church will then contribute but little short of one million of dollars per annum for the support of missions."

Concerning the Germans mission we find the following: Our mission in Germany has from the first been attended by the marked approbation of the Lord. The first ten years of its history have just ended. It is organized into a regular Mission Conference, with four districts, and twenty-five circuits and stations, employing twelve regular missionaries and many helpers. The territory occupied by this mission is vast, including Hanover, Prussia, Saxony, the region about Oldenburg, with Southern Germany, and a district in Switzerland. The brethren have reproduced here the entire machinery of our Church here. They have at Bremen an institute for the education of preachers, and a flourishing Book Concern, and they have a book depository in Zurich. They give special attention to the establishment of Sunday Schools have a regular Tract Society, and publish various periodicals. The work is developing itself with rapidity, but what the end may be no man can predict—that it will be glorious no doubt of evangelical religion can for a moment doubt.

Church Stinginess. The *Christian Intelligencer* has a leader on this subject rebuking its trenchant language, the stinginess of church members in its own connection. We fear that this crying sin is not confined to the members of the Reformed Dutch Church.

Let us give a few examples of what we mean by stinginess on the part of a church: When a church, whose membership is large enough and rich enough to support the institution of the gospel liberally, and yet will not pay their pastor a salary equal to the lowest sum which any other family of respectability in the parish expects annually, we think that church is stingy.

When a church, able to do otherwise, suffers the house of God to get out of repair, while they themselves live in comfortable and tidy dwellings, we think that church is stingy.

When a church, which has enjoyed the labors of a faithful pastor for years, and has had the benefit of his full and vigorous manhood, turns him adrift because age is coming upon him, just as an old horse is turned out to die, without making any provision for his declining years, we think that church is stingy.

When members of a church, who live in plenty and comfort, will stay away from church, when a contribution for missions is taken up, or if unexpectedly present, will put in the plate a three cent piece, instead of a liberal and just contribution, we think those members are very stingy, and what is more, we are afraid that their hearts have never been truly imbued with the love of God.

When efforts are making for the promotion of the Sabbath schools, for the organization of Mission schools, or other measures for the promotion of the cause of the Redeemer, and men and women, who call themselves members of the house-hold of Christ, refuse to aid either in means or service in so good a work, we think that stinginess has taken possession of their souls, and that it will take a great deal of the grace of God to drive it out.—N. Y. *Examiner*.

The Archives du Christianisme says that a religious awakening has commenced at Wurtemberg, where numerous missionaries of the Methodist Church and others traverse the country and announce the gospel of salvation. The number of awakened souls is counted already by thousands, and it is interesting to see the reunions which are held in different localities from Melbourn to Ulm. It often happens that the houses are too small to receive all the worshippers, and that a considerable number are obliged to hear before the door. The Sunday schools are also filled; they number sixty, eighty, and a hundred in each, and even more.

Bishop Gobat speaks of his mission at Jerusalem in the following terms: "I must candidly confess that it has not progressed of late as I had wished and expected, but I must also observe that the exertion on our part has been feeble, while the opposition on the part of the Romanists, the Greeks, and the Armenians has been increasing with an abundance of means compared with our poverty."

The Roman Catholic clergy in the Austrian Empire comprise 13 archbishops, 52 bishops, 700 convents with 9,000 nuns, 276 convents with 2,900 nuns. The total number of clergy amounts to 28,000 individuals, who possess property valued at \$250,000,000, either personal or in trust for the church.

A letter from Rome in the *Gazette de Lyons* says: "Unfavorable accounts have been received from Guinea. All the missionaries in that part of Africa are dead. The Apostolic Vicar Mgr. Hosioux and his coadjutor Mgr. Kobes. The climate is so pernicious that no European constitution can withstand it. The Holy See is now occupied in organizing a native clergy in that country."

CARDS.—It will be seen by reference to our advertising columns that JOHN T. BESTOR, son of Rev. D. P. BESTOR, is connected in business with SHOTWELL & BROTHER, Mobile, Ala., while in Mobile we made the acquaintance of brother Bestor and know him to be a young man of fine moral, most excellent business qualifications, and every way worthy of public confidence.

Major ABNER WILLIAMS, Cotton Factor and Commission Merchant, Selma, Ala. is so well known as a business man an upright gentleman and christian that a word from us, it would seem, is superfluous. However, if any man wishes business done in Selma in his line, no one can do it better, and with more dispatch.

ALABAMA CENTRAL FEMALE COLLEGE is ready with an able Faculty to receive students. This Institution stands high in public esteem, and will receive large share of patronage. For a description of arrangements for the coming Session read President Battle's new advertisement. The next term opens on Monday 1st, day of October.

We acknowledge receipt of the Announcement of the Judson Female Institute for 1860-1861, which contains retrospect of the college for the past year and its organization for the coming year. The next term opens on Monday 1st, day of October.

EAST ALA., FEMALE COLLEGE: This Institution, under the supervision of W. P. PERRY, so favorably known to the public has a new advertisement in this week's issue. The faculty are teachers of thorough scholarship, fine literary attainments and Southern birth. The next term opens on Wednesday 19th of September.

HIGH SCHOOL:—MR. E. M. LAW a graduate of the South Carolina Military Academy will open a school in the town of Tuskegee on the 17th of September, assisted by J. A. LAW so favorably known in our town. More particular information will be found by reference to the advertisement in another column.

JEWELRY.—MR. G. N. KENNER has just received the most extensive and varied assortment of fine jewelry ever received in this place. His style of jewelry is altogether new and purchasers would do well to call at an early day.

The West Florida Association holds its session this year with the Church at Campbellton embracing, the 4th, Sabbath in Oct.

Secular Intelligence.

THE WESTERN WHEAT CROP.—Relative to the crop of wheat in the North Western States, the Chicago Press and Tribune says that Illinois has grown not a bushel short of 26,000,000 bushels, Wisconsin 7,000,000, Iowa 11,000,000, Minnesota 5,000,000, Michigan 11,000,000, and Ohio 25,000,000—making a total for the seven North Western States of 116,000,000 bushels.

LETTERS FROM THE POPE.—The Paris correspondent of the *Allgemeine Zeitung*, of Augsburg, says the Pope has written a long and very melancholy letter to the French Cardinal.

The Pope, in this letter, speaks of as follows: "I feel that all my possessions are to me as a man's life. I feel that I am surrounded by enemies, but I refuse to leave the city of Rome on any terms."

THE SPANISH CROP.—The London correspondent of the *Times* writes on Sunday a letter from New Orleans to one of our largest grocery houses, stating that from recent indications the growing Sugar crop will be a short one, and that it was thought the yield could not exceed 300,000 hds. If the weather continues favorable until the middle of November, it is thought that the crop will reach a fair average; but drought and early frosts may cut it down to the short crop of last season."

POPULATION OF TUSKEGEE.—MR. JOHN HOWARD, who has just taken the census, informs us that the population of Tuskegee is 3,257.

FREAKS OF LIGHTNING.—The *Aberdeen (Ala.) South*, of the 1st inst., mentions a "singular stroke of lightning" which convulsed and terrified the houses, stating that from eight o'clock until three o'clock a law office and made a tremendous explosion at its roof, but hurt nobody. The paper relates the following truly miraculous escape:

On the same day, our neighbor and friend, Thomas Holland, who resides about two miles from town, was riding a mule and leading two others, one on each side of him, when lightning struck a tree close by, killing all three of the mules, perfectly dead, and so wonderful to say, he escaped without serious injury.

NEW ORLEANS.—The census of New Orleans is not yet complete, but the *Delta* claims that the returns already in warrant it in claiming a population of 200,000. New Orleans has prospered in the last forty years more so than any other city in the South

DR. J. H. McLEAN'S
STRENGTHENING CORDIAL AND BLOOD
PURIFIER.The Greatest Remedy in the World,
And the Most Delicious and Delightful Cordial.

It is strictly a scientific and vegetable compound, prepared by the distillation of roots, herbs and bark. You know, Blood Root, Sassafras, Wild Cherry Bark, and Sassafras, are the active ingredients in its composition.

It is a blood purifier, and a blood purifier is a blood purifier. It is a blood purifier, and a blood purifier is a blood purifier. It is a blood purifier, and a blood purifier is a blood purifier.

Before taking, it is necessary to remove the impurities from the blood. It is a blood purifier, and a blood purifier is a blood purifier. It is a blood purifier, and a blood purifier is a blood purifier.

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H. E. TALIAFERRO, } EDITORS.
J. E. DAWSON, }

VOL. 12—NO. 19.

The South Western Baptist.
A RELIGIOUS FAMILY PAPER.
PUBLISHED WEEKLY.
By THOS. P. MARTIN.TALIAFERRO & DAWSON,
PROPRIETORS.For the South Western Baptist.
Calling a Pastor.

Messrs. Editors: The season of the year is rapidly approaching when many of our churches, after their usual manner of yearly calling their pastoral supplies, will begin to think of making their arrangements for a new year, and by your permission I will drop them a hint or two on the subject.

And first of all, allow me to remind some brethren of the very delicate position in which they often place good ministers, by certain forms of negotiating with them in relation to this matter. I do not know, indeed, that others have been approached in the same manner as myself; but the frequency with which I, in the last few years, have been addressed after this style: "Brother, our church is likely to be without a supply in a short time, and we would be very glad to know whether your services might be obtained, and how much you will charge us for so the next year?" leads me to suppose that this mode of entering upon negotiations on this subject is by no means unusual.

I could devoutly hope that it is so,—that my experience in this line has been singular,—unlike that of ministers generally.

I will not say, Messrs. Editors, that honest minded Christians intend any disrespect to the piety of their ministering brethren, when they interrogate them after this manner,—for I do not believe it; but really there is something so unfair, so worldly, so like hiring a negro, or buying a horse in this mode of proceeding, that I never hear it without emotions of pain and regret; and, indeed, however, under different circumstances I might have been inclined to serve the church, I am never thus approached without feeling a strong temptation at once to decline it altogether. In this, too, I think I express the feelings of all right minded ministers of the gospel. However it might suit the views of any worthy minister, I dare say that no good man would willingly do so on any such condition as to imply himself a supplanter of his brethren; and if there were no other difficulty in the way, he ought to know in the first place, why and for what reason the "Church is likely to be deprived of the future labors of her present pastor." It is a solemn duty which each minister owes to every brother of the profession, to countenance no church in any wrong conduct towards her pastor; much less should he allow himself to be made a party to the crime.

But supposing the former relations of the church to be honorably dissolved; still no minister, it seems to me, who has a just appreciation of his professional character and standing, could consent to have his name bandied through the community as an available candidate for the pastorate of the church, in advance of any official intimation that his services would be wanted. Nor do I see why ministers, as well as other people, might not, without any breach of the law of love, be allowed to wait till they are called upon by the proper authority, before they are asked to give their consent to serve the church in any capacity. It is difficult to see what necessity can exist in ordinary cases to demand any mode of private pumping, sounding, or interrogating, which may tend in the slightest degree to compromise the freedom of the church's action, or to lessen the independence and sacredness, and dignity of the ministerial office.

Most of all, however, do I object to that part of the transaction which is expressed in the phrase, "How much will you charge us to preach for us the next year?" For, although I think it the decided duty of every church to sustain her pastor to the full extent of his necessities and of her ability; and although I am frank to say that no minister ought to serve a church in the capacity of a pastor, who does not perform her duty in this respect to the extent of her ability; yet this mode of expression implies so much of parsimony on the part of those who use it, and so much of cupidity on the part of those who admit it, that I never fail to be mortified when I hear it, and I am sure that in this I state the experience of every minister of God.

To my mind it imports the single idea of a regular trade, in which the church desires to screw down the preacher to the last cent, and the preacher desires to screw up the church in the same manner,—a trade in which the glory of God and the honor of his cause is wholly overlooked, and each is striving to make the largest amount out of his brother.

Now, as a corrective to all this, I suggest that, when a church wishes to settle a pastor, she proceed after the manner:

(1) Begin by fully adjusting whatever remains unsettled with his predecessor.

cessor,—the former pastor. If she owe him money, let her pay it promptly—it is his living, and he has earned it. If she owe him a good name, she should give it. If she owe him sympathy and love, she should render it. Let her cherish the assurance, that no minister unworthy of her will take the oversight of her spiritual interests, with the knowledge that she can be faithless to her promises and obligations.

(2) In the next place, let the church set apart a day of special humiliation, and fasting, and prayer to Almighty God, for direction in the selection of such a minister as He will render a blessing in her midst. Here in this prayer-meeting, let her form definite ideas of what she really wants; let differences of opinion as to the kind of a preacher she needs, be fully adjusted; let such names as are suggested be considered prayerfully, and then let her calmly and affectionately resolve to invite the preferred candidate, either at once to accept the oversight of the church, or to visit them with that view, if he be a stranger to the brethren and sisters generally.

(3) Accepting this letter of invitation with such assurances of support, of sympathy, and of fraternal esteem, as she feels herself authorized to make, in view of his necessities of living in her vicinity, and as her assembly will justify. This done, he can immediately decide whether he ought to accept the call or not,—especially, if he will carefully add the attending circumstances of usefulness in the church and congregation. Let her be frank and candid in all things; and ask him no questions till the church's work is fully done.

Such a line of proceeding as this, Messrs. Editors, it seems to me, will do more for the glory of God and the good of the churches than any measure of sounding, pumping, and electioneering.

SENEX.

For the South Western Baptist.
I am not ashamed of Jesus.

This remark has been made by hundreds and thousands of Christ's followers. Speak of the honor, deserving Savior—he who has merited love and praise by dying men and women—and you will hear one say, "I am not ashamed of Jesus—no ashamed to own my Lord, or to defend his cause;" maintain the honor of his word, the glory of his cross; this is the language of a true Christian—one who has forsaken all for Christ—one who has put his hands to the plow, never to look back, and oh! how glad he makes the hearts of God's people when they hear a Christian speak thus, "I am not ashamed of Jesus, though fees arise and stand around ready to catch my words, though storms of persecution rise and roll billows on the sea; though fathers and mothers forsake; though friends and connections scorn and deride me; though threatenings come from the rulers of the land, and all in one general mass roll towards me as though they would crush me into the earth, I will stand by Jesus, if there I die; for when I die, oh! let me die in the arms of Jesus;

For Jesus can make a dying bed. Feet soft as downy pillows are; While on his breast I lean my head. And breathe my life out sweetly there. And then the man who dies thus leaves the language of Paul behind: "I have fought good fight, I have kept the faith, I have finished my course, henceforth there is a crown of glory laid up for me at the right hand of God." If this the sentiment of the reader? If not, oh! I remember the words of Jesus:—"He that is ashamed of me before this sinful and adulterous generation, of him will I be ashamed before my father, and all his holy angels." If you are ashamed of him, go with me to Calvary, and then I think you will own and love him: see him crucified, his hands extended! Ah! do you see the droppings of his gore? the thorny crown upon his head? Look! at the scars of misery upon him, and his lacerated back as the wood tooth tear it! Do you behold the dull, dead misery on his countenance? Can you see him thus, and yet be ashamed to own him as your Savior?

As I am of Jesus, that dear friend, On whom my hopes of heaven depend; When I shall bid this mortal parting, That I no more revere his name; And oh, may this my glory be, That Christ is not ashamed of me.

FAITHFUL.

There is an intuitive quickness in woman, which enables them to foresee sooner than men, the results of different courses of action. They may not be able to say how this is done,—to state the logical, legitimate connection between the respective causes and the consequences, but yet they see the end from the beginning, and predict it with remarkable sagacity. Hence, so many mistakes are made by husbands who consult not their wives; and hence so many husbands succeed who adopt a contrary policy. "If I was making up a plan of consequence," observed the great Lord Bolingbroke, "I should like first to consult with a sensible woman."

A man should never be ashamed to own that he has been wrong—which is but saying, in other words, that he is wiser to-day than he was yesterday.

Civil Liberty and the Baptists.

Dr. Fish, in his little work on "Soul Liberty," sketches the influence of Baptists in moulding the laws for civil liberty, which have favorably changed the political aspects of our own country, and the world. He says:—

Where had these our liberties, but for the hard blows which the head of Tyranny received from the staunch old Baptist champions of Freedom for body and spirit? It has been said, with truth, that had "they been silent, the whipping-post and the pillory might still have flourished, and a State Church have extended its despotic sway over all classes of citizens."

Mrs. Hemans has sung of the Pilgrims:—"They have left unstained, what there they found, Pinnacles to worship God."

But it had not been true, that they left "unstained" this freedom, except for the action of the mighty influences here developed. It is certain, beyond question, that the aspect of our institutions had been entirely different, but for the influence of the Baptists.

And not of our institutions, only, be it here observed. For the influences here developed, have operated and are now operating powerfully upon every part of the civilized world. The old hierarchies of England, and of the Continent of Europe, particularly, are being gradually but surely penetrated and undermined by these influences.

The German philosopher Gervinus, in a new work, lately published, entitled "An introduction to the history of the Nineteenth Century," in discussing the doctrines of the Reformation, and their influence upon the world, thus speaks of Roger Williams, and the doctrine first evolved by that illustrious reformer:—

"In accordance with these principles, Roger Williams insisted in Massachusetts upon allowing entire freedom of conscience, and upon entire separation of the Church and the State. But he was obliged to flee, and, in 1636, he formed in Rhode Island, a small and new society, in which perfect freedom in matters of faith was allowed, and in which the majority ruled in all civil affairs. Here, in a little State, the fundamental principles of political and ecclesiastical liberty practically prevailed before they were even taught in any of the schools of philosophy in Europe."

At that time people predicted only a short existence for these democratical experiments—universal suffrage, universal eligibility to office, the annual choice of rulers, perfect religious freedom—the Miltonian doctrine of ebriety. But not only have these ideas and these forms of government maintained themselves here, but, precisely from this little State, have they extended themselves throughout the United States. They have conquered the aristocratic tendencies in Carolina and New York, the High Church in Virginia, the theocracy in Massachusetts, and the monarchy in all America. They have given laws to a continent, and, formidable through their moral influence, they lie at the bottom of all the democratic movements which are now shaking the nations of Europe."

If any denomination, therefore, has a history, and one for which it and the world should be thankful, that denomination is the Baptists. It has ever preached, and effectually taught, the great truth, that as every man is held irresponsible to God for his religious faith and practice, he cannot, of right, be held accountable to any human tribunal; but, on the other hand, may claim the heaven-descended and inalienable right to be left free from all arrogance, and every form of compulsion, in the affairs of his soul.

And the remark that the Baptists have ever practiced upon this doctrine, as well as proclaimed it, is worthy of note; for, in this respect, the Baptists stand alone. The Romanists have persecuted. The Episcopalians have persecuted. The Presbyterians and Congregationalists have persecuted. The Methodists, as springing from the Church of England, and joining hands to uphold Church and State in Virginia, have persecuted. But, to its praise be it spoken, search the annals of this denomination from the days of John the Baptist until now, and not one line of that history will be found blotted by the record of a deed of persecution!

It is sometimes said that this people are illiberal, bigoted, exclusive; but surely no charge could be more unjust. Their whole history and their uniform bearing are proof to the contrary.

We repeat it, then, that the indebtedness of the world, and especially of the people of this country, to the Baptists, is beyond estimate. To blot out every ray of light cast upon the great doctrine of Soul Liberty by Arnold of Brescia, and Bushier, Hubmyer, and Helvisie, and Milton, and Bunyan of the old world, and by Williams, and Backus, and Baldwin, and Leland, and Gano, and Goings, and Walker, and Walling, and Knollys, and Stillman, and Clark, and Manning, and their coadjutors in the new, were to turn back, for centuries, the shadow on the dial-plate of time! To withdraw from the temple

of our liberties every stone, either laid by Baptist hands, or cemented by Baptist blood, were to mar, beyond repair, its fair proportions, if not to precipitate the fabric into hopeless ruin!

It were easy to show the large indebtedness of this nation to the Baptists for civil freedom. They were among the first for advocating and supporting our Revolutionary movements, as Washington himself publicly testified after coming to the Presidency.

It is certain, moreover, that William Penn did not owe to his father, who was a Baptist, those liberal sentiments which he ultimately embodied in the basis of the State bearing his name? And, as we have already seen, several of the master spirit in our political independence, and in the founding of our civil government, were in the closest contact at the outset of our struggles with Virginia Baptist ministers, whose souls were penetrated with those great interests, and the fire of whose enthusiasm could not but have its influence.

Another well-known fact must be taken into account. There was a small Baptist church, which held its monthly meetings for business, at a short distance from Mr. Jefferson's house, eight or ten years before the American Revolution. Mr. Jefferson was accustomed to attend these meetings. The pastor, on one occasion, asked him how he was pleased with their church government.

Mr. Jefferson replied, that it struck him with great force, and had interested him much; that he considered it the only form of true democracy then existing in the world, and had concluded that it would be the best plan of government for the American colonies.

It is also a fact, capable of abundant proof, that Mr. Jefferson was accustomed freely to confess to his associates, that the Baptist doctrine on that subject had enlightened and fixed his principles in relation to religious freedom. Who can doubt, therefore, the source of those principles of civil freedom and equality which Mr. Jefferson afterwards so ably developed and advocated? Moreover, it is interesting here to note that, in the early controversies in the mother country respecting the proper treatment of the American colonies, the English Baptists stood up in their defence even when England was carrying on the war; and that, too, after Lord Chatham had deserted the cause of the colonies. Mention may be made in illustration of the thrilling words of Dr. John Ryland, as to the then existing struggle for independence, in his conversation with Robert Hall, who was deeply penetrated by their justice and power.

It should also be borne in mind, that the sentiments of religious liberty cannot but beget and foster sentiments of civil liberty.

But to insist upon this obligation respecting civil liberty, it is enough, that the Baptists have been honored by God, as His chief instruments, in setting forth in different ages, the true idea of Soul Liberty, and in fighting the battles for its practical realization.

And now, reader, how sacred the trust, of those who come into possession of privileges so dearly bought!—With what concern should we guard and perpetuate them! Our fathers sowed in tears that we might reap in joy. Far be it from us to be unmindful of their virtues and achievements.

All holy memories, and blessings. And glorious, round us thronging, A cloud of witnesses is thronging. As some old arches, now so dammed up. Those some will have to be the five porches, in which sat that multitude of lame, halt, and blind."

And then, in his quiet way, he adds:—"But the mischief is, instead of five, there are but three of them. According to the above-cited testimonies, there are only two."

A POOR MAN'S WISH.—I asked a student what three things he most wished. He said "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money, money, money!"

I asked a pauper, and he faintly said, "Bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian. He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things:—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

Of late, it has been unusually profitable to "consider the heavens, the work of God's fingers, the moon and stars which he hath ordained," for they have been remarkably filled with brilliant and striking phenomena. We have had two comets—a solar eclipse—three meteors and splendid exhibitions of northern aurora. Look up reader—when you walk abroad in the night season, or you may find to see what will charm you, and heighten your views of the material heavens and their Author.

That flower which follows the sun, doth so even in cloudy days; when it doth not shine forth, yet it follows the hidden course and motion of it. So the

soul that moves after God, keeps that course when he hides his face—is content in all conditions and events.

Pool of Bethesda.

"Now there is at Jerusalem by the sheep-market, (or rather, shepherds') a pool, which is called in the Hebrew tongue Bethesda, (or house of mercy), having five porches."—JOHN V. 2.

CHATEAUBRIAND gives the following account of it:—

"This pool is still to be seen near St. Stephen's Gate, [on the east side of the city.] It bounded the Temple on the north, and is a reservoir one hundred and fifty feet long, and forty wide. The sides are walled, and these walls are composed of a bed of large stones, joined together by iron clamps; a wall of mixed materials runs up on these large stones, a layer of flints is stuck upon the surface of this wall, and a coating laid over these flints. The four beds are perpendicular to the bottom, and not horizontal; the coating was on the side next to the water, and the large stones rested, as they still do, against the ground. The pool is now dry, and half filled up. Here grow some pomegranate trees, and a species of wild tamarind of a bluish color. The western angle is quite full of nopalos. On the west side may also be seen two arches, which probably led to an aqueduct that carried the water into the interior of the Temple."

Mr. McChyne makes the dimensions of this pool much larger, but Chateaubriand, probably, made only a rough guess, or counted by paces or French feet. Mr. McChyne says:—

"It is three hundred and sixty feet long, by one hundred and thirty broad, and about seventeen feet deep. A low parapet of large stones runs along the margin, over which you look into the vast dry basin below. The bottom is partly covered with rubbish, and partly planted with a few flowers and old trees. At the farther end are two arches, forming entrances into dark vaults, which are generally believed to be the remains of the five porches. Dr. Robinson has conjectured that this very deep pool was part of the trench of the castle of Antonia; and it seems exceedingly probable that this is the case. But it is not probable that, when the trench of Antonia was dug, dividing it from the hill Bezetha, advantage was taken of the Pool of Bethesda, previously existing in the place? There can be little doubt, from the manner in which the sides are cemented, that it was anciently a pool, and it bears the name of a pool among the native population to this day. That the Pool of Bethesda was in the immediate vicinity of the Temple, and also near one of the gates of the city, there can be no doubt; and that it was a large and important reservoir, seems also probable, from the narrative of the gospel. But there is no other pool at present remaining in Jerusalem which answers this description, so that it may really be the remains of this interesting pool."

It derives additional interest from the fact that, according to Chateaubriand, it is the only remains of ancient Hebrew architecture to be found in the city.

Maudrill's account agrees with McChyne's. In his journal of 9th April, 1897, he says:—

"We went to take a view of that which they call the Pool of Bethesda. It is one hundred and twenty paces long, and forty broad, and at least eight deep, but void of water. At its west end it discovers some old arches, now so dammed up. Those some will have to be the five porches, in which sat that multitude of lame, halt, and blind."

And then, in his quiet way, he adds:—"But the mischief is, instead of five, there are but three of them. According to the above-cited testimonies, there are only two."

A POOR MAN'S WISH.—I asked a student what three things he most wished. He said "Give me books, health, and quiet, and I care for nothing more."

I asked a miser, and he cried, "Money, money, money!"

I asked a pauper, and he faintly said, "Bread, bread, bread."

I asked a drunkard, and he loudly called for strong drink.

I asked the multitude around me, and they lifted up a confused cry, in which I heard the words, "Wealth, fame and pleasure."

I asked a poor man, who had long borne the character of an experienced Christian. He replied that all his wishes could be met in Christ. He spoke seriously, and I asked him to explain. He said, "I greatly desire these three things:—first, that I may be found in Christ; secondly, that I may be like Christ; thirdly, that I may be with Christ."

Of late, it has been unusually profitable to "consider the heavens, the work of God's fingers, the moon and stars which he hath ordained," for they have been remarkably filled with brilliant and striking phenomena. We have had two comets—a solar eclipse—three meteors and splendid exhibitions of northern aurora. Look up reader—when you walk abroad in the night season, or you may find to see what will charm you, and heighten your views of the material heavens and their Author.

The Sailor's Experience.

The New York "World" states that there is at the present time a deep religious interest manifested in nearly all the prayer-meetings held by sailors in that city. The following is an address by a sailor, made a few evenings since in the "Home Prayer-meeting," as reported in the "World."

"I am just eight months old to-night in my Christian life. I was 'born again' on the sea. And what reason have I to thank God for what He is doing among the men of the ocean! How happy have I been these eight months of my Christian life! Before I was a slave—slave to Satan—slave to the land-sharks—slave to my vices. O! what a miserable drudge I was, bowing down my back in the cruel and base service of my master. You know what I was—how miserable—on ship or shore, always miserable in my sinful ways and sinful pursuits."

"But when the Spirit overtook me, convinced me of my guilt and danger, and prepared my heart to attend to the call of the Gospel, leading me to Christ, and when, as a poor despairing sinner, I came to him begging for mercy, and he showed me mercy, I cannot tell you what a freedom that was into which I was introduced."

"It was on board the ship. The Great Captain said, 'Overboard with your sins!' and over the side they went; no more drinking now—no more hanging round the haunts of sin—no more tied to your wicked ways; cut all loose, and let them go adrift, and now stand by me and I will stand by you, in calm or in storm, all the same. 'I will never leave thee or forsake thee.' Shipmates, I am a free man in Christ Jesus; I have found his promise true; you all know how it is with me now. I am not now the slave I once was. Every day I find the service of my new master more delightful than ever. I am so happy. O! shipmates, come along with me. The captain is on board. The articles are open. Come and sign them—good commander, good ship, good company, good wages, good voyage, bound to a glorious port—come, go along."

He spoke with great force and indescribable tenderness. Another said:—

"I shall never forget the time nor the place when and where Christ spoke peace to my soul. It was on board a man-of-war, at the foot of the mainmast, in a dark night, away in mid-ocean, that I first heard the accents of forgiveness falling from the lips of Jesus. I had been a hardened wretch—quite as bad as any on board of a man-of-war—yet I was smitten with conviction of sin, which appalled me. O! what a vile sinner I felt myself to be! My whole soul was filled with a sense of sin, and I was bowed under the grievous load. But I called on Jesus at the foot of the mainmast, for mercy, and He spoke to my soul pardon. O! what an hour was that! Six years ago it was, and what happy years have those six been to me! O! come to Christ to-night, you who have never come; come to Him now! Cast yourself on Him just as you are. Don't try to make yourself any better; you never can do it. Do not dream of fitness; come just as you are."

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