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H. E. TALIAFERRO, } EDITOR.

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State of the Religious World.
ITALY.

When, eighteen hundred years ago, the Apostle to the Gentiles announced in the letter still extant, his readiness to preach the gospel to the inhabitants of Rome, that city was the seat of an empire and an idolatry, whose demoralizing influence extended from the Indus to the Ultima Thule, or farthest isles of the British coast. As the ages passed on, the pure Christianity which he preached there, and which thousands and tens of thousands of all ranks and all stations believed, and attested by a martyr's death, gradually gave place to a corrupt and spurious religion of forms, in which man's merit took the place, as a ground of justification, of Christ's sacrifice. In the long ages of darkness and spiritual gloom, not Rome alone, but nearly all Italy had forgot-ten God and worshipped the Pope. In the chief cities of the peninsula, poetry and painting, architecture and sculpture, science and literature, all conspired to elevate Antichrist, and to banish from the human mind all knowledge of the Divine Redeemer. There was one small portion of Italy, however, the moun-tains of Piedmont and Savoy, a rude sterile pastoral country, where amid the severest persecution, the true light shined; and there, though Popes and Cardinals, Bishops and priests, sought to crush it out, by the most brutal mur-ders and the most fiendish tortures, it continued to shine, and the Waldenses and Albigenses remained God's witnesses in an evil and adulterous generation.

When the Reformation began, these humble followers of Christ were active and zealous in the promotion of Chris-tianity—and several of the chief cities of Italy, Venice among the foremost, numbered their thousands of the Re-formed. The period from 1540 to 1560, was a glorious one in the history of Venice and Milan. The saints of God, amid much tribulation, testified to the doctrines of the Gospel, and for a time, it appeared as if once more the Gospel was to be preached at Rome also. It was at this eventful period, that Antonio Paleario wrote his little treatise, which met with so extensive a circulation,—"On the Benefit of Christ's death."—And others, though nominally in the Romish communion, like Gersen and Thomas A' Kempis and Tauler, breathed forth in their preaching or their writings, the aspirations of renewed souls. It pleased Him, however, whose ways are not as our ways, to try the faith and patience of his people, by suffering the Papal power to regain its sway, and to put down by fire and sword, this hope-ful progress of a living Christianity.—For nearly three centuries, spiritual death has reigned in Italy. The Wal-denses have barely held their own, and at one time, but for the determined in-tervention of Cromwell, prompted by his devout Secretary, Milton, they would to all human seeming, have been ut-terly exterminated. The more intelligent portion of the Italian people, disgusted with the heartless hummeries and vile profligacy of the higher dignitaries of the Roman Church, had lapsed into a condition of skepticism and indiffer-ence, if not of positive infidelity, in which many even of the Catholic priests and monks participated.

It was reserved for our own times to see a wonderful change take place in Italy. Since 1848, Sardinia has been more free than any other portion of Italy, and the Waldensian pastors of late years have been gradually working their way to the valleys at the foot of the mountains, and have obtained a foothold in Turin. The revolution of 1848, brief as it was, gave some opportu-nity for religious light to penetrate even the gloom of the Papal Capital; but the events of the past two years may well lead us to exclaim, "What hath God wrought?" As one by one

the smaller States of Italy, the Duchies of Tuscany, Modena and Parma, and the revolted States of the Church, trans-ferred their allegiance to the Sardinian King, followed by the kingdom of Lon-bardy, and lastly by the kingdom of the Two Sicilies, the hoisting of the Sar-dinian flag in each city was the signal for the incoming of the gospel and the minister of the word. Florence, where five years since the Medici were cruelly tortured for reading the Scriptures, is now become almost a Protestant city. Bibles are sold there by thousands, and the Waldensian ministers, the Plymouth Brethren, the missionaries of the Free Church of Scotland and of the English Wesleyans, have entered upon their work with encouraging success. At Milan, too, the old spirit of eagerness to hear the gospel prevails, and the ashes of the devout Milan Professor Paleario, seem destined to become, af-ter three centuries, the seed of a Chris-tian church. In Naples and Palermo, in Messina and Calabria, where, but a short two years ago, the fiercest tor-tures awaited him or her who should be found with a Bible in their possession, God's word is read with an eagerness of which we can hardly conceive.

From present appearances, the city of Rome, except the Vatican and its im-mediate surroundings, is likely to be opened to the aggressions of a Bible Christianity; indeed, we may say it is already opened, and once more from the Capitoline Hill the gospel will soon be preached, not this time by a chained prisoner, but by a free minister of Christ. The coming season, too, will undoubtedly see Venice freed from the tyranny alike of the Austrian and the Papal yoke, and the Lion of St. Mark's will look down now, as three centuries ago, on crowds of the worshippers of Jesus. In this good work we are glad to know that several American Soci-eties, are taking an encouraging part.—N. Y. Examiner.

Infidelity Conquered.

Independently of all this it must be borne in mind, that men, and women too, are mostly infidels from choice and not for want of argument. They "love darkness because their deeds are evil." The root of the error is imbedded in the deep depravity of the heart, and not in the clear convictions of the mind.—They reject the truth of the Bible, be-cause their beveled nature and works of demagogic darkness, beget the diabolical wish that it may be a lie. To count on with such men in the arena of argument, is as futile as an attempt to whistle across the Pacific. They don't want to be convinced; you can't con-vince them. They will argue, "and even though vanquished, they can argue still," by the hour and the day; clap their wings and crow like a Shanghai chattering, and claim a victory at every step of the process. At best, you can but silence them, but never make them Christians by dint of mere logic. "A man convinced against his will, is of the same opinion still."

In the course of our ministry, we were instrumental in bringing several somewhat learned infidels into the church, and one of them afterwards be-came a very effective preacher of the truth. But not one of them was sub-dued by the force of learned argument. Two of them, an accomplished physi-cian who was a materialist, and a law-yer of high standing at the bar, were converted by plain, practical preaching, during a revival; and the third, a schol-ar and a gentleman of leisure, chiefly by private appeals to his conscience.—Our experience, then, has taught us, that the way to overcome learned in-fidels is not by learned argument in fa-vor of the truth of revealed religion.—They can keep you at bay, and elude your shafts again and again in such a mode of operation, for days and weeks. How then? By the simple, earnest, heart-searching and conscience-smiting ex-hibition of God's eternal truth as it is in Christ, accompanied by fervent aspira-tions to a throne of grace for the con-victing and converting power of the Holy Ghost. Carnal weapons they can easily parry, but "the sword of the Spirit, which is the Word of God," is not so readily evaded, nor the deep wound it inflicts so quickly healed.—"For the Word of God," when attended by God's Spirit, "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discoverer of the thoughts and intents of the heart. Heb. iv. 12.—Lutheran Observer.

QUESTIONS ABOUT RESIGNING PASTORS.—I have heard of so many instances in which churches have unanimously pass-ed resolutions, expressing grief at the resignation of pastors, and speaking in the highest terms of their faithfulness and ability, that I am led to inquire, How is it that so large a number of "very able preachers," and "most excel-lent pastors," are separated from appre-ciating churches? I do not comprehend this thing, for I should suppose that pastors who are so nearly perfect, and churches that know how to appreciate their worth, would not separate them-

selves from each other. But according to the resolutions to which I refer, such separations are occurring continually, and pastors are going about in search of other churches, with resolutions in their pockets, representing their almost miraculous adaptation to the churches which they last served. How is this mystery to be explained?—N. Y. Ex-aminer.

Philip II. of Spain.

Of all the strange characters in history, Philip II. of Spain,—the bigoted patron of the Inquisition, with its *auto de fes*, its racks and its dungeons, the oppressor of the spirited Netherlandish provinces, and the hated husband of "Bloody Mary" of England,—is one of the most notable. Mr. Motley, in his recent "History of the United Netherlands," thus describes this singular potentate of the sixteenth century:

"A small, dull, elderly, imperfectly educated, patient, plodding invalid, with white hair and protruding under-jaw and dreary visage, was sitting day after day, seldom speaking, never smil-ing, seven or eight hours out of every twenty-four, at a writing table covered with heaps of interminable despatches, in a cabinet far away beyond the seas and mountains, in the very heart of Spain. A clerk or two noiselessly open-ing and shutting the door, from time to time, fetching fresh bundles of letters and taking away others—all written and composed by secretaries or high functionaries—and all to be scrawled over in the margin by the diligent old man, in a big schoolboy's hand and style—if ever schoolboy, even in the sixteenth century, could write so illegi-bly or express himself so awkwardly; couriers in the courtyard arrived from or departing for the uttermost parts of earth—Asia, Africa, America, Europe—to fetch and carry these interminable epistles, which contained the irrespon-sible commands of this one individual, and were freighted with the doom and destiny of countless millions of the world's inhabitants—such was the sys-tem of government against which the Netherlands had protested and revolted. It was a system under which their fields had been made desolate, their cities burned and pillaged, their men hang-ed, burned, drowned or hacked to pieces; their women subjected to every out-rage; and to put an end to which they had been devoting their treasure and their blood for nearly the length of one generation. It was a system, too, which, among other results, had just brought about the death of the foremost statesman of Europe, and had nearly effected simultaneously the murder of the most eminent sovereign in the world. The industrious Philip, safe and tranquil in the depths of the Escu-rial, saying his prayers three times a day with exemplary regularity had just sent three bullets through the body of William the Silent at his dining-room door in Delft. * * * Invisi-ble as the Grand Lama of Tibet, clothed with power as extensive and abso-lute as had ever been wielded by the most imperial Caesar, Philip the Pru-dent, as he grew older and feeble in mind and body seemed to become more glutinous of work, more ambitious to extend his sceptre over lands which he had never seen or dreamed of seeing, more fixed in his determination to an-nihilate that monster Protestantism, which it had been the business of his life to combat, more eager to put to death every human creature whether anointed monarch or humble artisan, that defended heresy or opposed his progress to universal empire."

The following, translated by an exchange from *Le Semeur Canadien*, is an extract from a letter written at Edinburgh on Chris mas day, and addressed to a friend in Montreal:—"Our city is enjoying a religious re-vival, thanks to the goodness of God towards us. I am happy to be able to tell you, that each week, hundreds of souls are led to living faith in the Lord. At midnight three hundred abandoned women hold a meeting, and about a hundred of them are rejoicing in God their Savior. We have had among us an English miner, named Richard Weav-er, formerly a boxer, a drunkard, and a blasphemer; but God having about eight years since changed his heart, he has not only been converted, but has become a most remarkable man, and there has scarcely been his like since the time of the Apostle Paul. He is filled with the Holy Spirit. He spent two weeks in our midst, during which scenes of unparalleled interest occur-ed. Thousands attended upon his min-istry. One Sabbath at nine o'clock in the morning, he preached in Queen's Park to fifteen thousand auditors. In fact he has overturned all Edinburgh, and I shall never forget Richard Weav-er. Almost all the ministers went to hear him. I have heard him every even-ing during his stay at Edinburgh. I have waited nearly two hours at the door of the Musical Hall before it was opened, and there were with me more than two thousand persons, desiring to enter. This man is one of the most beau-tiful singers I have ever heard.—All the hymns that he sings are in the air which he was accustomed to sing at the tavern. The audience joined with him in singing."

"Undaunted Dick."

The following, translated by an exchange from *Le Semeur Canadien*, is an extract from a letter written at Edinburgh on Chris mas day, and addressed to a friend in Montreal:—"Our city is enjoying a religious re-vival, thanks to the goodness of God towards us. I am happy to be able to tell you, that each week, hundreds of souls are led to living faith in the Lord. At midnight three hundred abandoned women hold a meeting, and about a hundred of them are rejoicing in God their Savior. We have had among us an English miner, named Richard Weav-er, formerly a boxer, a drunkard, and a blasphemer; but God having about eight years since changed his heart, he has not only been converted, but has become a most remarkable man, and there has scarcely been his like since the time of the Apostle Paul. He is filled with the Holy Spirit. He spent two weeks in our midst, during which scenes of unparalleled interest occur-ed. Thousands attended upon his min-istry. One Sabbath at nine o'clock in the morning, he preached in Queen's Park to fifteen thousand auditors. In fact he has overturned all Edinburgh, and I shall never forget Richard Weav-er. Almost all the ministers went to hear him. I have heard him every even-ing during his stay at Edinburgh. I have waited nearly two hours at the door of the Musical Hall before it was opened, and there were with me more than two thousand persons, desiring to enter. This man is one of the most beau-tiful singers I have ever heard.—All the hymns that he sings are in the air which he was accustomed to sing at the tavern. The audience joined with him in singing."

Backwoods Preachers.

EXTRACT FROM LECTURE BY W. H. MILBURN.
Take the following as a specimen of their prelections. It was a discourse delivered by the Rev. James Axley, familiarly known as "old Jimmy," a renowned and redoubtable preacher of East Tennessee:

It was noised through the town of Jonesborough that Mr. Axley would hold forth on the morning of the next Sab-bath. The famous divine was a great favorite—with none more than with Judge White. At the appointed hour, the judge, in company with a large congregation, was in attendance at the house of prayer. All were hushed in expectation. Mr. Axley entered, but with him a clerical brother, who was "put up" to preach. The congregation was composed of a border population; they were disappointed; this was not the man they had come to hear, conse-quently there was a good deal of mis-behavior. The discourse was ended, and Mr. Axley arose. It is a custom in the new country, when two or more preachers are present, for each of them to have something to say.

Mr. Axley stood silently surveying the congregation until every eye was riveted. He then began:—"It may be a very painful duty, but it is a very solemn one, for a minister of the gospel to reprove vice, misconduct, and sin, whenever he sees it. But especially is this his duty on Sunday and at church. This is a duty I am now about to attend to."

"And now," continued the reverend speaker, pointing with his long finger in the direction indicated; "that man sitting out yonder behind the door, who got up and went out while the brother was preaching, stayed out as long as he wanted to, got his boots full of mud, came back and stamped the mud off at the door, making all the noise he could on purpose to disturb the attention of the congregation, and then took his seat; that man thinks I mean him. No wonder he does. It doesn't look as if he had been raised in the white settle-ments, does it, to behave that way at meeting? Now, my friend, I'd advise you to learn better manners before you come to church next time. But I don't mean him."

"And now," again pointing at his mark, "that little girl sitting there, about half way of the house—I should judge her to be about sixteen years old—that's her with the artificial flowers on the outside of her bonnet and the inside of her bonnet; she has a breast-plate on, too, (they were very severe upon all superfluities of dress), she that was giggling and chattering all the time the brother was preaching, so that even the old sisters in the neighborhood couldn't hear what he was saying though they tried to. She thinks I mean her. I'm sorry from the bottom of my heart, for any parents that have raised a girl to her time of day, and haven't taught her how to behave when she comes to church. Little girl, you have dis-graced your parents as well as yourself. Behave better next time, won't you? But I don't mean her."

Directing his finger to another aim he said, "That man sitting there, that looks as bright and pert as if he never was asleep in his life, and never expect-ed to be, but that just as soon as the brother took his text, laid his head down on the back of the seat in front of him, went sound asleep, slept the whole time, and snored; that man thinks I mean him. My friend, don't you know the church ain't the place to sleep? If you needed rest, why didn't you stay at home, take off your clothes, and go to bed? that's the place to sleep not church. The next time you have a chance to hear a sermon, I advise you to keep awake. But I don't mean him." Thus he proceeded, pointing out every man, woman, and child, who had in the slightest deviated from a befitting line of conduct; characterizing the mis-deemeanor and reading sharp lessons of rebuke.

Judge White was all this time sitting at the end of the front seat, just under the speaker, enjoying the old gentle-man's disposition to the last degree; twisting his neck around to note if the audience relished the "down comings" as much as he did; rubbing his hands, smiling, chuckling inwardly. Between his teeth and cheek was a monstrous quid of tobacco, which the better he was pleased the more he chewed; the more he spat, and behold, the floor bore witness to the results. At length the old gentleman, straightening himself up to his full height, continued with great gravity:

"And now I reckon you want to know who I do mean? I mean that dirty, nasty, filthy tobacco chewer, sitting on the end of that front seat"—his finger meanwhile pointing true as a needle to the pole—"see what he has been about! Look at those puddles on the floor; a frog wouldn't get into them; think of the tails of the sister's dresses being dragged through that muck." The crest-fallen judge averred that he never chewed any more tobacco in church.

THE FRUIT OF THE SPIRIT.—As a result of the revival in Sweden, it is computed that the number of converts is not less

than 550,000 out of a population 3,500,000. Two thirds of the distilleries have been closed since 1836. Hundreds of persons near Russia have refunded to the government the duties on smuggled goods. Law suits have greatly dimi-nished, and in villages once noted for their profanity, not one oath is heard.

Infidelity in the Bosom of the Church of England.

The decline of Puseyism in the Es-tablished Church, or shall we rather say—its amalgamation with Popery by means of those repeated secessions with which for several years we been familiar, has, I regret to say, been fol-lowed by a terrible development of an infidel element at Oxford and elsewhere. The denial of inspiration, of the atone-ment, and other doctrines connected therewith, and the unblushing boldness with which men, whose names are writ-ten "reverend," and whose enolument is derived from the Established Church or the Established Universities, which in this country are entirely ecclesiasti-cal in their character, make us wonder whereto the present uneasy and rest-less discontent will grow. If the men who are hurrying on the school to which we now allude in their mad career stop short of Atheism, it will not be because their principles warrant any earlier or safer issue for their teachings. The publication which at this moment is at-tracting the chief notice of the reading portion of the community on their side is a series of essays, which, though anonymous, have been unanimously *fath-ered upon* Baden Powell and the clique whom he animates and represents. This pretensions book issues thus di-rectly from Oxford. It is a new spec-ific development of Oxford bearing in the present day, and it succeeds legiti-mately to the almost forgotten "Tracts for the Times." The power of the lat-ter was not despicable. They did se-rious damage to the cause of truth, though the good indirectly derived from the controversies which they excited was doubtless of great importance.—And now that their influence is dying out, or dead, this new and more formid-able enemy appears, brandishing his novel weapons and threatening Chris-tianity with ruin. No doubt this power also will have its day. It will seduce a certain portion of the rising youth, and spread in certain circles a deleteri-ous influence; but the evil will be temporary, and by summoning to the aid of the Gospel such champions as God can raise up and furnish for the work of resistance, there is no reason to fear any serious or ultimate damage to the best of causes. Certainly the Church of England is in a strange con-dition when she proves capable of har-boring and nourishing in her bosom the two extremes of error—gross superstition and rampant infidelity.—Christian Observer.

Open and Close Communion.
A writer in the *Christian Chronicle* states that the Baptists of the New Connection, England, who are Armin-ians, generally, if not universally, practice close communion. Of the Particu-lar (Calvinistic) Baptists, he says:—"Of the extent of open communion in this body, very grave mistakes are made in this country. From all the in-formation published nothing like half of the churches practice it. In the northern parts of the Kingdom few churches can bear to touch it. In nine cases out of ten, it is a mere whim of the minister without any development in the practice of the church. There are no published statistics on this sub-ject, and from what I know of English churches, not ministers, open communion is exaggerated a hundred fold in the United States! This arises naturally enough. Many of the London churches practise it, and as they and their min-isters are best known, the whole de-nomination is supposed to be like them. Much of the open communion of En-gland is confined to ministers, especial-ly leading ministers, and the promi-nence of its adherents gives it, in the eyes of strangers, an influence and uni-versality it is far from possessing.—Judging from the pamphlet published by Dr. Stow of Boston, a year or two since, and various other facts which have come under my observation, I am of the opinion that the heart of the de-nomination on the communion question in England, is as sound as it is here. The top branches of the tree may wave here and there with the freighting breezes of popularity; but the stem is sturdy, deep rooted in eternal truth, and des-pising alike the wildest blast and the powers of decay. Nor should I be sur-prised a century hence, if the entire ex-cessance had passed away, and if our common denominational parent stood before the world 'Fair as the moon, clear as the sun, and terrible as an army with banners.'"

Formal and Free Prayer.

Our Episcopal brethren justly glory in the simplicity, majesty, beauty, and variety of their noble liturgy. Yet free prayer often has a power which no forms, however excellent, can reach.—It is said of Summerfield, that his

prayers were worth as much as his preaching. They were so full of ear-nestness, pathos, of unction, that they melted every soul in the audience. Of-ten a man of ordinary gifts intellect-u-ally, will yet have such enlargement in conducting public service, as to car-ry a whole congregation with him up to heaven's gate. Directness, simplici-ty, pertinence, the true spirit of humili-ty, the language of Scripture, and a real longing of heart for the blessings asked—these are requisites not confu-dered to a few, but open to all; and when attained, they make a minister's devo-tional exercises in the pulpit a wonder-fully useful adjunct to his sermons.—Christian Intelligencer.

Tears for Souls.

The apostle Paul, in writing to the Ephesian elders, said, "Remember that by the space of three years, I ceased not to warn every one of you, night and day, with tears."

What an example of ministerial fidel-ity, and deep, tender earnestness for immortal souls! and in this lay his power. Every one was warned, not in the congregation alone, but day and night, wherever he found a dying mortal, his theme to him was Christ; and for his soul he dropped the tear of pity. Oh, that we had his spirit, his fidelity, his tenderness of feeling, and yearning desire for the salvation of souls! Then we might say with him, "For me to live, is Christ." This is what the pul-pit wants in our day; unceasing fidel-ity, a deep, yearning, weeping desire for sinners. We do not mean mere tears of sympathy, but tears for souls. This exhibition of earnestness is the true eloquence of the pulpit. This we can-not get from books, nor as a gift of na-ture, but of grace. It is to be obtain-ed in the closet. Personal religion, then, communion with God, is the main spring of all our power in social life, and in the pulpit. We must feel as well as glory in the cross. The fount of elo-quence is in the heart, and it is feeling which gives to words and thoughts their power. Yes, there is power in tears; when standing, as it were amidst the solemnities of the judgment bar, they are shed in pity for souls; and it was this intensity of earnest feeling that caused the world to say of Paul, that he was mad.

Brethren, we want hearts to feel and tears to shed for souls. Then should we say with Jeremiah, "Oh, that my head were waters, and mine eyes a foun-tain of tears, that I might weep day and night, for the slain of the daughter of my people."—True Witness.

VIRGINIA BAPTISTS.—Bro. A. E. Dick-enson asks in the *Religious Herald*:—"What is to become of our benevolent enterprises? The Foreign and Domest-ic and State Mission Boards are re-trenching. The Education Board has an empty Treasury. The S. S. and Pub-lication Board has dismissed twenty-five colporters, and must continue to retrench unless liberal and speedy aid is received. Are our people willing to abandon the work of converting the world because it may require some sac-rifice at a time like the present? Sure-ly it is well for us now to decide this question and either recall every laborer, or to say that the work must not cease."

Mr. Stephens at Atlanta.

Mr. Stephens passed through Atlanta recently, was warmly received, and made a brief speech. We select the following paragraphs from the *Atlanta Commonwealth*.

Mr. Stephens expressed a proud satis-faction for so gratifying a reception—so unexpected and so flattering. Being unexpected to him, was sufficient for him to plead want of preparation; but considering that he had been kept up until one o'clock, the night before, and had been up and travelling since five in the morning, by which he was much fatigued, he hoped he would be excused from making a speech. But coming, as the meeting did, from all parties and all classes, he could not refrain. We had all been Unionists—we were now all Secessionists. For himself, he had tried to do his duty in the United States Congress, and in that at Montgomery.

But his Honor, the Mayor, had allud-ed to the Congress and Government at Montgomery, and to the Confederate States of America. In behalf of that assemblage he would say—and yet as a member of that body, perhaps he should not say it—that it was one of the most noble and self sacrificing bodies of men that he had any knowledge of. For intellectual superiority, for high-toned honor, for integrity, for patriotism they stood without a superior in this age. Every man seemed intent on doing all he could, and the best he could for his constituents, and for the advance-ment of the interests of each member of the new Confederacy. All personal animosities, all political differences had been buried, and they each and all as one man, came forward to lend their aid in the establishment of a good government, upon correct principles, under the administration of good men.

No such revolution had ever been effected in the history of the world, without bloodshed or physical struggle. All former revolutions had been char-acterized by excess and bloodshed.

This Congress had adopted a Perma-nent Constitution, which, in many re-spects, was an improvement on the old, and it had been unanimously adopted. South Carolina and Georgia, and Ala-bama, and Florida, and Mississippi and Louisiana, stood side by side and shoul-der to shoulder, and gave their vote as a unit for the new Constitution. There might be some things in it not in ac-cordance with the views of some citizens—some he might object to—there might have been some things left out, some citizens might have wished inserted, but upon the whole it was a good instru-ment and a decided improvement upon the Constitution of the United States. He wished he had the strength to go into details and show its great superi-ori-ty.

The grand distinctive difference be-tween the two instruments was that the Constitution of the Confederate States was based on the acknowledged inequality of the races. The new govern-ment had for its corner stone, the great truth that the descendants of Ham, by an Almighty decree, were "to be bewers of wood and drawers of water"—the "servant of servants"—throughout all generations; and that his true normal and scriptural condition was one of inferiority, mentally, politically and socially—of perpetual servitude. The old Constitution, and the old political system were based on precisely the op-posite view. Madison, and Washington and Jefferson, when the old Constitution was formed, believed that the institu-tion was passing away; and that it would soon disappear, while the Consti-tution just framed and promulgated as the organic law of the Confederate States regarded the institution as exist-ing by Divine decree, and to exist until time should be no more.

The old Constitution was careful to guard the mode of taking the money from the pockets of the people. As a new nation, poor and without resources, on a sterile soil, the framers of that instrument had been careful as to the amount of money to be drawn from the people, and how it should be drawn.—The new Constitution, on the contrary, had guarded the mode of taking the money from the Treasury after it had been put there by the people. Under the old government, the expenditures had been run up from what would have done—forty millions—and above what had been estimated by the President and Cabinet—sixty millions—to the enor-mous sum of eighty millions of dollars per annum. This had been done by members of Congress, who, wanting a fat contract for their friends or them-selves, would move amendments to the appropriation bills, whereby from twenty to forty millions of dollars of the people's money had been wasted. For this extravagant expenditure the Presi-dent had been unjustly held responsible, for the appropriations generally exceed-ed the sums asked for, and these were made by the Congress. But under the Constitution of the Confederate States no money not asked for by the Chief Executive or the heads of the Depart-ments, could be appropriated, excepting by a two-thirds vote.

Under the old Constitution, the mat-ter of taxing one portion of the people, or one branch of industry, to sustain another branch of industry, or of carrying on a system of Internal Improve-ment by the General Government, had been a source of much trouble, extra-vagance and dissatisfaction. Under the Constitution we have framed no ap-propriations for Internal Improvements can be made by the General Govern-ment. Each city and State must bear its own burdens, and provide its own avenues and mode of transportation for its own commerce. Georgia built her road opening communication with the States lying North of her, and paid thousands, perhaps millions, into the United States Treasury in the way of duties on Iron, and other necessities for the Road; but it is the policy of this Government to let each State improve its own modes of communication; let each city tax its own commerce to im-prove her own harbors—Charleston hers Savannah hers, and Mobile, New Orleans and other cities theirs.

Our Confederacy commenced with but six States, we now in number seven, the number of stars in one of the constella-tions in the heavens. Let no party zeal mislead us; let intelligence and virtue govern us, and these States will form the nucleus of the governing power of this hemisphere.

Arkansas cannot go with the North, neither can Kentucky, Tennessee, North Carolina nor Old Virginia, they must all eventually become a portion of this government. The Republic must and will expand South North East and West. But we do not want to grow too fast—rapid growth is not consistent with long life; animals and plants that grow too fast die soon. Let party strife and party bitterness be checked and smothered—let true patriotism and singleness of purpose animate all, and a glorious ca-reer indeed will be that of the Confed-erate States of America.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, March 23, 1861.

Permanent Constitution.

We publish on the fourth page the Constitution of the Confederate States of America. Let all our readers examine it carefully, and judge for themselves. For our own part, we regard it the best human production in the world. The body of men who framed it, for patriotism and ability, have never been surpassed. The commendation of the Southern press is quite unanimous upon the whole instrument. An editor here and there have shown that they were capable (?) of criticizing a document framed by the greatest men of the world. For instance, a contemporary tried his hand and came to the sage conclusion that a certain clause "was an unnecessary superfluity." O Webster! O Worcester! is there such a thing as a necessary superfluity?

The Difference.

Infinitely different is the diplomacy of the court of Heaven from the courts of earth. The court of Heaven in the Council chamber of infinite wisdom arranged a programme in regard to earthly relations, and had the frankness and ingenuity to make it known in a luminous volume, written by "holy men, as they were moved by the Holy Spirit." Nothing is held back—nothing obscured by endless verbosity—nothing set down in malice—men's destinies were involved in the programme, and they can read as they run. This accords with the honesty, love and sincerity of the Holy Trinity. The programme, or covenant, was arranged by an infinite Mind. He had infinite resources at command to carry out its provisions, hence He feared not to announce it in language which could not be mistaken, but by minds bent on "wresting it to their own destruction." Nor has Jehovah ever changed his counsel—it stands, and he continues to do his original pleasure—to develop the provisions of the "everlasting covenant."—As time goes on and exigencies arise they are provided for, not by a new Council, but provision was made in the old programme to meet them. The divine Being is never taken by surprise. He says to all opposers, and to all opposing influences, "Be still and know that I am God."

Shift the scene, and behold the diplomacy of the courts of earth. Their programmes are weak, partaking of the weakness and folly of their framers. And to conceal the weakness of their instruments they use language, heaven's gift to make things plain, to conceal their future policy. The man who is the most successful adept in using language to conceal thoughts and policy is set down as the greatest statesman, the most renowned diplomatist.—In the political drama of nations Acts and Scenes pass so rapidly before the vision of Courts, that old programmes become worthless, old landmarks are removed, and the work of remodeling and resetting is ever going on in the dark recesses of Cabinet Court Councils. The Acts and Scenes of 1860 in every continent have given Courts immense trouble, and 1861 promises them none the less. An Angel might have, had he been authorized, proclaimed from the Council Chamber of Heaven, "Wo to the diplomatists of 1860 and 1861!"

Industrious men! how manfully (we speak after the manner of Courts) do they meet their obligations! How ardently do they labor for "our dear subjects," "for the people," for the "commerce," and the "honor of the nation!" And yet "our dear subjects," and "the dear people," cannot tell what they are doing, unless some "traitor" ekes it out. England, France, Austria, and the United States are vying with each other in the regions of midnight diplomacy. Abraham I. is a match for Napoleon III. You might as well try to look through a mill stone as to look through the diplomacy of these men, for both are impossibilities. As Abraham was to be a second Washington, how does his dark diplomacy, analogous by the way of his great sympathy for negroes, accord with the honest, frank and luminous diplomacy of uncorrupted George? We never made an attempt to peep into diplomacy before our country became involved in its present troubles; forced to do so, we have done our best, and can apply to the Court of Abraham the graphic language of Jude the Apostle:

"Clouds they are without water, carried about of winds; trees, whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever."

Editorial Tribulations.

Among the thousand and one, is having money stolen from him somewhere on the mail route. Letters are reaching us constantly stating that money has been sent us from January to March, which has not reached us. Cruel! cruel! cruel!!!

Declined.

Resolutions passed by a Church expelling a member to whom a letter of dismission had been given, have been sent us for publication. It appears that after the letter had been given the person was found guilty of crimes, the letter was demanded, the person refused to give it up, or come to trial, hence the resolutions. We have of late uniformly declined to publish such resolutions, except in the case of ministers of the Gospel.

Black Republican Theology.

The New York World concludes a Jeremiad article upon the hypothetical surrender of Fort Sumter thus:

"May God avert the disgrace, if it be possible; and if not, enable the country to profit by the discipline of humiliation."

We are accustomed from childhood at the South to believe, that, in a question of power, "all things are possible with God," but this exponent of Republicanism is not so certain that God can prevent the "humiliating" surrender.—The authorities at Charleston, and of the Confederate States, these "rebels" and "traitors," have attained to vast power, greatly to be "deplored," if they should outgeneral Jehovah. After all, it is no great triumph to get the advantage of the God of those who hold to a "Higher Law." They have risen above his Bible enactments, and why should not "rebels" overreach him? We trust the World will take some rudimentary lessons in Theology.

No Reaction.

The first general election since the disruption of the Government occurred in New Hampshire on the 12th inst., and has resulted in an increased majority for the Republican Governor, and the return of the former members to Congress, and a Republican Legislature. Where is reaction? Has't the South done well to take her interests into her own hands?

State Conventions.

The Georgia Baptist Convention meets with the Baptist Church at Athens, on Friday before the fourth Sabbath in April 1861.

The Mississippi Convention will be held with the Macon Baptist Church, commencing on Thursday before the fourth Sabbath in May 1861.

The next session of the Southern Baptist Convention is to be held in Savannah, Georgia, commencing on the tenth of May 1861.

NOT DEAD BUT SLEEPETH.—The Annual meeting of the Bible Revision Association, heretofore constitutionally held the first Friday in April of each year, was on March 7, at a meeting of the Board of Managers, postponed until the third Wednesday in October, 1861. "Tired Nature's sweet restorer, balmy sleep!"

The Ministry in the Baptist Churches.

SUPPORT CONTINUED.—I have taken ground in the preceding number, which will, perhaps, be criticised. If so, well. I have not sought to make out a case, but to find the truth. The sum of my position is, that men of eminent qualifications, in mind and heart, guided by the indications of providence, will usually be provided for; but that many deserve a more generous support than they receive.

For some reason, God has never made the ministry a lucrative calling. Possibly it might tempt unworthy men.—Possibly it might remove the pastor too far from the numerous poor of his flock, for whom the economy of grace has made special provision. Possibly there would be fewer sons of consolation.—He has nevertheless made it a happy calling. All his devoted laborers have been happy men; happy alike in darkness and day. They and theirs have been held, by the pious and worthy, in unbounded consideration, for the work's sake. Such consideration is above all price. Money cannot purchase it; human hands cannot bestow it. The religious advantages of a truly pious minister's family are very great. And the highest intellectual privileges are his. But far above all, so far as he is personally concerned, are the holy rapture of the pulpit, and the ministrations of the bonds of life to the conscious sinner. "Feed my sheep—feed my lambs,"—graciously, sweetly, said the Great Shepherd.

It is by no means clear that God intends every one whom he calls to the work to be exclusively confined to it.—Some men appear to be called to preach occasionally. And it is far better, when the liberality of the churches fairly listed, will not suffice for a brother's maintenance, that he so far secularize as to take care of himself, than to allow debt to embarrass him, and destroy his influence. "Keep out of debt," was one of the heads of an ordination charge. I once heard by one of the most sensible of men, and all observation has been a pertinent commentary on it.—Complaints are unworthy the ministerial character. "Endure hardness, as a good soldier of Jesus Christ."

The censures sometimes heaped upon ministers for secularizing themselves, come with an ill grace, at least from the churches who are slow to provide.—Some years ago a company of brethren were seated at the dinner-table of a man of wealth. The table groaned with the lucious viands. A costly structure sheltered the guests from a summer sun. Broad acres of loam and prairie of incomparable fertility, lay around. The host suddenly addressing himself to a worthy minister present, conspicuous for talents and services, (who had a mind also to take care of his children), broke out, "Brother B, why don't you preach more? If I had your preaching talents, I would ride out and down over the State and set it on fire." "Well, my brother," replied the ready preacher, "I will make you a ready proposition. You and I are equally interested in the spread of the Gospel and the conversion of sinners; and I make this proposition: I understand you have an income of \$20,000 a year; I know you can live comfortably on \$10,000. I have a family whose wants are

not less than those of your own. Just give me the other \$10,000, and I will give you my whole time and energies to preaching."

When ministers become holier, more industrious and more devoted men; when the churches undergo a like improvement; when both come habitual to live wholly for Christ and for souls, there will be a better day for ministers. Meanwhile, let us console ourselves with a reflection offered before, God will find opportunity for us to finish our work.

E. B. T.

For the South Western Baptist.

"One thing I know, that, whereas I was blind now I see." The believer's hope rests on his consciousness that at some former period he was subjected to a change of heart by the Holy Spirit. Of the mode of that change he professes to know nothing. The nature of the Agent, the subject acted on and the subtlety of the operation conspire to leave him ignorant of the manner of the transaction. Accustomed to receive knowledge of objects through a variety of bodily senses, he would at times be pleased to be able to refer to a vision of the Savior, to an audible assurance of his acceptance or some like testimonial of the gracious action of the divine Spirit in constituting him a child of God, but he can receive nothing of that kind. The excitement thro' which he has passed in the process of his conviction and repentance may have supplied his imagination with a phantom, peradventure he may produce before his mind a false image, but his case requires and reposes on a real basis. How could he distinguish a true from a false light in the natural world? To what account could he turn a strange voice? Dreams and visions are known illusions. And though God in his sovereignty has in exceptional cases used them as instruments of intelligence to man, even in those instances, the key to them was deposited with the history of events. The miracles which attend Paul's conversion, having no connexion with it, instantly disappeared. The true proof of it remained in the love he bore henceforth to Christ and in his devotion to the extension of his kingdom. The Spirit of God acts on the spirit of man, reversing his moral nature, and the evidence that he has done so is spiritual evidence. And, however the believer in the occasional distrust of his acceptance may cast about for other forms of proof, the strength of his case is in the agreement of the evidence he has with the fact he would establish. How the passage from death to life, from darkness to light is made, can not be comprehended. The contrast is none the less intelligible to one who has experienced it, and no substitute for the feeling of the change is admissible. Resting in consciousness, like consciousness it continues. It may, therefore, be reviewed. To examine it is to strengthen it. Inaccessible to a stranger, it can not be plucked from us. Supplied by an unchangeable God to a heart made by him willing to receive it, how can it fail? The disciple of Christ has been regenerated and the force of the truth brings him sooner or later joyfully and gratefully to believe it. The voice of nature will be heard in the Christian as in the infidel. The language of the new creature is that of repentance, faith and love—not as causes but as fruits of salvation. Joyful in itself and social, this consciousness of life seeks discussion and comparison with its kindred in other bosoms. The confidence and love of all thereby increase. Thus the great family of God in Christ is formed, extends and abides. Let no regenerate heart then, pine after unattainable assurances, but rejoice, with thanksgiving, that while his Heavenly Father has in love provided for him the best conceivable estate he has graciously secured that estate to him by the strongest possible title.

M. J. W.

Columbus, Ga., March 1861.

For the South Western Baptist.

Revival in Mobile.

BRO. TALIAFERRO: It is my pleasure to record one of the most important revivals of religion that has ever occurred in this city or State. In the midst of an unprecedented political excitement; while the minds of our people are filled with thoughts of civil war, insurrection and wide-spread desolation, the voice of the ministry is heard and the glorious work of salvation goes on. Bro. T. J. Fisher of Kentucky, has just concluded his long and arduous labors with us, having been instrumental in the conversion of precious souls.—He is known to our denomination as an eminent evangelist. There are hundreds in almost every Southern and North-western State who have been brought to Christ through his ministrations.

As an orator I doubt whether Bro. F. has a superior in this country. The control which he exercises over the thoughts and feelings of an audience is truly wonderful. Sometimes you find his influence upon you going to such lengths as to control respiration, and you breathe as he breathes, or as he gives you permission. I have felt this brother's eloquence, but I cannot describe it. I might as well attempt to describe the thrill of joy or of despair. He is the most entertaining speaker to whom I have ever listened; and yet I cannot tell what it is that makes him more interesting than other men. I cannot attribute it to the exhibition of great learning, for his life has been too practical to enable him to gain a great stock of lore. It is not his literary taste for many of his figures and tropes will not bear faithful criticism. It cannot be mere clap-trap, for he is too pious and dignified to condescend to

such trickery. He has the power of holding his congregation spell-bound for hours, but it is difficult to discover in what this power consists. There seems to be no limits to the range of his imagination, and yet he has it under perfect control. His flights are easy and natural. You would be amazed at the ease with which he soars to "untrodden heights," and at the composure with which he looks down from places "where angels bashful stand." Every feeling which he expresses, seems to emanate from a warm heart. Indeed, every word, look and action indicate his deep sincerity and his true devotion to the cause which he advocates.

Bro. Fisher preached in this city about six weeks. He divided his labors between the two Baptist congregations. During his stay with us there were added by baptism and by letter about thirty to the St. Francis Street Church, and about eighty to the Mission Church. A great many who were converted at our meetings have united with other denominations. Several who have embraced religion have not united with any church. The good work goes on. Our Presbyterian and Methodist brethren are holding meetings with considerable success. God grant that the little leaven may leaven the whole city. The Mission Church (of which I am pastor) has now a membership of about 210.—We have a comfortable and commodious house of worship. God is smiling upon us. Your bro. in Christ,

J. B. HAWTHORN.

Mobile, Feb. 15th, 1861.

For the South Western Baptist.

Greenville Theological Seminary, South Carolina.

Brethren of Alabama:

I have raised, since I came to your State, \$23,000 toward the endowment of the above institution. If I knew where to find them, I am satisfied that there are brethren enough whom I have not seen, perfectly willing and able to give the other \$2,000.

I propose, most affectionately, that any of the friends who will make contributions, drop me a line, by mail, directed to Montgomery, giving their places of residence, and the amount they will give. I will then call upon them, and give them an opportunity to execute their Bonds. Terms, three equal annual installments; 1st payable January 1862.

Please let me hear from you, brethren, without delay; as the amount must be raised (if possible) by the 1st of May. Respectfully yours,

A. BROADBENT, Agt.

Eutaw, Ala., March 19, 1861.

"A Love Letter."

A paper is fortunate in having such friends as the following:

PASCAGOULA, MISS., 16th March, '61.

MESSRS. TALIAFERRO & Co.: I perceive, by an editorial remark, that you call upon your delinquent subscribers and friends to send in means to enable you to continue the publication of the *South Western Baptist*; that unless a considerable amount shall be received by the first day of May next, that you will be necessarily compelled to stop. This I should much regret, for unto the principles of Christianity I am indebted for what I am, and for all that I have; and therefore, out of the abundance of the goods entrusted to my care, I send you a small mite (a ten dollar bill) as a present; which, together with what I hope others will send to you, I hope will keep up the dissemination of principles to which alone I believe our Republic is indebted for the enjoyment of life, liberty and prosperity.

Your friend, T. L. SUMRALL.

N. B.—I perceive from an expression in your letter of recent date, that you take me to be a member of the church. I, however, am not, but I am a well wisher; and whether I am myself to be benefited or not, I hope that others may by the continuance of the publication of your paper.

From Marion Commonwealth.

Howard College.

MR. EDITOR: As a well wisher to the cause of Education I feel an interest in the prosperity of this institution of learning, and with your permission will say a few words to your readers in its behalf.

I cannot but regret the disposition which I have seen manifested by some to injure it by aspersions upon the President and Faculty. I am confident that an appreciative community will not permit such efforts to prove successful. The man who desires the prosperity of Marion must wish well to Howard College. The citizens of the town ought to frown upon the individual who places any thing in the way of its prosperity and to give him a decided expression of their disapprobation.

The fortunes of the College, since I first became acquainted with it, have been in some respects peculiarly adverse. Twice has the building occupied by it been destroyed by fire, yet the experiment of its endowment has thus far proved a successful one. Quite a number of the young men of Alabama have received their education in its halls, and have gone forth to benefit the world by their labors. It seems to me that I can make a suggestion or two, worthy of the attention of the Board of Trustees at the present juncture. By a reference to the Catalogue, I see that arrangements have been made for admission into the Freshman Class, of young men who have studied the common English Branches, the Latin and Greek Grammars, Caesar, Virgil, Sallust or Cicero's Select Orations, the Greek Reader and Davies Elementary Algebra, through Equations of the First degree. The Scientific course is open to those who have not studied the Greek Lan-

guage, but have made all the other attainments requisite to admission into the Freshman class. Now it appears to me that there are many young men in Alabama, who would be glad to spend some time at Howard College, who have not had it in their power to attend to the above mentioned preparatory studies. I propose then, that an English course shall be arranged for the benefit of those who may choose not to study the Latin and Greek languages. I also propose the adoption of the Military system, as far as practicable. I learn that an arrangement of the studies has been made for the benefit of those who desire to enter the ministry. I hope that the details of this plan will be given to the public by its esteemed President. If the English course which I have suggested be adopted this winter—the arrangement for Students who desire to pursue an irregular course will prove sufficient for the wants of those who wish to patronize Howard College. I learn with satisfaction that at no previous period, have so many new students entered the college classes as during the present session, yet I regret to learn, that the sum total of the students has been diminished, owing to the present embarrassing condition of our country.

I am pleased to learn that, although the institution is entirely under the control of Baptists, no effort is made nor ever has been to proselyte the sons of the members of other denominations who may pursue their studies in it. I am glad also to know that students holding what are called landmark and Anti landmark views, may, without hindrance, enjoy all the benefits of the Institution. I should judge from the resolution passed at a meeting of the Executive Committee of the Alabama Baptist Convention that it is the intention of the friends of the College to keep it if possible out of the intestine strife which is agitating the Denomination. It reads thus: "Resolved that any active participation in the agitation of the exciting questions which are at present distracting our denomination is unbecoming in young men, preparing for the sacred work of the Gospel Ministry, has a tendency to obstruct the progress of their education and the cultivation of that personal piety and consecration to the sacred office which is so essential to a minister of the Gospel, and is also calculated to prejudice the interests of the Institution with which they are connected and that therefore all the Beneficiaries of the Board are hereby affectionately advised to assume and maintain for the future a position of neutrality in respect to these matters of controversy."

I know I speak the wishes of many good citizens in our State when I say "Let Howard College prosper and let the man who strives to overthrow it bring upon his own head the ruin which he is plotting. A FRIEND To Howard College.

Revivals.

MORGANTON, GA., March 7, 1861.

MR. EDITOR: Dear Brother—I again have the happy privilege of writing you a few lines in regard to the state of religion in this section. Notwithstanding the political excitement, we have had some great and glorious revivals. A meeting commenced at Hempton church, Fannin Co., Ga., Saturday before the fourth Sabbath in January, and continued near two weeks. 24 joined the church—19 by experience and 5 by letter. Tuesday after the first Sabbath in February the writer and Rev. W. B. Brown, in the presence of a large crowd of people, baptized 12 happy converts in the beautiful little stream of Hempton Creek. The fourth Sabbath the writer baptized 5, and 2 to be baptized. Ministers who labored with the writer were Rev. M. Walker, W. B. Brown, and S. Williams.

I commenced a meeting at Pleasant Grove Church, the second Sabbath in February at night, and continued all the week following—9 joined the church by experience. On the third Sabbath while there was snow on the ground and snow falling, I baptized 6 of them in the likeness of Jordan—3 to baptize—others proposed, some of which, it is expected, will join at Philadelphia Church. Saturday following, none of my brethren in the ministry were with me, but the Lord was with us. May He continue to bless this church.

I attended four Churches last year as Moderator: Mt. Zion, Philadelphia, Pleasant Grove and Hempton; and I have agreed to supply them all this year. Over one hundred joined these churches in the last eight months—Hempton is my home church, where my membership is. In this church, I was first liberated to exercise in public; was licensed and ordained in this church. Some 8 or 9 years ago the church was constituted with 8 members, and I was one of them. The church has now 63 members; one ordained minister and two young girls.

J. B. PARHAM.

To the Baptist Pastors and Churches belonging to the Southern Convention.

Will you not bring the claims of the Bible before you, and raise a contribution for it, between this and the 1st Lord's day in May?

Will not every Southern Baptist make a donation at least, of one dollar, to this praise-worthy object, before the meeting of the Convention at Savannah?

May God give you liberal souls.

L. W. A.

REVIVALS.—Bishop McIlvains is quoted, in an exchange, as saying: "Whatever I possess of religion began in a revival. The most precious, steadfast and vigorous fruits of my ministry, have

been the fruits of revivals. I believe that the spirit of revivals, in the true sense, was the simple spirit of the religion of apostolic times, and will be more the characteristic of these times as the Lord draws near. May the Lord bless us with it more abundantly and purely."

The following lines from the pen of a worthy young lady, on the importance of enlarging and strengthening the mind by close and constant thinking, is a subject worthy of all persons as well as "Cousin Lizzie":

DEAR LIZZIE: Will you, my dear girl, take the advice of your Cousin, who has seen a few more years than yourself, and has passed her joyous school-days which you now claim to be yours, and who has cast her frail barque on life's raging main, while you are yet safely anchored within the walls of your Collegiate Institution, and ever guarded, and consoled by your anxious preceptors, but which your better judgment teaches you will not always be the case. You, too, some day will be ushered out on the chequered waves of life to endure its many hardships, and enjoy the few pleasures that are occasionally interspersed—and it is for this reason that I address this admonition to you. Dear girl, let not the reasoning faculties, the brain, the mind, which God has given you—your mental organization, be cast away as unfit for use, as a mere encumbrance, as something with which you could very well dispense. And now in direct language, I entreat you to always think under any and all circumstances. Not that you are a school-girl, and under the administration of competent teachers, do not imagine that they will do all the necessary thinking, and you can spend your time in idle listlessness, but let every word and precept bury themselves in the deepest recesses of your mind.

Be ever grateful, dear Lizzie, that you have a rich advantage, which is by no means bestowed on all—the privilege of a good education. You have the fundamental rules of life to commence with, if you will only observe them.—Look at that venerable old man, with furrowed brow and hoary hair, on his countenance we trace care and thought, his form is prematurely bent; hear him speak; the learned reverend him, and the ignorant and idle loathe him, and why? Because, by years of thought, he has attained that which he has long desired. Ever remember, "that thought makes the man, and he who thinks most lives the longest."

It is very true, that on this important subject I have read less, and seen less written than any other within my limited observation, and which leaves me to wonder why it is, since, it is undoubtedly the foundation of all things, celestial or terrestrial, whether the production of God or man, and has been since the creation. It occurs to me that our lecturers, and instructors, have been rather remiss in their duty to have overlooked so important a theme as this. Good, pious thoughts produce good deeds, and evil deeds are either the production of evil thoughts, or recklessness, without thought. Never suffer your mind to be polluted by evil thoughts and your character will never be formed by evil deeds—but let your thoughts be pure, and your words and actions will be such as will not fall harshly upon an angels ear, or would stain an angels tongue.

Now, cousin, it is my earnest request that these few lines shall be often perused, and carefully preserved by you. Take the admonition of one who wishes you well, let thought ever be seated upon your pure white brow, and no Diamond, or Sapphire, will be needed to bedeck or immortalize you, for your good, thoughtful deeds will shine forth far more resplendent than gems of first water, and I now entreat you to cultivate your powers of thought, the greatest gift of God to man.

"Tis greatly wise to talk, with our past hours And ask them, what report they've borne to heaven, And how they might have borne more welcome news."

From the True Union.

Revival Record.

ILLINOIS.—Panola, fourteen baptized Good Hope, five; Point Pleasant, seventeen. At this place, says the Christian Times, the people applied themselves assiduously to the study of the word of God: searching the Scriptures day and night to see if those things were so.—At first many thought Baptists seemed to be dreaded. But when they heard their doctrines preached, it was just what they believed themselves. At Berlin hopeful conversions, about one hundred; baptisms, sixty-five, candidates for baptism, one; restored, two; received from Campbellites on experience, three; received by letter, four. Some have joined other churches and others are hesitating as to duty. At Kickapoo, says the pastor, I have baptized over fifty, the greater portion of whom had been sprinkled before, and some confirmed in the Episcopal Church. At Prairie city six baptized.

WISCONSIN.—At Pewaukee some thirty have professed hope in Christ, and a considerable number are still inquiring.

MICHIGAN.—A revival is in progress in the colored Baptist church in Detroit. Eighteen persons were recently baptized.

NEW YORK.—At Watertown about sixty have been converted. At the latest meeting of the New York Ministerial Conference one hundred and two baptisms were reported for the month. A general and deep religious interest has existed for several weeks in the Strong Place congregation of Brooklyn. About fifty persons have been hopelessly converted, and the work of grace is increasing in power. The Examiner says: "We also hear of a very interesting state of religious feelings at Altay, Schuyler Co., New York; at Pitcher and vicinity, Chenango Co., New York."

RECOVERED, 1st. That we deplore the death of our friend and Chaplain, not only as a personal bereavement to us, but as the loss of a bright exemplar of the virtues of the Christian life, and a source of instruction and encouragement.

2d. That his brilliant talents, his quiet manners, and his exalted piety, have made an impression on our hearts that will endure while life lasts and cause us to hope and believe that the martyr's crown he so nobly won is now won

PENNSYLVANIA.—Revivals are in progress at a number of churches. Very recent additions have been made as follows: Beran, Phil., ten; Montgome, twelve; Meadville, thirteen. All the churches in the region round about Meadville have shared in the gracious visitation. Reading, twenty-eight; Augusta, eight; Trevorton, four.

NEW JERSEY.—At the First Cohoes Church the pastor has baptized seven-teen within the last few weeks. At the Examiner, nine; Salem, three. Says ark, N. J., are receiving precious evidences of the divine love. Rev. C. W. Clark, pastor of the Fairmount church, the first of January; Rev. R. Atkinson, of the North church, seventeen; Rev. D. T. Morrill, of the Fifth church, nine; Rev. E. M. Levy, of the South church, six. Additions have also been made to the First church, a large number of worship has been purchased by the German church, and all the members of our churches in Newark are prosperous. A more powerful work of grace is now in progress at Trenton, N. J. than has been experienced there since the very large ingathering under the pastoral labors of the lamented Morgan J. Rhees. Rev. O. T. Walker, pastor of the First church, has baptized fifty-four persons within four weeks, and Rev. G. R. Darrow, of the Central church, eleven.

CONNECTICUT.—At Noah, the pastor baptized eighteen on the last Sabbath in February, fifteen on the preceding Sabbath, and gave the hand of fellowship to forty-one; making within those previously received just fifty within this month. Of these, thirty-nine were by baptism and eleven by restoration, a large majority of them are males.—The work is still progressing.

INDIANA.—At Southport, fifteen have lately been baptized; at Decatur, seven.

JUVENILE ASYLUM, N. Y.—There has been quite a large number of hopeful conversions, and a deep solemnity rests on the whole institution. Recently, 450 out of the 600 at the Asylum, manifested their desire to become Christians. While their previous life indicates the necessity of caution, many of them do give decided evidence of having passed from death unto life.

BAPTISMS IN BALTIMORE.—On Sabbath, March 10th, five candidates were baptized by Rev. I. Cole, at Lee street church. The meetings are still progressing with increased interest.

Five candidates were also baptized by Dr. Fuller, at the Seventh church, and one by Rev. Mr. Williams, at the First church, and Rev. N. Davis five at the Saratoga street African church, on the same evening.

NOMINAL BELIEVERS.—There is much good sense in the following suggestion from one of our Baptist exchanges:

We are, I apprehend, in danger of precipitancy in baptizing mere nominal believers, who presently will not endure sound doctrine; at least, of assigning a minor importance to the weightier matters of the law. A baptized world is not synonymous with a converted world.

While ever the signs of repentance, faith and holiness, are exalted into Scriptural prominence, the churches are safe; whenever they are thrown into the background there is danger.

OUR FRIENDS continue to encourage us by their contributions and labors. We thank them heartily. We trust they will continue their labors till our paper is out of danger, financially.

See the card of Dr. J. G. GROSS. This able practitioner, and highly esteemed gentleman, has been living in our community for several months; and has gained constantly upon the public mind.

MESSRS. GAGNET & MENEFEE have dissolved their Law Firm, (see card) and each one announces himself ready to receive and attend to business in their line.

Tribute to the Memory of Rev. N. L. DeVote.

Rev. N. L. DeVote, Feb. 18, 1861.

The Rev. N. L. DeVote, Chaplain to the "Independent Blues" and "Governor's Guards," and acting Chaplain to the Fort, having been drowned at Fort Morgan on the 12th inst., a meeting of the two Companies was called to day, immediately after the recovery of the body, to express their appreciation of his life and character.

Upon motion of Lieut. Hardie, of the Guards, Capt. James Kent was called to the Chair, and James Lapey requested to act as Secretary.

Upon motion it was resolved that a committee of six be appointed to prepare a reliable history of the life and services of our deceased Comrade, and to draught resolutions expressive of our sorrow on account of the sad loss we have sustained.

The Chairman appointed the following committee:

Lieut. F. L. Johnson, of the Blues, Corp. W. W. Maples, " " " " Private Bush Jones, " " " " Lieut. Jos. Hardie, of the Guards, Serg't W. B. Milton, " " " " Private H. Harlan, " " " "

Which Committee submitted the following as their report:

N. L. DeVote, aged about twenty-three years, was a man of rare endowments of head and heart, and his sudden death casts a gloom on many a heart, and mourning to many a home. He was pious in his disposition, and large of heart. Instructed in the great truths of morality by pious parents, and acknowledged Jesus Christ as his Master and Lord. Possessed of those kindlier feelings, which religion always bestows, he had the good wishes of all who knew him. Always mindful of the Great Commandment, and the one like unto it, he called no man enemy, but stamped the hearts of all some of the great principles of truth, slow to condemn, quick to forgive, well balanced in temper, cherishing no evil, the good and bad alike loved him.

His earlier years were spent in Marion, Ala. He went through the Sophomore class in the Howard College. He graduated at the University of Alabama in 1857, with adorn the first honors, and after the period of two years in the study of Theology in the Seminary at Princeton, New Jersey. Soon afterwards he was elected Pastor of the Baptist Church of Selma.

In the discharge of his duties as Minister, he won universal love and admiration, and gave promise of a bright future of usefulness to his Church and to his people.

When

DR. J. H. McLEAN'S
STRENGTHENING CORDIAL AND BLOOD
PURIFIER.

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

EVER TAKEN.

It is a truly a scientific and Vegetable Compound, procured by the distillation of Roots, Herbs and Bark. Yet low Irons, Blood Root, Black Root, Sarsaparilla, Wild Cherry Bark and Dankeles enters into its composition.

The entire active remedial principle of each ingredient is thoroughly extracted by my new method of distilling, producing a delicious, exhilarating and

la. Wild Cherry Bark and Dandelion enters into its composition.—The entire active rem-

Before taking, the diseased system,
and restoring the sick, suffering and debilitated
INVALID TO HEALTH AND STRENGTH.

McLean's Strengthening Cordial
Will Effectually Cure
LIVER COMPLAINT, DYSPEPSIA, JAUNDICE,
Chronic or Nervous Debility, Diseases of the Kidneys
and Bladder, Dropsy, Rheumatism, Liver Cancer,
Pneumonia, Bronchitis, Inflammation, Asthma, etc.,
etc.

of the Stomach, Fullness of Blood to the Head, Dizziness or Swimming in the Head, Palpitation of the Heart, Fullness or Weight in the Stomach, Sour Eructations, Coughing or Suffocating Feeling when lying down, Dryness, Yellowness of the Skin.

[illegible]

Or others conscious of inability, from whatever cause, will find McLean's Strengthening Cordial a thorough restorer of the system - and all who may have injured themselves by improper indulgence will find it a

TO THE LADIES.
McLean's Strengthening Cordial
 is a sovereign and speedy cure for
INCIPENT CONSUMPTION, WHITES,
 Obstructed or Difficult Menstruation, Involuntariness of the Uterus
 or Involuntary Discharge thereof, Faintness of the Weak,
 Giddiness, Painstaking and all Diseases incident to Female
 Weakness.

There is no Mistake About It.
 Suffer no longer. Take it according to Directions,
 will stimulate, strengthen, and invigorate you and ease
 the bloom of health to mount your cheek again.

EVERY BOTTLE IS WARRANTED TO GIVE SATISFACTION.

For Children.
 If your children are sickly, puny, or afflicted, McLean's
 Cordial, will make them healthy, plump and robust. It
 lay no more trouble, try it, and you will be convinced.

IT IS DELICIOUS TO TAKE.

CAUTION.—Beware of Druggists or dealers who try to palm upon you some Bitter, or Sarsaparilla, which they can buy cheap, by saying it is just as good.

Avoid catching colds. Ask for McLean's Strengthening Ointment, and take nothing else. It is the only remedy that will cure the cold thoroughly, and at the same time strengthen the system.

Use the salveful ointment every morning, fasting, and certain relief will be obtained from Croup, Fever, or any prevailing disease. It is put up in 16 bottles.

Price only 25¢ per bottle, or six bottles for \$1.50.

JOHN MCLEAN
Sole proprietor of the Central
Aloha, McLean's Volcanic Oil Lintment
Principal depot at the corner of Third and
Fourth Streets, St. Louis, Missouri.

For sale by C. FOWLER, and J. S. THOMAS, Tobacco
Wholesale by H. H. JENNINGS, Montgomery, and
respected Druggists.

April 12, 1860.

CHURCHILL & Co.,
112 COMMERCIAL STREET.

Montgomery, Ala.,
MANUFACTURERS OF
SILK, CASSIMERE AND SOFT HATS.

MAY to order **MILITARY HATS & CAPS** of various
 regulation, or other pattern, solicit orders for
 the trade, and guarantee satisfaction.
 April 19, 1860.

J. B. HART & SONS,
 DEALERS IN
Staple and Fancy Dry Goods
 AND
GROCERIES, BAGGING, ROPE, &c.
 Thankful for past patronage, wish it continued, and
 respectfully solicit new customers,
WATKINSA, ALA.
 May 31, 1860.

JAS. G. ROBERTSON,
 Mobile, Ala.
I. GRIMPAH JR.
 Sumterville, Ala.

ROBERTSON, BROWN & CO.,
Commission Merchants

**No 35 North Commerce St.,
MOBILE, A.LA.**

**CHAUNCEY FOWLER,
DRUGGIST & APOTHECARY,
(SIGN OF THE LARGE GOLDEN MORTAR).**

**Tuskegee, Ala.
ESTABLISHED IN 1846.]**

—DEALER IN—

**DRUGS, MEDICINES, CHEMICALS;
PAINTS, OILS, VARNISHES, BRUSHES;
GLASS, PUTTY, DYE-STUFFS,
ESSENTIALS, PERFUMES, MEDICINES.**

PURE WINES AND LIQUORS,
FANCY ARTICLES,
CANDIES, TEAS, SPICES,

SNUFF, TOBACCO, CIGARS;
GARDEN SEEDS, &c. &c.

A FULL and well selected stock constantly on hand to which the attention of buyers is respectfully invited. Selling confident that we can offer *pure, fresh, and reliable* articles on as reasonable terms as they can be had elsewhere.

Thankful for the liberal patronage extended to me by the friends of the Emporium, would most respectfully maintain the continuance of the same; which I hope my endeavors to give satisfaction will continue to merit.

Physicians, Prescriptions carefully compounded, and all orders promptly answered.

February 16, 1860.

CARRIAGE EMPORIUM.



JOHN C. SMITH,
THANKFUL for the patronage heretofore extended to him, would solicit a continuance of the same, and is determined not to be undersold. He will continue to manufacture and keep on hand for sale,
Carriages, Box Cays, Top and No-top Buggies, Iron Axle Tree Wagons
 for two, four and six horses.
 Having just received direct from the manufacturers

new and well selected stock of materials, and having experienced hands to execute the work, he can guarantee work left with him to be done in the best manner, and give satisfaction to his customers.

PLAINING work done in the best manner
and dispatch.

REPAIRING in all its branches executed with
accuracy and dispatch.

Feb. 23, 1891

PREMIUM COTTON GINS

Reversing Breast

Manufactured at Cotton Valley, Ala.

By J. W. WEBB & CO.

OUR Reversing Breast Gin having given general satis-
faction, and being thoroughly tested for two years
we presume to say, it is superior to any now manufactured.
It will last longer than two of any other contrivance.
For this reason, we believe it to be the best. It will
cause the Breast being worn at one end, to be worn
at the other, becoming as a new one; saving

time, expense and trouble of repairing at a shop; or, probably, the expense of a new Gin. Many Gins are used on for dull saws, and finally thrown away, when the fault of the Ribs being worn. This is the expense

of Planters and Gin makers. We have Breast. Purchase any of our Breast Gins, and save thereby your money, and your time, and your trouble and money. Having received letters from all over the country, we call the attention of our friends to the fact that we have a large quantity to our improved Gins, of all sizes, which we will keep constantly on hand, made of the best material and by experienced workmen. We will send you a circular, giving you our Gins, and we feel sure that you will soon say to your friends, J. W. Wain & Co. send me Breast Gins. To all our friends, we solicit an interest in our enterprise.

References: *Benjamin Mackinnon, P. M. Youngblood, T. J. Springs, Maj. Merriam Talbot, Wm. Harrison, J. F. White, John H. Huddy, Pikeston, Dr. James Boyd, F. Craddock, Cotton Valley, Col. S. T. Austin, Columbus, Ga. J. C. Harrison, Montgomery, Ala., W. S. Williams, New Orleans, La.*

March 18, 1864.

CONGRESS WATER for sale at
Aug. 16, 1890. DR. S. M. BARTLETT.

LA PLACE
COLLEGIATE INSTITUTE.
THE Trustees of this Institution will convene for the ensuing Scholastic Year, on the 1st of September. The Trustees have secured the services of H. C. Gray, Esq., M. A., as Principal, who will give all the assistance that is necessary.
Tuition \$25, Board \$40.
October 4, 1894.

Ayer's Sarsaparilla.