

The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
BY THOS. F. MARTIN.

TALIAFERRO & CO.,
PROPRIETORS.

The South Western Baptist.

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of care and sufferings. I have an evil nature within, and a corrupt world without to contend against. I have cause for continual watchings and prayers. Daily I need the supporting grace of God, and if it were to be withheld I should be ruined. How frail and inconstant is my heart! How lukewarm is my spirit! How cold is my desire! With a hell to shun and a heaven to obtain, how few advances do I make in a divine life. Were it not for the confidence I have in the sovereign grace of God I should despair; but his grace is sufficient for me, and I will trust in him to the end. And when my pilgrimage shall end,

"I will lean my head on Jesus' breast,
And breathe my life out sweetly there."

And hope to meet the saints of God on that blessed shore, where pains and afflictions, disappointments and trials will be unknown forever. J. M. W. Columbus, Ga.

Coming to the Communion.

A correspondent of the *Christian Register* thus writes upon the qualifications for church fellowship and communion. After showing clearly from Scripture that faith and baptism were the qualifications in the Apostolic church, he says:

What good reason can be offered for differing in this matter from the usage of the primitive church at the present day? Do not the purpose of this ordinance and the qualification for approaching it remain unchanged? Is there any propriety in inviting any to come to it, when we bear in mind its nature and design, except they be the disciples of Christ? and how shall it be known that they are such unless they make, agreeably to His direction, an open avowal of their faith? This is the test of discipleship which He has described. Those who confess Him before men are to be recognized as His disciples, and how can any except such, if His word has any force, lay any just claim to this character.

If there be any force in the above remarks, it shows the absurdity of what has obtained in some quarters of inviting the whole congregation to the communion; and it is not found that this practice has had a tendency to increase the number of communicants, or inspire any greater respect for the ordinance.

This inviting all to come to the communion without any respect to their purpose or character is calculated to ignore the church as a Gospel institution, impair its influence and defeat its object. The church is nothing less than a spiritual body, set apart from the world, having for its basis the "promises and the apostles, Christ Jesus himself being the chief cornerstone."

The best course for enlarging the church and increasing the number of communicants, is to bring the Gospel to bear with all its moral power, on the mind and conscience of every congregation. Bring mankind to be Christians in faith, in spirit and in practice, and they will readily come to the table of Christ through the legitimate door, i. e., a Christian profession. Such may be regarded as genuine disciples—the church wants no other—Christ wants no other.

If the practice of our Lord and His Apostles has in all respects as in this, as much weight with the writer and his brethren, we may expect better things from Unitarian churches as ecclesiastical organizations than they have ordinarily furnished. When they restore the primitive baptism and the Lord's table to its true place within the church, the very antagonism thus created between their churches and the world, can hardly fail to result in an earnestness in preaching faith in Christ crucified, as the ground both of the separation of the church from the world, and of man's salvation, which they have not heretofore evinced.

Help the Destitute.

Ministers everywhere would do well to carry out the suggestion made by the *N. Y. Chronicle*:—"There is no good reason to doubt that if the ministers of the State should appoint meetings occasionally, with a view to aid the feeble churches which our Convention at present is not able to reach, revivals would, in many instances, follow, bringing with them ability to sustain those privileges which they had begun to enjoy; while they, in return, would be refreshed by success, after their arduous labor of beating the air to arouse the energies of surfeited congregations. Languishing, as we seem to be, for want of revival influences, we believe that if pastors would leave their overfed flocks, and like Jesus, go to the rescue of the starving—in less than thirty days the State would be ablaze with revivals, and the surfeited churches would, by this time, have come to their appetite, so as to enjoy the general feast and engage in the general labor."

"GROWING ALL TO TOPS."—Christians, blessed with worldly prosperity, often disappoint their friends by a loss of piety and efficiency in the church. A pithy writer says of them:—"I have heard persons complaining in rainy seasons that their potatoes were 'growing all to tops,' and when I see a man growing rich in houses and lands, and growing poor in Christian graces, prospering externally and not internally, I think he is 'growing all to tops.' He will be of as little use to God or man as the potato hill that is flourishing with nothing but stalk and leaves."

deserved, and which commands the approbation of all Europe. And it is a stupendous fact that this order, the main stay of Popery, and furnishing the Church with her most efficient propagandists, is now routed in Italy, and their citadel taken.

The Inauguration Ball.

Progress of Christianity.

From an interesting editorial in the last *N. Y. Christian Advocate and Journal*, under the above caption, we make the following extracts:

The four ruling powers of the world, England, France, Russia, and the United States, are Christian. Russia has one-seventh of the land surface of the globe, and a population of 60,000,000, and is advancing with steadiness and rapidity. The British empire has a surface of 2,150,000 square miles, and 190,000,000 of population. The United States has a surface of over 2,000,000 square miles, and a population of 31,000,000, and is rapidly increasing. It is morally certain that the United States is to sway politically the destinies of America; France and Great Britain those of Africa, while Britain and Russia are to meet face to face in the center of Asia. God has put the nations under bonds to spread the Gospel. Ambition leads them to extend their boundaries. The Christian nations that have foothold in the regions of the Mohammedan and pagan world have the power to advance. The progress of their arms will be followed by their commerce; streams long silent by the blind policy of barbarians, will become highways of trade to the interiors of continents; caravans will give place to locomotives, and watery solitudes become whitened with sails; sluggish tribes, stimulated by the discovery of new wants to increased exertion, will be brought into connection with civilized nations, and made to rejoice in increasing prosperity.

As to mental progress, the multiplication of schools, books, and newspapers, and the loud demand for universal illumination all over the Christian world, prove that the mind of Christendom is to rise and go forth on a scale and with an impulse never before witnessed. It is as though the earth, instead of having an Etna and Vesuvius here and there to vent its fires, were to become volcanic all over.

The moral force of Christendom as exhibited at this hour, with all that we may complain of, is mighty and cumulative. Never before were the Church's conscience and heart so quickened, or her exertions, both at home and abroad, so amazing or their blessed fruits so patent. Islands are born in a day; Ethiopia stretches out both hands to God; new nations are brought to light; thirty thousand Nestorians are saved from extinction; the Karens embrace the faith, and maintain their own preachers, and build their own churches, and furnish martyrs for Christ; three thousand men in the jungles of India are baptized at one time; one hundred thousand pariahs, are numbered among the followers of Christ; forty thousand savages are Christianized in Fiji; two hundred thousand converts praise God in mission churches; and two hundred and fifty thousand children read his word in mission schools; polygamy, the suttee, the widow celibacy are doomed all over Hindooism; schools and colleges are rising, and scores of presses are printing millions of pages a year in the heathen world; while missionaries, instead of being regarded by colonial governments as fanatics, are looked upon as a great power in a heathen country, without which they can not secure their possessions.—Christian civilization is gradually permeating heathen society, calling apostles of truth out of the bosom of paganism; in fine, the Church has seized the stronghold of the enemy and established a base line of operations all through the heathen world. When we conjecture that one hundred years hence the United States may contain one hundred millions of inhabitants, that a railway will extend from the Atlantic shore to the Pacific, which will be a highway for all nations; that another will extend from the Mediterranean to the China Sea; that all parts of the world will communicate with each other by means of steam and telegraph, and that Christian civilization will be universal, you may call us fanatics; but you should recollect that fifty-four years ago there was no steamboat, no electric telegraph, no railroad, and almost no Protestant missionary.

JESUITS BROKEN UP IN ITALY.—The once famous order of the Jesuits is now completely broken up in Italy. Father Beck, General of the order, has addressed a letter to Victor Emmanuel on the suppression of the organizations, and appealing to him for his restoration. In his letter he states that, since the commencement of the Italian revolution, his order has lost three colleges and convents in Lombardy, six in the Duchy of Modena, eleven in the States of the Church, nineteen in the Kingdom of Naples, and fifteen in Sicily, and one thousand five hundred Jesuits have been dispersed. In Naples, the Church of the Holy Apostles which Francis II. just prior to his departure, gave to the Jesuits for a college, is now converted into a Government tobacco manufactory. The appeal, as yet, had met with no response, and probably will not.—The patriots have treated these most intriguing men in a manner which they

Money Making.

It is related that a traveler in Spain came across a stone with the inscription, "Here is interred the soul of Peter Garcia," and on digging beneath the stone found a bag of money. It would seem that the race of Peter Garcia is not wholly extinct. Many a man lives as if he had a deposit of bullion in the place where his heart ought to be. Such an one's views of life are summed up in the remark of a student in a New England college, when he heard a friend express the intention of studying for the ministry. "Be a minister!" he exclaimed, "Why, a minister never lays up any money!" In noble contrast with a motive like this, is the spirit which prompted the reply of the eminent naturalist, when tempted by the offer of a large sum of money to neglect his studies in order to deliver a course of lectures—"I can't afford," said he "to waste my time making money."—*Examiner*.

Individual Exertion.

We do not believe Christ ever intended pastors to be both captain and company—give all the directions and do all the fighting.

And, yet, when a church pays a man one or two thousand dollars to become its pastor it seems to think that nothing remains for the members to do.

"Let him preach twice on Sabbath, lecture once a week and visit each member occasionally, and the church will prosper." While all the while it is forgotten that it is the mission of the church itself to preach the gospel, to draw sinners to Jesus, distribute books, build up the Sabbath School and in every proper way increase the church and convert souls. This is what has caused the wonderful increase of our denomination in Germany. Let every church member try to benefit some one and lead him to Jesus and in a few years Baptists and Baptist churches will cover the State.—*Christian Index*.

Christ at once God and Man.

Dr. James W. Alexander, in his *Sacramental Discourses*, published by Randolph, says: I conceive it to be important to counsel all believers, especially those who are young and simple-hearted, to beware of perplexing their minds with the high points of this subject. Look at Christ. There fix the eye of your mind. Be not overmuch anxious to discern what belongs to one nature, and what to the other. Fix your contemplation on his person. Behold him dying; behold him reigning. There is no danger of going astray, when, your common thoughts and prayers, your

whole soul goes forth to a single, undivided object, Christ.

The Inauguration Ball.

The preparations for the inauguration ball are going on at Washington. The building in which it is to take place will be situated in the rear of the City Hall, and is to be 250 feet long and 60 feet wide, with supper room attached, of same length of the main building, 25 feet wide. The height will be 22 feet. It will be a frame building. The dancing floor will be constructed of North Carolina pine. The building will be covered with a felt roofing, and lined inside with white muslin, or red, white and blue, to be hereafter determined.—The orchestra will be large enough to accommodate sixty musicians. The main hall will be capable of holding eight thousand persons. The building will cost, when finished, \$5,000; upholstery, \$1,000; supper \$3,000, including wine; music \$1,200; gas fitting, chandeliers, &c., \$800; door-keepers, attendants upon dressing-rooms, hall, incidental expenses, &c., \$500; total \$11,530. Price of tickets \$10 each.

In regard to this ball we fully endorse the following from the *Petersburg Express*:

"In the present convulsed state of public affairs the idea of a grand Inaugural Jollification at Washington, on the 4th of March, reminds us more of banqueting in a charnel house than of anything else. A merry torch light procession at midnight through the sepulchral walks of the Congressional burying ground would be about as congenial a proceeding. Fiddling and dancing, eating and drinking are not appropriate exhibitions in a sick chamber."

The *New York Express* also condemns the foolish project in similar terms. It says:

"If people choose to dance over the crater of the volcano, or to make merry when the glorious fabric of our fathers' wisdom and patriotism is crashing into ruins about us, so be it. But to those who are differently constituted it appears a time of sadness rather than for mirth and revelry. A penitential wail over a corrupt government, the decay of public virtue, and the sapped foundations of the great edifice of popular liberty, would be far more grateful to their ears than any ball-room strains, however high or festive."

Religion in the United States.

Religion has made greater progress in the United States than in any other nation of modern times. A writer in the *Lutheran Observer* states that in the year 1750 the proportion of the population to the members of the evangelical churches was thirteen to one. In 1775 before the commencement of the Revolutionary War, when the entire population was about 3,000,000, one to sixteen was connected with the churches. From the commencement of the war till 1792, the whole country was convulsed, and the number of professors at the latter period to the entire population was one to eighteen. In 1800 the population was 5,565,940, and by reason of French infidelity and Unitarianism the same proportion was preserved. About 1809 extensive and powerful revivals took place, and multitudes were gathered into the Church. This being 10,500,000, one out of fourteen was a professor of religion. In 1856, the population being about twenty-six millions and a half, we have one professor of religion to six and three-eighths. Within the last five years, the accessions have been so great that the church members now number one to five and a half of the entire population.

"Testimonies of Eminent Pedagogues Concerning Baptism."

A correspondent of the *London Freeman*, commends in the following letter, a recent publication with the above title. Will not some American publisher secure the judgment of a competent reader upon this book, and if approved, give it to the American public:

To the Editors of the *Freeman*.—Sirs:—I have just read a little work called 'Testimonies of Eminent Pedagogues concerning the Ordinance of Baptism.' It is published by Simkin & Marshall, London; price, only sixpence. It contains short extracts from nearly all those parties who have ever written in favor of infant sprinkling, and the result is, that the immersion of believers is incontrovertibly proved, out of the mouth of our opponents, to have been the only sort of baptism practised or enjoined in apostolic times. Of all the small works which have been printed on baptism, I regard this one as by far the most interesting, useful and important.

Signed,
JAMES C. L. CARSON, M. D.

Seperation Recommended.

An aged Baptist minister of the North, and widely known as a denominational historian, sends the *New York Chronicle* the following:—"An old gentleman of my acquaintance, who had witnessed most of the political changes in our government, many years ago, remarked, that he had seen the country completely ruined nine times, according to the reports of different parties. I, too, have seen a number of such ruins, in my day, in the nation, and also in our denomination. In the latter, the greatest of all was the drawing of the dividing line between the North and the South in our benevolent

enterprises. But we have seen both sections going on their way, and accomplishing more than they would have done while together. As I had then lately traversed both sections, I encouraged the measure as beneficial in its effects. And now I should like to see the same thing done by the nation; and in my opinion it will be done sooner or later. It would no more ruin our government than did the going off of the thirteen colonies that of Great Britain; and the future historian would ascribe the going off to the want of union between slavery and freedom rather than our republican system."

[From the True Union.]

Death and Sleep.

FROM THE GERMAN.

The angels of Death and Sleep walked over the earth in brotherlike embrace. It was evening. They laid themselves down on a hill, not far from the habitations of men. A melancholy stillness prevailed round about, and the vesper bell in the distant village had ceased. Still and silent, as is their custom, the two beneficent genies of man sat in brotherly embrace, and already night drew on. Then the angel of Sleep arose from his moss covered couch, and strewn with a noiseless hand the invisible seeds of slumber.—The west wind carried them silently into the dwelling places of the weary husbandman. And now sweet Sleep enfolds in its arms the inmates of the rural cottage, from the grey haired sire, who walks leaning on his staff, even to the infant in the cradle. The sick man forgets his pain, the mourner his griefs, the poor man his cares. All eyes are closed. Now, after his task was finished, this beneficent genius laid himself down again by the side of his stern brother. When the morning dawned, he exclaimed with cheerful innocence "Now the world will praise me as its friend and benefactor! Oh! what a joy, unseen and secretly to do good! How happy are we invisible messengers of the Good Spirit? How sweet our silent vocation!" Thus spake the friendly angel of Sleep. The death angel looked at him with silent sadness, and a tear, such as immortals weep, stood in his large dark eye. "Ah!" said he, "that I cannot enjoy, as you, the praise of being a benefactor to man; the world calls me its enemy—a disturber of its joys!" "Oh! my brother," answered the angel of Slumber, "Will not the good in their great awakening also recognize in thee their friend, and gratefully bless thee? Are we not brothers and messengers of one Father?" So spake he; the eye of the Death angel gleamed, and the brotherly angels embraced each other tenderly.

W. J. K.

Hopeful Editor.

In view of the uncertainties of the opening year, says a Paris letter writer to the *World*, it is certainly refreshing to find a hopeful soul such as M. Guerolt, the editor of the *Opinion Nationale*, the leading liberal evening journal of Paris. M. Guerolt has faith in 1861, and has made up his mind to witness the accomplishment of great things before it draws to a close. *Voila* the programme of his faith, as given in a recent article:

"Let us say what we expect from the year which begins—the triumph of justice and liberty throughout Europe—Italy free, with Rome for her capital, and Venice for *entrepot* on the Adriatic—Hungary independent—a western and southern slavism, strongly constituted, to counterbalance that of Mongolized slavism in the East—a christian Constantinople—Syria rescued from the no longer 'Sublime' Porte—abolition of serfdom in Russia and of slavery in the United States."

Hopeful M. Guerolt should have added, after all these, "the general millennium."

A SECURE INVESTMENT.—Says the *Balt. Christian Advocate*:—"Once, we were in the counting house of an old gentleman, whose prudence and success in business made him a desirable adviser in the management of money. A clergyman came in and said, 'I have some money, and I came to ask advice about an investment. I want something secure.' A twinkle played about the old gentleman's eyes, and then he indulged in a hearty laugh at the innocence of the good parson, and replied, 'If you want a secure investment you must seek it out of this world, for I know of none in it.' The remark was undoubtedly just."

LIBERTY TO RECEIVE PROSELYTES.—A correspondent of the "News of the Churches" says: "I have recently learned, I hope on good authority, that the Russian Government has given the various religious sects, other than the National Church, liberty to receive proselytes from its Mohammedan and Pagan subjects. This is a most important step, and may open the way for reuniting missionary operations, which the Basle and the Scottish Missionary Societies were compelled soon after the accession of Nicholas to relinquish."

PRESENTS TO JAPAN.—The presents recently sent from the United States to Japan, were all tumbled out promiscuously in what, from the descriptions given, could have been little better than a mud hole. A correspondent of the *Times* says, "The spot selected as being less swampy than the surrounding ground, was a dilapidated shed; but it was by no means a pleasant sight to see all the valuable presents, muskets, clothing, tent equipage, saddles, guns, carriages, and the most delicate and costly machinery, pitched pell-mell in a place where a pig would not care to take up his quarters."

American Baptist Missionary Union.

SIAM.—Mr. Telford, of Bangkok, Oct. 16, writes as follows:

"We are weak, very weak. Yet I regard the state of the church as more hopeful than it has been for the last year."

Mr. Smith states, under the same date, that Genesis, Exodus and Psalms in Siamese would be printed, if the mission had the means of executing the work.

TOURNOO.—Under date of Aug. 23, Mr. Cross says—"The work here seems to be steadily advancing among the heathen. My school has been large and interesting, and we have as yet had but little sickness among the pupils."

MAULMAIN.—Mr. Bennett writes, Oct. 26, reviewing the work in the printing department at Maulmain during the year preceding. The total number of copies of different works printed, is 35,000; total of pages, 2,179,000. Total of books and tracts issued to the different stations, 46,266; total of pages, 4,463,467. The books issued were in various dialects as follows: in Burmese, 35,080; Taling, 105; Segun Karen, 6,876; Bghai Karen, 4,900; Pwo Karen, 205. The first tract ever printed in Red Karen—a catechism—has been issued the past year.

ASSAM.—Mr. Tolman writes from New-gong, Oct. 8, stating that the number of native members of the church in good standing is, only six, of whom four live at New-gong, one at Sibagor, and one at Tezpur. There are four school

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, March 14, 1861

The Inaugural.

President Lincoln "held forth" his Inaugural on the 4th inst. in Washington. We have carefully read it, and pronounce it a Government epitaph document—a war speech. He intends to enforce the laws, maintain the Union and collect the revenue. If he attempts these, war is inevitable. Up to date the South has done all she could to prevent a collision. One more effort will be made: our Commissioners are now in Washington asking recognition in view to a peaceful separation and settlement, and if they are rejected they will be telegraphed home and further efforts would be too humiliating to attempt. Let all prepare for the worst. The suspense under which all are laboring at the South cannot be much longer endured. If we are to have peace let it speedily come, if war, much as we deplore it, let it come. The present attitude of the two sections can not long continue, nor is it desirable. An energetic people will not endure a diplomacy that stops the wheels of every interest in the land.

All the Southern papers, whose comments we have seen, regard the Inaugural as amounting to a declaration of war. It is carefully worded, has a peaceful face, but a war heart. We shall publish no part of it.

That Ball.

On the outside may be seen a short article giving some items in the expense of Mr. Lincoln's Inauguration Ball, and some severe and just strictures upon it by the secular press. To us it is like Nero fiddling over Rome in flames.—The country torn into factions, business prostrated, the nation bankrupted, "bleeding Kansas" starving, poor houses overflowing, the dogs of civil war nearly let loose, and a Grand Ball at the Republican Court in Washington! Is it a time for gaiety, folly and expensiveness?

We never could see a thimble-full of brains in dancing. We have always regarded it as unworthy of negroes on Southern plantations, and to see a Ball announced at Washington as a part of the programme to introduce the Government splitter into power, affords another evidence of the blindness and fanaticism of the reigning Dynasty. It is a fact, well known, in the history of all Governments that, as soon as the seeds of corruption begin to germinate, balls are a part of the fruit. It seems to be the destiny of Governments, they "begin in the Spirit, but end in the flesh." Who thought of a "Ball" at the Inauguration of JEFF. DAVIS as President of the Confederate States of America?—Such a senseless thing was unthought of. People engaged in great enterprises never think of dancing—it obtains among the giddy and thoughtless—brains have nothing to do with it, it is all in the heels.

By the way, we have wondered at the proclivity of some Baptists for dancing, when it is recorded that John Baptist, the first Baptist, lost his head through the influence of a young lady, who was an adept in the "graceful exercise."

We added last week another column to the Family Circle page.

Rev. Jesse Hartwell, D. D.

This distinguished servant of Christ, long a resident of Alabama, died at Mount Lebanon, La., in 1859. At the time of his demise he was President of Mount Lebanon (Baptist) University, and at the request of the Board of Trustees Rev. Wm. Carey Crane, D. D., delivered an address on his life and character before the La. Baptist Convention. A copy of the address was called for by the Convention, and published by Sheldon & Co.

We have read the eloquent and touching address with peculiar emotions.—We knew elder Hartwell and loved him, and the distinguished author of the Address has raised him from the dead and passed him before our mind with marked distinctness.

It is no common honor that the Master bestows upon some of his servants, in making them pioneer men. This honor he bestowed upon Jesse Hartwell.—Not that he was a pioneer preacher, but a pioneer in noble enterprises. Like a John Baptist he went before others, did the hard work for them, and then departed and engaged in similar services that required the bone and sinew of a hard working, self-sacrificing man. In proof of this look at his life:

Born in Buckland, Mass., in 1795; baptized into the fellowship of Sausfield Church, Mass., in 1815; graduated in Brown University, Providence, R. I., in 1816; in 1819 he took charge of the Second Baptist Church, Providence, in which he labored three years; he came to Charleston, S. C., in 1822; soon thereafter was called to the charge of the "High Hills of Santee and Sumterville Churches," during the time teaching a large female school; resigning there he preached one year to Darlington and Ebenezer Churches. His next efforts were directed to the training of young men for the ministry. In 1828 the "Forman Theological Institution" was established by the Baptist Convention of South Carolina, and elder Hartwell was one of the first Professors, building the first house at his own expense. Six years he labored assiduously in this position, having such men for pupils as W. H. McIntosh, Edward Lathrop, W. J. Hard, J. B. DeVotie, H. A. Duncan, George Kempton and others. That institution is now Forman University.

In 1836 he removed to Alabama, and acted for a short time as agent for the Foreign Mission Board. In 1837 he took charge of Carlisle Church, raised up mainly through his instru-

mentality. From 1836 to 1839 he occasionally supplied the Montgomery Baptist Church. In 1839 he was elected President of the Baptist Convention of Alabama, and presided over its deliberations for several years. In January 1844 he removed to Marion, being elected Professor of Theology in Howard College. In 1845 he was made a Doctor of Divinity by the University of Alabama. For years while he resided in Marion he acted as President of the Board of Domestic Missions, and contributed weekly to the columns of the "Alabama Baptist."

In 1848 he removed to Camden, Arkansas, where he preached the Word and conducted the Camden Female Institute. In this State the same unflinching zeal was acted out by this laborious servant of God.

In the fall of 1857 he removed to Mount Lebanon, being elected President and Professor of Theology in that University. Besides filling these positions with promptitude, he preached every Sabbath to Mount Lebanon Baptist Church. He was President of the La. Baptist Convention in 1858 and '59. In September 1859, in the 64th year of his age, he closed his arduous labors.

Who will deny, with these facts before him, which we glean from brother Crane's Address, that elder Hartwell was not a successful pioneer servant of God. All the Churches, Institutions and interests of which he was the pioneer Pastor, President or Professor are now prospering while he has gone to reap his reward.

We must conclude. The reflection consoles us: while the records of the servants of Christ by earthly hands are imperfect, there is a perfect record on high, and to that we must refer the reader, "when the books shall be opened," as giving the only just details of the labors, sufferings and sacrifices of the servants of Christ.

Do Likewise.

Young men having the Christian ministry in view are often embarrassed in procuring an education. Will they believe it when we charge upon them most of this embarrassment. If they were willing to live on half rations in eating and dressing, until they accomplish the end desired it would remove most of their difficulties. They are influenced too much by the circumstances that compass them. They have not the moral courage to brook a fastidious public taste; nor humility enough to live for awhile in abject poverty. Could a young Theological student be fully impressed with the fact, that he is regarded by all men as *nothing more than a student*, he would not be so sensitive in regard to what people say or think of his appearance. But he must dress and appear as *other students*, whose parents, probably are rich, and this embarrasses him. He should remember, by all means, that he is a Beneficiary, supported, mainly, by his brethren. If all our young ministers, seeking an education, had the untiring perseverance, humility and self-denial of the late lamented Kingman Nott, we should hear but few complaints for want of funds to support them. We commend the following from his biography to all young men seeking an education:

"It is interesting to observe how frequently in his letters the word *duty* occurs. 'I am sure it is my duty to get an education.'"

He had to "begin the world" without a dollar, and without the promise of one. Literally, his only outfit for his first venture away from home, besides the endowments nature and grace had bestowed, was a few books, the passage money to his place of destination (with fifty cents surplus), and a somewhat generous supply of second-hand clothing.

Pittances were now and then earned at large expenditures of time, labor and ingenuity. Besides, his expenses were reduced to half their legitimate and expected amount, through his pithing economy. As for earning, no honest labor by which he could gain a dollar for the "sacred purpose," was too hard or too mean for him. He would sweep, saw wood for anybody, dig gardens, anything but beg. As for economy, he wore any clothes that would keep him warm, and he could get. But Providence took care of his apparel, he was never but once destitute of a decent coat, and that was when he had left the garment at a tailor's for repairs, and for two weeks could not procure money to redeem it. But he saved in another way. When ordinary economy was insufficient, and earnings and donations both were made inadequate, he abandoned his boarding-house, and all civilized modes of living, bought Indian meal, milk, and crackers—descending slowly, but fatally, to pork—and did his own cooking. And ever and anon from his drudgery he looked up, and his cheerful tone rang out, "It is my duty to get an education!" Often he saw no ray ahead; but he pressed forward with a "no matter" for every inconvenience, a "trust God" for every perplexity, and a "thank God" in every thing—and he got through, and the whole discipline did him good.

"July, 1.—I am now fully established as a member of the Connecticut Literary Institute." Bell ringer, sweeper, wood sawyer, by profession and practice—and ready for any kind of work by which I can earn ten cents an hour! Yesterday I took my initiatory lesson in baying; taking up the 'trails' and 'stowing.' The duties of this afternoon (a holiday) will be: first, to sweep the chapel thoroughly; second, to wash five or six huge blackboards, and third, to go and buy a garden." * * *

"I have thus far borne mentioning some things; which I feared would cause you unnecessary anxiety. When the last vacation approached, I saw that my board in commons during the four weeks—which would amount to six dollars—would be more than I could earn, and I was already behind hand about four dollars."

But let us see what a youth does, who has no way to earn six dollars, yet will not starve, and yet is determined not to leave his post:

"—I therefore concluded to board myself, as the only alternative. This I did, occupying my room in the Institution. I had no conveniences for cooking (I), and therefore lived upon *crackers and milk*. Kept a good appetite, and enjoyed perfect health. This term I

was in doubt what to do. I made unsuccessful efforts to obtain a 'place,' hesitated till the last moment, and finally—am boarding myself."

He evidently feels that his course requires some apology:

"It seems utterly impossible for me to keep up my studies, and at the same time earn \$150 a week; especially at this season of the year, when scarcely any work is to be had but wood-sawing—which at 75 cents per cord for sawing twice and splitting, does not pay very well. I cannot tell how I am to pay my way, and extricate myself from debt, though I now board at half the expense of commons. I have no one here to rely upon. I must be independent."

Rev. PLATT STOUT has removed from Central Institute Alabama, to Wetumpka, Alabama.

Encouraging Words.

Wants and necessities should always be frankly and fully expressed.

We acted thus in making known the condition of the *S. W. Baptist* in a previous issue, and deeply mortifying as it was to our feelings, we are being amply rewarded. Our friends are generously responding, and cheering us with words of comfort. We give below a few specimens from the many, withholding names. A brother from Georgia writes:

"I am pained to read your appeal, especially the part that intimates a suspension. Were I able, I would endorse your paper so fully that it should be above all contingency arising from pecuniary causes. It does seem to me that the *S. W. Baptist* is a *sine qua non* to the Baptist (Christian) cause."

A good brother, sending remittances for several subscribers, adds:

"Brother C. and I talked about the *S. W. Baptist*. I am persuaded if all the Pastors of Baptist Churches in Alabama would make a little effort, the paper would continue to live and prosper. I do hope they will feel the obligation."

An old and valued friend writes thus:

"Can it be possible that the 60,000 Baptists of Alabama will stand by and see their paper go down for the want of adequate pecuniary support? Publish it not in Tuskegee! Tell it not in Alabama! It can not, it must not be allowed. I will present the claims of your paper to my Churches, and do what I can for it."

A good sister sends substantial aid, and says:

"I send you three dollars; and if each of our subscribers would send you an extra dollar, (which would be a trifle) it will enable you to throw your banner to the breeze! I hope the crisis may pass and leave you unscathed."

"A worthy brother 'owns up' thus:

"I thought to postpone payment for your paper for a while, but after reading your manly appeal, I felt an irresistible inclination to remit my dues, remembering the old adage, 'Little drops of water,' &c."

A brother, with a warm heart, sends a remittance, and exclaims, "Don't give up the ship!"

A generous brother, who pays annually for himself and two others, forwards the money, and appends three sentences:

"Your paper must not stop. If need be, I am willing to pay five years in advance. Surely the Baptists of the State are not so oppressed by the times as not to be able to pay for a religious newspaper."

A warm friend in Georgia sends \$2, and adds:

"A Georgia Baptist does not want the *S. W. Baptist* suspended or discontinued in any sense. Success to you, my good brother!"

Our Georgia brethren are noble and generous, and take a deep interest in our paper. Here are a few lines from one:

"I am truly sorry that you are compelled to make 'your appeal' to your subscribers and friends. But as you have been compelled to make it, I hope and believe that the friends of the *S. W. Baptist* will rally to the rescue. Certainly Alabama Baptists will not suffer either their paper to suspend, or the editor to work for nothing. In locality I am now a Georgian, but in feeling no less an Alabamian than when I lived within her limits. I do not feel that I could do without the *S. W. Baptist*. 'I do not know how my account stands, but feel that, be that as it may, I must help you in this crisis. Please find inclosed three dollars.'"

From the True Union.

Revival Record.

Since last week we have gathered the following list of conversions and additions to the Baptist churches from our exchanges. Let our readers think of the joy which the conversation of one soul dear to them gives to their hearts, and still more of the abundant joy of a revival season in the church to which they belong, and they may form some conception of the blessings indicated by these meagre statistics:

NEW YORK.—At New Hartford a glorious work of grace is in progress.—Thirteen already baptized.

At Wellsville seven.

At Elmira six were baptized Sabbath before last, and fifteen more were expected to go forward last Sabbath. A general religious interest is said to exist in Elmira.

A revival is now in progress in the Baptist church at Bangall, Stanford, N. Y. During the three months elapsed since the interest began, some forty have been hopelessly converted, among whom are some of the leading men of the place.

At Wyoming ten were recently baptized, nine of whom were youthful converts, and all of these, except one, were connected with the Wyoming Academy. Four, including a lad of ten years, were also children of Mr. Morey, the pastor.

At Watertown twenty-two have been baptized, and over fifty profess conversion.

At Altay twenty-six baptized. Whitesboro, Albany, Hamilton street church ten.

NEW JERSEY.—Two were recently baptized at Burlington.

At Canton over sixty have been baptized since December last. At Greenwich ten.

At Roadstown the pastor baptized ten, and probably there are from twenty to thirty who will soon publicly put on Christ.

At Woodstown twenty-nine recently baptized.

The pastor of the Baptist church at Cherryville, N. J., has baptized twenty-six persons into the fellowship of the church within two weeks.

At Red Bank, N. J., where Rev. Emerson Andrews is laboring, a revival is in progress. Seven have been baptized and some thirty have asked prayers.

At Riceville, N. J., there has also been much religious interest, and eighteen baptized.

At the North Baptist church, in New York, N. J., meetings have been held every day, for prayer, since near the beginning of the year. In the Sunday school there has been a great turning to the Lord among the youth and children, and from forty to fifty have been hopelessly converted.

PENNSYLVANIA.—At Flat Creek church thirteen have been baptized. At Potomac fourteen, among others the pastor's wife.

At Montgomery eight were baptized on Sabbath, the 10th inst., and others are candidates for the ordinance. Mill Creek sixteen. Easton five. At Potomac seven baptized, North church.

The church at Tuscarora, Pa., Rev. G. W. Thompson D. D., pastor, is experiencing a time of refreshing from the Lord. There have been over one hundred and fifty inquirers. A large number of these are from the schools of that place.

At the North church, Philadelphia, 21 on Sabbath week. At Calvary church Philadelphia, the pastor has recently baptized 18, and the work is still progressing. Phoenixville 24. Wilkesbarre 3. South Wheeling twelve.

ILLINOIS.—Fairburg twelve baptized. Durgoin fourteen. At Berlin more than sixty have given evidence of having passed from death unto life. Over thirty have been received for baptism. Almost all business is suspended, and the whole theme of conversation is about the great salvation of sinners.

At Big Rock twelve baptized. Havana seven. Towanena twenty conversions.

INDIANA.—New Providence six baptized. There are revivals also at Greenwood and Greencastle.

MASSACHUSETTS.—Lawrence six baptized. Ten persons were baptized into the Fall River, Mass., First Baptist church, on the first Sunday in this month. Two of them were recent converts from Romanism.

At Fairmount many have been awakened. Even those who have attended none of the meetings, but have been bitterly opposed to them, have been smitten down almost like Saul, of Tarsus.

Ohio.—Windsor church ten baptized. At Cedar Rapids, Iowa, eighteen have been baptized, and about forty have inquired the way of salvation.

TENNESSEE.—God has remembered Mossy Creek, the College of East Tennessee, in great mercy, and of the students 15 have confessed Christ—23 have joined the church there. Twenty-four have joined the church at Milan.

Seven of this number were members of the Methodist society, one of them had been a class leader for some years. He and another who joined were the most intelligent of the Methodists. They began to investigate the subject of Church Discipline and Baptism, and thus became Baptists. At Indian Creek, 41 have been baptized. Limestone, 13 converted.

MISSOURI.—Mt. Pleasant, 18 baptized; Sugar Creek, 81.

KENTUCKY.—At New Salem, 13 have united with the church. The Lord is blessing the churches of the Campbell Co. Association with a large increase.—Brush Creek, Flag Spring, Wilmington and Licking.

VIRGINIA.—At Deep Spring, Lee Co., 20 have been baptized. At Peterstown, Monroe Co., 16, who, from their location, circumstances in life and position in society, have enabled the church to double her strength and it is hoped, her efficiency also. Seven of the number were heads of families. At Charlottesville, we learn from the *Religious Herald* meetings have been held by Rev. T. W. Greer. Twelve hopeful professions of faith in Christ were made—a large proportion from the Sunday school, of course; and the church was greatly revived. At one of the meetings brother Wm. H. Crank, who has been successfully engaged in the practice of law for several years, announced his determination to consecrate his life to the high and holy work of preaching the "glorious gospel of the blessed God"—and he was immediately licensed, by the unanimous vote of the church. A very extensive work of grace was manifested among the large and intelligent congregation of colored people of the church. Fifty or more have professed conversion.

For the South Western Baptist.

THE MINISTRY IN THE BAPTIST CHURCHES.

NUMBER IV.

Location.—Much time is sometimes wasted in looking out a locality of ministerial talent.

On this subject, a few simple suggestions will be here offered, which have pressed themselves on the observation of the writer.

In the first place, let the great idea be, the selection of a permanent centre of population. It is your object to teach the people the way of salvation. Of course you must find them; and it is as well, and quite as easy to teach many at the same time as few. Human nature will every where be found the same. If the Gospel be earnestly and prayerfully preached, it will not be without fruit. Let it rather be your object to preach Christ where he has not been named, than to enter into other men's labors. Your motives will be appreciated. And it may be laid down as a rule to which there are few exceptions, *That he who cannot make a place for himself will not be able to retain a place when provided for him.* It is to be feared that some men are as ambitious of place as usefulness. How pursuit of place operates, is often seen in the secular professions. The young physician or lawyer sets up an office a twelve month, and because he does not get into immediate practice, presently removes to what he supposes a more eligible situation. The consequence simply is, that the report follows him, that he failed in his first locality. Such a report is far more unfavorable to the young minister. There are many reasons for permanence. You become adjusted to the peculiar characters with which you have to do. You learn the peculiar wants, deficiencies and temptations of your people. They become familiarized with and assimilated to your manner, in the pulpit and out of it. You can approach familiars more easily than strangers on the subject of religion. The tenderest ties presently unite you with many pious men and women. The children learn to love you. These ties should not be rudely torn asunder for slight reasons. The people come to feel a sort of moral property in you, and take an unwonted interest in your welfare.—Your family becomes an object of sacred interest with your congregation. Few things are more grateful or make up a larger share of the peculiar heritage of a pastor, than the affectionate consideration his family receives on account of their parentage. And nothing so commends a preacher, when occasionally abroad, as the knowledge of the fact that his mental qualities, piety, and industry have stood the wear of years among those to whom he is best known. He feels at home; every object gradually assumes a sacred interest to him—the cottage, the shrubbery, the trees, the brook that bubbles at the base of the hill, the cemetery where sleep the dead of his fold with his own loved ones. And when his labors are done, his dust preaches to the generation to come.

Centres of influence have not alone been found in cities and dignified pastures with large salaries. Simple and broadness, Mercer and Holcombe, alike in the courts of heaven, the armies of earth, and the hosts of hell; He is the Lord of the Prince of darkness as well as of the Sons of light.

Had we stood by to witness the introduction of sin into the pure universe of God, we would have thought, "Here is a mighty disturbing element which will forever frustrate His plans for the promotion of His glory." But what amazement seizes us as we see the Deity grapple with this sin, and yoke him like a fire-breathing monster to the chariot of His Majesty. We had expected disorder, but amid all the uproar and confusion of earth, we see the divine purposes advancing undisturbed, sin itself contributing its efforts to promote them.

Let us notice the beautiful manner in which God controls sin, and compels it to further the purposes of His will. To accomplish His plan Joseph must go to Egypt. How is he to be sent thither? Must God wait till some one chooses to commit the sin of kidnapping and sending him to Egypt, and then permit the deed? No. He turns the evil already in the hearts of his brothers, in the direction of hatred towards him, and all is done. Christ must be betrayed, shall he wait till some one chooses to turn traitor and then permit him to do so, and if no one happens to choose to, shall his providential plans be frustrated, and the Redeemer not die for the remission of sins? No. God's providence is at the mercy of no such haphazard movements. God turns the fountain of sin, rising up in Judah's heart, into the channel of hatred to the Savior, and His decree is carried out.

I will close this article with two remarks:

1st. The theory of permission seems calculated to encourage men in their sins, by causing them to feel that, in them they are independent of God, and defy his power. Let them once feel that they are as much in his power, and are as much in the performance of His will, as the loftiest of His saints, and one incentive to sin will be taken away.

2 The righteous, when oppressed by the sinful, according to the theory of permission, have not the consolation of feeling; "I am in God's hands;" but rather feel themselves in the fearful grasp of a power almost independent of Him. But the 2nd theory enables them to feel that God, their merciful Father, is but carrying out His will in their sufferings, but working out for them a far more exceeding and eternal weight of glory.

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In the first place, let the great idea be, the selection of a permanent centre of population. It is your object to teach the people the way of salvation. Of course you must find them; and it is as well, and quite as easy to teach many at the same time as few. Human nature will every where be found the same. If the Gospel be earnestly and prayerfully preached, it will not be without fruit. Let it rather be your object to preach Christ where he has not been named, than to enter into other men's labors. Your motives will be appreciated. And it may be laid down as a rule to which there are few exceptions, *That he who cannot make a place for himself will not be able to retain a place when provided for him.* It is to be feared that some men are as ambitious of place as usefulness. How pursuit of place operates, is often seen in the secular professions. The young physician or lawyer sets up an office a twelve month, and because he does not get into immediate practice, presently removes to what he supposes a more eligible situation. The consequence simply is, that the report follows him, that he failed in his first locality. Such a report is far more unfavorable to the young minister. There are many reasons for permanence. You become adjusted to the peculiar characters with which you have to do. You learn the peculiar wants, deficiencies and temptations of your people. They become familiarized with and assimilated to your manner, in the pulpit and out of it. You can approach familiars more easily than strangers on the subject of religion. The tenderest ties presently unite you with many pious men and women. The children learn to love you. These ties should not be rudely torn asunder for slight reasons. The people come to feel a sort of moral property in you, and take an unwonted interest in your welfare.—Your family becomes an object of sacred interest with your congregation. Few things are more grateful or make up a larger share of the peculiar heritage of a pastor, than the affectionate consideration his family receives on account of their parentage. And nothing so commends a preacher, when occasionally abroad, as the knowledge of the fact that his mental qualities, piety, and industry have stood the wear of years among those to whom he is best known. He feels at home; every object gradually assumes a sacred interest to him—the cottage, the shrubbery, the trees, the brook that bubbles at the base of the hill, the cemetery where sleep the dead of his fold with his own loved ones. And when his labors are done, his dust preaches to the generation to come.

Centres of influence have not alone been found in cities and dignified pastures with large salaries. Simple and broadness, Mercer and Holcombe, alike in the courts of heaven, the armies of earth, and the hosts of hell; He is the Lord of the Prince of darkness as well as of the Sons of light.

Had we stood by to witness the introduction of sin into the pure universe of God, we would have thought, "Here is a mighty disturbing element which will forever frustrate His plans for the promotion of His glory." But what amazement seizes us as we see the Deity grapple with this sin, and yoke him like a fire-breathing monster to the chariot of His Majesty. We had expected disorder, but amid all the uproar and confusion of earth, we see the divine purposes advancing undisturbed, sin itself contributing its efforts to promote them.

Let us notice the beautiful manner in which God controls sin, and compels it to further the purposes of His will. To accomplish His plan Joseph must go to Egypt. How is he to be sent thither? Must God wait till some one chooses to commit the sin of kidnapping and sending him to Egypt, and then permit the deed? No. He turns the evil already in the hearts of his brothers, in the direction of hatred towards him, and all is done. Christ must be betrayed, shall he wait till some one chooses to turn traitor and then permit him to do so, and if no one happens to choose to, shall his providential plans be frustrated, and the Redeemer not die for the remission of sins? No. God's providence is at the mercy of no such haphazard movements. God turns the fountain of sin, rising up in Judah's heart, into the channel of hatred to the Savior, and His decree is carried out.

I will close this article with two remarks:

1st. The theory of permission seems calculated to encourage men in their sins, by causing them to feel that, in them they are independent of God, and defy his power. Let them once feel that they are as much in his power, and are as much in the performance of His will, as the loftiest of His saints, and one incentive to sin will be taken away.

2 The righteous, when oppressed by the sinful, according to the theory of permission, have not the consolation of feeling; "I am in God's hands;" but rather feel themselves in the fearful grasp of a power almost independent of Him. But the 2nd theory enables them to feel that God, their merciful Father, is but carrying out His will in their sufferings, but working out for them a far more exceeding and eternal weight of glory.

were not less influential than Carr and Forman, Brantley and Weir.

Cities, indeed, furnish peculiar incentives and means for elevated intellectual attainments—the collision of mind, and access to libraries; but if God in his providence, assign us other localities, he will find means for the development of the special gifts he has designed us to exercise.

A comforting consideration in reference to locality is, that God will be sure to provide a platform high enough and broad enough for us to accomplish the work he intends us to do. The restlessness of parties often grows out of aspirations for a sphere they were never designed to fill.

NEW ADVERTISEMENTS.—Read the "General Report" of the Grand Jury, and the law card of Messrs. JOHNSON & BROWN.

Indian Missions.

Receipts from 20th October 1860, to 14th February 1861.

ALABAMA, Oct 20.—Rec'd of Salem Asso. per M M Dennis, Tr., \$130 34; Central Asso., per Rev R Holman \$19; Miss J Russell \$2 50; Mrs W L Miree, for Buckner's Translation \$20; W S Miree, per Rev R Holman \$10; Bigbee Asso. per Rev R Holman, \$365; Gen E D King for Buckner's Translation, \$20; E A Blunt for Buckner's Translation, \$20; Rev M T Sumner, for Buckner's Translation, \$20; Edmond King, \$25; Rev H Moulton, \$20; A C Parker, \$10; Baptist Convention per S H Fowkes Tr., \$611 44; Pine Barren Asso., from Jno Wythe and Mrs S H Bytherwood, subscription, \$20; Wm Ivey, Tr. Enfaula Asso., to Rev W H McIntosh, \$5; Central Asso. per W M Lundy Tr., \$1. Total, \$1299 28

GEORGIA.—Oct. 20. Rec'd of Georgia Asso. per Rev M T Sumner, \$1676 25; Stone Mountain Asso., per T A Gibbs Tr., \$21 30; Samuel Starford, \$5; Georgia Asso., per Rev D G Daniel \$566; Oastanula Asso., per J W Wood, \$53 56; Hephzibah As

The Golden Rule.

A STORY TO TELL THE CHILDREN.

Once upon a time there was a young carpenter, who was learning the trade as an apprentice. He began when he was about fourteen years of age, and he was to be free when he came to be twenty-one. When he was about sixteen years of age, he had a present of a half-dollar. What do you think he bought with it?

He was a poor boy, and very rarely had any money of his own to spend. When he got his half-dollar, he thought the best thing to do would be to buy a tool of his own to work with. In the shop where he worked there were many tools, but they all belonged to his employer. The apprentice had none of his own. But he wished very much to own some, and he thought now would be a good time to begin. So he went to the tool store, and looked in at the window, to consider what he should buy.

Boys, if you were young carpenters, and could have one tool of your own, what would you choose?

He looked at the great variety of tools. Some cost too much; others were too large to carry about with him, for he thought he would like one that he could carry in his pocket; others were such as he would rarely want to use. At last he decided that he would buy a rule. There was a jointed rule that was two feet long when it was open and stretched out straight, but it would fold up so as to be only six inches long.

Why do you think he chose the rule?

Because he could carry it in his pocket?

That's one reason. What was another?

Because it would be very useful.

Well, what is the use of a rule?

To measure by.

Yes. Sometimes to measure length by, sometimes to draw straight lines by. That's what a rule is for. It is to make things right by. Suppose you had a rule you could not measure with, would it be good for anything?

No, not for a rule?

Suppose a carpenter were to go away to his work, and leave his rule at home, do you suppose he could do his work right?

No. He wants his rule all the time, because he needs to measure almost everything, so as to make it right.

Therefore the apprentice, when he had bought his rule, had a pocket made for it in his clothes, just big enough to hold it and nothing else; so that wherever he went and whatever he was doing, he might have his rule all ready to measure by.

Now suppose this young carpenter, with his rule in his pocket, had gone to work making a box; and instead of taking out his rule to measure the boards, before he saw them off, had left the rule in his pocket, and sawed the boards out, by his eye, as nearly as he could guess the proper size—

Would that have been foolish or wise?

Very foolish. If he had not any rule, it would be different; but when he had a rule in his pocket all the time, to cut out his boards without minding his rule would be perfectly foolish. I do not believe there ever was a young carpenter quite so foolish as that, do you?

But I know a great many boys and girls who are quite as foolish. Do you want to know how?

Who knows the Golden Rule? You all know it, I hope. You may repeat it.

"Whatsoever ye would that men should do to you, do ye even so to them."

Who made that rule?

Christ.

Yes. Then, are you sure it is a right rule?

Yes. Perfectly sure.

Well, have you all got the rule? Have you all got it by heart?

Now, children, what did you tell me a rule was for?

To make things right by.

This is what Christ gave us all the Golden Rule for. You have it in your heart, just as the young carpenter had his two-foot rule in his pocket. But I am afraid that a great many of you are so foolish that you don't use your Golden Rule. When some playmate, whom perhaps you do not like very well, asks you to do him a favor, and you say, "No, I won't. You won't do anything to oblige me, and I won't oblige you," that's not going by your rule. Stop. Stop. Little boy, little girl, take out your rule; let's see if you can measure.

What does the rule say? "Do as you would be done by." Go by the rule. That's what the rule is for. When some boy strikes you or calls you names, and you clench your hand to strike him in return, stop—Where is your rule? It would be more foolish than the carpenter's apprentice if you were to strike back, while all the time you had Christ's Golden Rule in your heart, which tells you to do as you would be done by.

Remember that Christ's Golden Rule is given you to measure things by. That rule is always right. If you see a man, or a woman, or a child, doing something that is contrary to that rule, you may be sure they are doing wrong. And remember how foolish and how wrong it is for us who have the rule, to forget all about it, and to disobey it.

The only use of a rule is to measure things with and to make them right by. Let us all try to make a good use of Christ's Golden Rule.—S. S. Times.

THIRTY-SIX THIRTY.—The reader who is curious to know exactly where runs this oft-mentioned line, will get a clear idea of it by taking the map and tracing it as follows: It commences at the point on the Atlantic coast where the dividing line between Virginia and North Carolina commences; passes along the line between Tennessee and Kentucky; along the line between the States of Missouri and Arkansas; thence through the Territory of the Cherokee Nation, through New Mexico, striking the eastern boundary of the State of California a short distance south of Monterey bay. On the south of that line there about 300,000 square miles of territory, including Indian reservations, while on the north there are about 1,300,000 square miles.

Sleep.—Dr. Cornell, of Philadelphia, contributes to the November number of the Educator, an article on sleep, from which we make the following brief extracts:

No one who wishes to accomplish great things should deny himself the advantages of sleep or exercise.—Any student will accomplish more, year by year, if he allows himself seven or eight hours sleep, and three or four for meals and amusements, than if he labors at his books, or with his pen, ten or twelve hours a day.

It is true that some few persons are able to perform much mental labor, and to study late at night and yet sleep well. Some require but little sleep. But such individuals are very rare. General Pichegrue informed Sir Gilbert Blane that, during a whole year's campaign, he did not sleep more than one hour in twenty-four. Sleep seemed to be at the command of Napoleon, as he could sleep and awake apparently at will.

M. Guizot, minister of France, under Louis Philippe, was a good sleeper. A late writer observes that his facility for going to sleep after excitement and mental exertion was prodigious, and it was fortunate for him that he was so constituted, otherwise his health would materially have suffered. A minister in France ought not to be a nervous man; it is fatal to him if he is after the most boisterous and tumultuous sittings at the Chamber, after being baited by the opposition, in the most savage manner—there is no milder expression for their excessive violence—he arrives home, throws himself upon a couch, and sinks immediately into a profound sleep, from which he is undisturbed till midnight, when proofs of the Monitor are brought to him for inspection.

The most frequent and immediate cause of insanity and one of the most important to guard against, is the want of sleep. Indeed so rarely do we see a recent case of insanity that it is preceded by want of sleep, that it is regarded as almost a sure precursor of mental derangement.

Notwithstanding strong hereditary predisposition, ill-health, loss of kindred or property, insanity rarely results unless the exciting causes are such as to produce a loss of sleep.—A mother loses her only child, the merchant his fortune; the politician, the enthusiast, may have their minds powerfully excited and disturbed; yet, if they sleep well, they will not become insane. No advice is so good, therefore, to those in delicate health, as that of securing, by all means, sound, regular, and refreshing sleep.

The Garden of Jesus.—The Sunday School Times gives an interesting sketch of a Sermon by Rev. Dr. Newton, of Philadelphia:

The text was in Canticles fifth chapter, first verse: "I am come into my garden." The garden of Jesus was the Sunday-school. It might so be called, 1st, because of what is done for it, and 2nd, because of what grows in it. In the first place, the seeds of truth, of Bible truth, are planted in the heart. These must be carefully tended. They must be fed and watered, and cared for. God sends the rain, and the dew, and the sunshine, to cause them to grow. The heavenly Gardener sends the showers of his Holy Spirit to refresh and invigorate them; puts grace into the hearts of the teachers, wisdom and love and patience for their work, and then crowns their efforts with his blessing. Again, the Sunday-school may be called the garden of Jesus, because of the beautiful flowers and precious fruits that grow there. Every good feeling cherished in the heart was a beautiful flower; every good deed performed was a spiritual fruit. There was repentance, compared to the snow-drop; humility, to the lily; cheerfulness, to the crocus; faith, to the honeysuckle, that cannot stand alone, but needs a support, something to trust to and lean upon; just as faith leans upon the promises of God's word. Contentment, love, innocence, modesty—all these, and many others, were the beautiful flowers in the "Sunday-school garden of Jesus." Then, too, there were precious fruits, salvation, the most priceless of them all; charity, forgiveness, submission, patience, perseverance, and a most precious fruit of the spirit, prayer, by which all these others were secured, and made blessings to us.

Then again, the text intimated that Jesus sometimes came into his garden. He comes for three purposes. To watch the growth of the flowers; and to gather the flowers. These three heads were most beautifully and aptly illustrated. The last gave a most fitting opportunity to allude to the little ones who had been removed by death during the year. Jesus gathered some of the most precious of his flowers into his conservatory, his garden in the skies, where they might be under his immediate care, and bask in the smiles, and make up the glory and beauty of the heavenly paradise.

In conclusion, two most practical lessons were urged upon the children. First, a constant remembrance of what God expected them to do for others—namely, to get others to come into the garden; and, secondly, what God expected them to do for themselves, namely, to take care of their part of the garden. Under the first, a most simple and effective appeal for the heathen and for mission efforts was made; and under the last the duty of giving the heart to God most tenderly urged. Little beds had been apportioned each scholar to cultivate. From these the weeds of sin and unholy affections were constantly to be rooted out; the purest and best seeds were to be planted, seeds that, by their beauty of growth and by their fragrance in the life, should make them fit to be transplanted to the "Garden of Jesus" above.

The Lord's love is free as the air; full as the ocean; boundless as eter-

ernity; immutable as his throne; and unchangeable as his nature.

A CHILD'S APPLICATION OF SCRIPTURE.—In a Chinese Christian family at Amoy, a little boy, the youngest of three children, on asking his father to allow him to be baptized, was told that he was too young—that he might fall back if he made a profession when he was a little boy. To this he made touching reply: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be easier for Jesus to carry me." This logic of the heart was too much for the father. He took him with him, and the dear child was ere long baptized.—The whole family, of which this child is the youngest, are all members of the Baptist Mission Church at Amoy.

War Terms.—The Columbiad or Paixhan—pronounced pay-zan—is a large gun, designed principally for firing shells—it being far more accurate than the ordinary short mortar.

A mortar is a very short cannon, with a large bore, some of them thirteen inches in diameter, for firing shells. Those in use in our army are set at an angle of 45 degrees, and the range of the shell is varied by altering the charge of powder. The shell is caused to explode at just about the time that it strikes, by means of a fuse, the length of which is adjusted to the time of flight to be occupied by the ball, which, of course, corresponds with the range. The accuracy with which the time of the burning of a fuse can be adjusted, by varying its length, is surprising; good artists generally succeeding in having their shells explode almost at the exact instant of striking. In loading a mortar, the shell is carefully placed with the fuse directly forward, and when the piece is discharged, the shell is so completely enveloped with flame, that the fuse is nearly always fired. The fuse is made by filling a wooden cylinder with fuse powder, the cylinder being of sufficient length for the longest range, to be cut down shorter for shorter ranges as required.

A Dahlgren gun is an ordinary cannon, except that it is made very thick at the breech for some three or four feet, when it tapers down sharply to less than the usual size. This form was adopted in consequence of the experiments of Capt. Dahlgren, of the United States Navy, having shown that when a gun bursts, it usually gives way at the breech. The *Niagara* is armed with these guns, and at the Brooklyn Navy Yard there are sixty, weighing about 9,000 pounds each, and six of 12,000 pounds weight each, the former of which are capable of carrying a nine-inch, and the latter a ten-inch shell a distance of two or three miles; and there is one gun of this pattern which weighs 15,916 pounds, and is warranted to send an 11 inch shell four miles.

A casemate is a stone roof to a fort made sufficiently thick to resist the force of cannon balls, and a casemate gun is one which is placed under a casemate.

A barbette gun is one which is placed on the top of the fortification.

An embrasure is the hole or opening through which guns are fired from fortifications.

Loop-holes are openings in walls to fire musketry through.

A Scrap from Gough.—I was lecturing in a small town once, and when the lecture was over, persons came up to sign the pledge. A number of young ladies were standing by, and looking at the signers with interest. Directly some of them came to me, "Mr. Gough, go out there at the door and get Joe to sign the pledge." Why, I don't know Joe.

"Well, he is standing out by the door." Out I went, and standing there was a poor fellow, with an old tattered cap on his head, torn shirt, dirty clothes, old boots, and a woeful look.

Says I to myself this must be Joe.—"How do you do, Joe?" said I. "How do you do, sir?" "Joe, I want you to sign the pledge." "What for?"

"Why, Joe, those ladies in there sent me after you." "What, for? why I didn't think I had a friend in the world." "Come on, Joe, come on," said I. He stopped, and said, "Look here, some fellows told me to bring a bottle of liquor in the meeting to-night, and get up and drink, and say, 'here's to your health!' They said they would give me fifty cents if I did. Them's em all along the gallery up there; there they are. I ain't going to do it." He went to the door, and we heard him smash the bottle on the steps. He came in and went up to the table and commenced to write his name, but he couldn't do it; so he braced himself, and caught hold of his arm, but he could not.—Says he, "Look here, that's my mark." Then the ladies came up and shook hands with him, but he pulled his cap down over his eyes, and now and then wiped a tear away. "Stick to it," says one. "All right, Joe, all right."

Some three years after that I was in that same place, and whilst going along the street, I saw a gentleman coming along dressed in a good suit—nice black hat, boots cleaned, and a nice shirt collar, with a lady on his arm. I knew it was Joe. Says I, "You stuck to it, didn't you?" "Yes, yes sir, I stuck to that pledge, and the girls have stuck to me ever since."

Some people think when they have persuaded a drunkard to sign the pledge, they have done. It's a mistake; it's then he wants your help. He is at the bottom of the hill, climbing the common level; he must climb; it's hard work; he commences tremulously, feeble, doubting; he raises his feet, ye gets a little way, and becomes faint; you see he's about to give way; run and put a little peg right under his feet; there, see he rests, he's tired; he starts again, fearing as he goes higher; he gazes around him and looks weary; but he has worked hard and stops; put another peg right under his feet; he rests; help him right up; peg him right up; and when he gets up, he'll look and see those little pegs all along, and he will not forget them, but bless and remember you.

A Contented Life?—(AT THIRTY.) Five hundred dollars I have saved—A rather moderate store—No matter; I shall be content When I've a little more.

(AT FORTY.) Well, I can count ten thousand now—That's better than before; And I may well be satisfied When I've a little more.

(AT FIFTY.) Some fifty thousand—pretty well—But I have earned it sore; However, I shall not complain When I've a little more.

(AT SIXTY.) One hundred thousand—sick and old—Ah! life is half a bore! Yet I can content to live When I've a little more!

(AT SEVENTY.) He dies—and to his greedy heirs He leaves a countless store; His heirs will purchase him a tomb—And very little more!

POWER OF THE SOUTH.—The following extract is from the speech of Senator HUNTER, of Virginia:

"The eight succeeding States alone, possess a territory more than three times as great as France; more than six times as large as Prussia, and nearly six times as large as England, Scotland, and Ireland put together: while the alliance of the other Southern and border States would increase the territorial extent of the Southern Confederacy more than one-third. Can a country like this, occupied by a people who from their childhood have been accustomed to the most manly exercise, and the free use of fire-arms—bold, hardy, restive under unlawful control—and numbering within its borders 1,800,000 men capable of bearing arms, and who, with a few weeks' warning, could be marshalled at every assailable point in bands of 50,000 and 100,000—can, I say, such a country, and so peopled, be overcome by any foreign foe? The idea is simply absurd."

THE HARMONY OF LIFE.—The life of a family has been beautifully compared by some one to a full orchestra, each member of which performs a separate part. The bass instruments, calm and deliberate, like the grand-parents, keep the time and remind the rest of their duties. The little warbling flutes, like a nestful of children, breathe to the sun their ceaseless songs of unconscious joy. The violins and the tenors, fathers and mothers in the family, sing also—but they know what life is, and know the reason of their joyfulness or their sadness. The sighs of the horns and hautboys resemble the poetic aspirations of youthful hearts in love with an ideal—hearts that have as yet tasted none of prosaic, disenchanting realities of life.

Let every one perform his own part in the right time, and we shall have a perfect whole—solemn or gay, graceful or majestic, and triumphant march or symphony in do—according as the great Master above has written the music. But if the parts clash, if the bass, departing from its appropriate gravity and dignity, becomes frivolous or trifling—if the tenors, instead of being consistent and gentle, become careless or harsh—if the violins take the part of the horns, and the trombones that of the hautboys—then the harmony is destroyed, and the spirit lost. Instead of a soft and melodious symphony, whose sweetness charms even in sadness, we have a nameless jarring noise, full of ungoverned merriment and aimless sounds.

TRADE OF THE SOUTH.—The New Orleans Delta says: "Our Northern friends are solacing themselves with the idea that the South is suffering greatly from the present commercial distress, growing out of our present political disorders. The only serious inconvenience and embarrassment which our people experience from this cause is due to a vassalage, the prospect of getting rid of which more than reconciles them to their present sacrifices. This is the vassalage to Northern brokers and capitalists. It would appear from the business of last week that our trade is rapidly releasing itself of this heavy yoke and asserting its independence. Fifty-seven thousand bales of Cotton, worth two millions and a half dollars, were sold last week for foreign account. The prices were remunerating, and the Cotton will go abroad—not a bale to the Northern spinners. Other trades exhibited a like revival; and, on the whole, the business of the week was very little behind that of last year. Let there be a peaceable secession, and the business of the same week next season will be double that of the present."

A RIGHT ANSWER.—"Give it to him, George—give it to him. I would pay him well for that."

"No," said George, "if he has done wrong, that is no reason why I should do wrong too."

WHAT ARE YOU GOOD FOR?—"What are you good for?" said a gentleman to a little boy. "Good to make a man of," was the prompt, appropriate, and significant reply.

That boy, if he live, we venture to predict, will make a man;—a man not merely in form and stature and physical strength, but a man in mind, in dignity, and in carriage.

Boys should expect to be men, and aim to be men; should cherish manly qualities, and eschew every thing that is unmanly. "Show thyself a man," was the expressive charge of King David to his son Solomon. And, "I dare do all that may become a man; who dares do more is none," is the language which a great writer employs.

TRYING SEED-CORN.—A correspondent of the Nabeska Farmer, after describing his method of selecting seed-corn in the field in autumn, and keeping it in a moderately warm dry place in winter, says that in the spring he tests it as follows:—He rolls or wraps each ear in paper; twists the little end, and shears off the paper at the big end down even with the ear. He then draws out the ear carefully and shells it. If the shelled corn of any ear does not fill the paper, it is rejected. In this way he sorts out the heavy kernelled and small cob grades, and is improving his crop.

Read! Read! Read!—SCROOGE LARK, ESQ., N. Y., February 6, 1858.

W. E. HAGAN, Troy, N. Y.—Dear Sir, Having used your Hair Coloring or Restorative, and being much pleased with it, I take pleasure in recommending it to all who are afflicted with a very severe form of sickness, when about 18 years of age, my hair commenced falling out, and I was compelled to grow it again perfectly white, by using your hair coloring.

Last summer I had reached my fifty-third year, when I was informed that I had two months to live. I had been afflicted with a severe form of sickness, and I was compelled to grow it again perfectly white, by using your hair coloring.

I have used your hair coloring, and it has restored my hair to its original color. I am now in the enjoyment of perfect health, and I am able to do all the work of my former life. I am, Sir, your obedient servant, W. E. HAGAN.

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