

H. E. TALIAFERRO, EDITOR.

"Whether it be right in the sight of God to hearken unto you more than unto

God, judge ye."—Act 17, 19

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For the South Western Baptist.

CAMP NEAR NORFOLK, VA.,

May 22d, 1861.

EDITOR BAPTIST: I have desired to write a letter each week, so that you and your readers, particularly those who have relatives and friends in the 3d Regiment, might be regularly advised of our movements. But a soldier's time is not his own; it belongs to his officers; and I have therefore not found leisure to write you a second letter until the present time.

The day after I wrote to you from our camp at Lynchburg, we struck our tents and started by railroad for Norfolk. Passing through Petersburg late in the evening, we were met at the depot by an immense crowd of men, women and children, who not only gave us a more brilliant reception than any we had been honored with on our route, but had also prepared a hasty supper, of which, after a speech or two of welcome and encouragement, we partook as was becoming of soldiers. That event happened sometime ago, and therefore possesses no more interest than merely as a matter of pleasant remembrance, but I cannot forbear to speak of the great number of pretty women who were to be seen in the crowd. Everything in Virginia looks old, except the women. Time seems to have passed them by unnoticed. They are not only always young, but judging from the manner in which they have treated us, I should say they are always good. In fact, they give to Virginia her fair renown. Politicians may boast of Virginia being "the mother of States and of statesmen," but her women are her chief glory, both at home and abroad. But I have digressed too far, for which I ask your pardon.

We arrived at Norfolk late at night, and remained in the cars till morning, when we marched into the city. I was disappointed in my opinion as to the size and population of Norfolk. I had somehow become impressed with the idea that it was more a naval depot than a city, and, not having looked at the census table, I was surprised to find it a large and wealthy city, numbering from 22,000 to 25,000 inhabitants. The houses are large and costly, and the private residences give good evidences of taste and wealth.

We encamped about one mile from town, in sight of Elizabeth River, where we were visited daily by crowds of citizens, and ladies in particular, all of whom have treated us most hospitably since our arrival here.

We remained at our first encampment several days, and on last Saturday morning took up our line of march for this place—an open corn field, about two miles from the city,—but from whence we expect to remove in a day or two. We go to the woods, or swamp, rather, to take our place as the right of brigade, the remaining regiments of which are encamped in the vicinity of Norfolk and will soon take their places on our left. (When I say *we* and *our*, of course I mean the Regiment.) I do not think it prudent to write you for publication exactly where we are, or how many men there will be in the brigade, nor what our force is in and around Norfolk. It is better that the enemy should know as little of these things as possible.

I have been thus particular in giving you the details of our movements, not because I supposed that they would be of much interest to your readers, but because in after years, if any one who is now in the Regiment, or has friends or relatives in it, should find amongst his old papers a copy of the "Baptist" containing this letter, he would prize it more than gold.

As a general rule, our camp at night has more the appearance of the encampment of a pleasure party than that of men who have come far away from the pleasures and endearments of home to meet death at the cannon's mouth. But on last Sunday night the scene was quite different. The soldiers remained in their tents, and from one end of the camp to the other the old familiar hymns, which have made the world glad for many years, were chanted by a thousand voices.

I can tell you nothing new in regard to one or two little "brushes" that have taken place at Sewell's Point and Bonelli's Point, a few miles below Norfolk. Before this letter reaches you, you and your readers will doubtless have seen full particulars of both events in the papers. Suffice it to say, that our side are quite satisfied with the issue in both instances. We do not expect to remain long without a passage at arms with the enemy. They are concentrating large bodies of men at Fort Monroe, and if they intend to fight at all, it is probable that they will commence it before many weeks. We are making preparations to meet them,

and with a little time in which to get ready, we do not fear the result. All the approaches to Norfolk, except one, are now fortified, and that one will be "all right" in a few days.

There is some sickness in the Regiment, but no more than might have been expected in a body of a thousand men, many of whom are entirely unused to exposure. Only one man in the Light Infantry (J. M. T.) has been sent to the hospital. He went there today, but I do not know that his sickness is serious. The weather and climate here are both calculated to produce sickness, but I hope we will escape safely.

There is one characteristic of soldiers which, after one becomes so much accustomed to it as to regard it of no importance, that is really amusing; I allude to the disposition to grumble. They grumble at everybody in authority, and sometimes it appears they grumble merely for pastime. But they do not always complain without a cause. Often they are either neglected by those above them, or else their most reasonable desires are disregarded. But taken altogether, I must say that I enjoy the life of a soldier. The favorable opinion of it which I formed in Florida, has been confirmed, so far, by the present trip. Like all new soldiers, our men are anxious for a fight. They are somewhat restless, and the booming of a cannon from one of the batteries in hearing, where they try the guns every day, creates quite a pleasant sensation in the camp.

Some little stir was created in the camp yesterday by the appearance of Gen. Walter Gwynn, the commander of all the forces in and around Norfolk. He is a large, fat man, apparently about sixty years of age, and without his military uniform would be taken for a good natured old Virginia gentleman, who thought of nothing but attending to his farm and entertaining his friends.

But I have written enough—more, perhaps, than will be interesting; but I always had an aversion to short letters, except upon business. And I have an equal aversion to long letters with nothing in them, and shall, therefore, endeavor to have something in my next.

I hope this letter will reach you in time for your next paper, so that it will not be two weeks old when your readers see it. If you have ever been in a soldier's camp, you need no apology for the manner in which it is written. I will endeavor to write you again next week.

Yours, &c., E. F. B.

For the South Western Baptist.

Old Way-side Flowers: or Sketches of the Apostles and Prophets.

ST. ANDREW.

There are a great many different kinds of faith in the world; and men are constantly running up and down crying, lo! here, and lo! there, but a Bible faith is the faith after all. Upon this we may hang all our hopes and expectations, as upon "a nail in a sure place," and be comforted with all, under the abiding conviction that we have the best security in all the world, nay, and the universe beside—being no less a security than God's eternal Word. Ah, had you but a single word of God, written upon your heart, and that word was, "Accepted," O unbeliever, how would your very soul dance within you with joy! But men have not a Bible Faith, because they don't get it out of the Bible. They first make a faith, after a fashion of their own, and then go with it to the Bible to twist a few passages to its support in order to give it face. Alas! these twisters—what will they say, when God shall ask them, in the day of his almighty power, by what authority they changed his Word. Will the declaration, so often made, "you put your construction on the Bible and I have an equal right to put mine," answer then? Verily then would they be glad, if they had put God's construction. But I am wandering from the thought with which I set out, and that was—the very Bible character of St. Andrew's faith. The Apostle did not adopt the doctrines, principles and practice of the Gospel, without thought; on the contrary, he seems closely to have scrutinized the person and character of our Saviour, in the Light of the prophecies; and only, though effectually, to have closed with him, when fully satisfied of his identity, as the promised and long-expected Messiah. When he sought to introduce his brother Peter to him, for instance, it was not as one about whom there was a great hue and cry; but as one fulfilling the delineations of authentic and ancient writings; and hence, thoroughly impressed with the validity of his claims to the Messiahship, he was fully prepared to accept, trust and obey. Ah, did we do like Andrew in this particular; did we but go and get our Bibles and carefully and candidly study the character of Jesus Christ—how different would be our faith! Some men talk a great deal about what they believe, and many, indeed, about what they feel; and yet, all the time, are ignorant of the character and nature of true Bible faith.

How far indeed are there that know anything of the intimate and necessary connection of our Saviour, with the hoary revelations of the olden time; when the mighty men of God, inspired with the enthusiasm of the mighty theme, with sparkling eyes and the wild eloquence of that truly poetic age, glowingly announced the shadowy portrayal of distant, yet still approaching visions; and when the faithful ones, unto whom was committed the vessel of the promise, saw all these great events, since actually accomplished; delineated as dim shadows moving upon the wall, and held them as but the reversion of an undeveloped yet hopefully defined age; ah, yes, when Christ upon the cross and the accomplishments of his mighty Gospel were plainly revealed to the comprehension of believing hearts in all this hidden meaning and mystery—even then and of all this, how few know more than what they gather in a fragmentary and disconnected way, as they pass along, presumptuously boasting of the certainty and accuracy of their faith; yea, even while they thank God for the great stride they have made in the Christian faith, are ignorant of the fact that Christ is an everlasting Refuge and Hiding Place for all his people; and are vainly striving by might and main to work out a righteousness spotless and undefiled before God. Ah, these ignorant yet very much assured ones—have they an Andrew's faith in Jesus Christ? Methinks 'tis wanting in foundation—the superstructure is good enough, but the base—the underpinning, the base! Here is the rottenness—here the corrupt heart, "deceitful above all things and desperately wicked." But this Andrew faith—where is it mostly found and by whom so much prized? Not among the young, the giddy, the gay; but among the aged and sorrowing—for these last have tested the insufficiency of all earthly means and appliances, nay, more, and the unfaithfulness of their own hearts as well, do more fully relinquish them for the sufficiency of Christ; and to them it is sweet and "precious" to contemplate his fulness and beauty as revealed in the Bible.—These have a Bible faith, an Andrew's faith—a faith which has carefully compared the New Testament with the Old—our Saviour as he was when in person among the Jews and the pictures of him drawn and colored by the prophets; and yet there are young and overgrown upstarts in the church that would set aside and condemn as useless these wayworn veterans of Christ, never dreaming in their arrogance and presumption that great faith gives great humility; and that, when they reach the elevation of humble yet dignified perfection enjoyed by these venerable patriarchs, they will see how foolish and vain they have been. Indeed, it is among the old that you must go, if you would find an Andrew's faith; among those who have heard many sermons; asked many questions; had many trials; made many prayers; and read the Bible through many long adventurous years. These are the ones that know his beautiful and sublime offices—his varied and exceedingly savoury graces. Others try to work with untempered mortar—to put in a little learning and philosophy and human ingenuity and such like—but these old ones know better; for they have tried their hearts and found them wanting—they have beheld their own excellency, and behold, it was naught; nothing short of Christ in all things—the Old Bible, as well as the new, as "Prophet, Priest and King," "the Lord our Righteousness," and an Atonement as high as the heavens, as wide as the Earth, and as deep as the world of despair—will ever suit them; and this, verily, was Andrew's faith; for he believed upon and received the Lord Jesus as that blessed Saviour and Redeemer that was faintly foreshadowed through all the Old Testament writings by figures and types and prophecies, as one that was to take away sin—to supply righteousness, and to afford to all his people to the end of time, all the necessary elements, virtues, bestowments, graces and acceptances, required to present them with out spot or wrinkle of imperfection before the majesty of Heaven; and this all to be accomplished in his own person and done by his own act. St. Andrew's faith was a big faith; a comprehending faith; an encompassing, surrounding and submissive faith; nay, if you will have it so, an *all faith*—the Lord Jesus first—the Lord Jesus last, and the Lord Jesus in all the intervening time. Ah, reader, is this your faith? Is your Redeemer the one that was promised as "the seed of the woman that should bruise the serpent's head," and the one that still ever liveth to make intercession for us; and are you one of "us," by all the symptoms, tokens, characteristics and delineations laid down in God's Word? Then, all I can say to you is, that, like Andrew, you owe him an everlasting debt of love and gratitude to work for him all the days of your life.

"EARNEST,"  
Clairborne, May 20, 1861.

Gentleness often disarms the fierce and melts the stubborn.

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anything of the intimate and necessary connection of our Saviour, with the hoary revelations of the olden time; when the mighty men of God, inspired with the enthusiasm of the mighty theme, with sparkling eyes and the wild eloquence of that truly poetic age, glowingly announced the shadowy portrayal of distant, yet still approaching visions; and when the faithful ones, unto whom was committed the vessel of the promise, saw all these great events, since actually accomplished; delineated as dim shadows moving upon the wall, and held them as but the reversion of an undeveloped yet hopefully defined age; ah, yes, when Christ upon the cross and the accomplishments of his mighty Gospel were plainly revealed to the comprehension of believing hearts in all this hidden meaning and mystery—even then and of all this, how few know more than what they gather in a fragmentary and disconnected way, as they pass along, presumptuously boasting of the certainty and accuracy of their faith; yea, even while they thank God for the great stride they have made in the Christian faith, are ignorant of the fact that Christ is an everlasting Refuge and Hiding Place for all his people; and are vainly striving by might and main to work out a righteousness spotless and undefiled before God. Ah, these ignorant yet very much assured ones—have they an Andrew's faith in Jesus Christ? Methinks 'tis wanting in foundation—the superstructure is good enough, but the base—the underpinning, the base! Here is the rottenness—here the corrupt heart, "deceitful above all things and desperately wicked." But this Andrew faith—where is it mostly found and by whom so much prized? Not among the young, the giddy, the gay; but among the aged and sorrowing—for these last have tested the insufficiency of all earthly means and appliances, nay, more, and the unfaithfulness of their own hearts as well, do more fully relinquish them for the sufficiency of Christ; and to them it is sweet and "precious" to contemplate his fulness and beauty as revealed in the Bible.—These have a Bible faith, an Andrew's faith—a faith which has carefully compared the New Testament with the Old—our Saviour as he was when in person among the Jews and the pictures of him drawn and colored by the prophets; and yet there are young and overgrown upstarts in the church that would set aside and condemn as useless these wayworn veterans of Christ, never dreaming in their arrogance and presumption that great faith gives great humility; and that, when they reach the elevation of humble yet dignified perfection enjoyed by these venerable patriarchs, they will see how foolish and vain they have been. Indeed, it is among the old that you must go, if you would find an Andrew's faith; among those who have heard many sermons; asked many questions; had many trials; made many prayers; and read the Bible through many long adventurous years. These are the ones that know his beautiful and sublime offices—his varied and exceedingly savoury graces. Others try to work with untempered mortar—to put in a little learning and philosophy and human ingenuity and such like—but these old ones know better; for they have tried their hearts and found them wanting—they have beheld their own excellency, and behold, it was naught; nothing short of Christ in all things—the Old Bible, as well as the new, as "Prophet, Priest and King," "the Lord our Righteousness," and an Atonement as high as the heavens, as wide as the Earth, and as deep as the world of despair—will ever suit them; and this, verily, was Andrew's faith; for he believed upon and received the Lord Jesus as that blessed Saviour and Redeemer that was faintly foreshadowed through all the Old Testament writings by figures and types and prophecies, as one that was to take away sin—to supply righteousness, and to afford to all his people to the end of time, all the necessary elements, virtues, bestowments, graces and acceptances, required to present them with out spot or wrinkle of imperfection before the majesty of Heaven; and this all to be accomplished in his own person and done by his own act. St. Andrew's faith was a big faith; a comprehending faith; an encompassing, surrounding and submissive faith; nay, if you will have it so, an *all faith*—the Lord Jesus first—the Lord Jesus last, and the Lord Jesus in all the intervening time. Ah, reader, is this your faith? Is your Redeemer the one that was promised as "the seed of the woman that should bruise the serpent's head," and the one that still ever liveth to make intercession for us; and are you one of "us," by all the symptoms, tokens, characteristics and delineations laid down in God's Word? Then, all I can say to you is, that, like Andrew, you owe him an everlasting debt of love and gratitude to work for him all the days of your life.

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#### Progress of Baptist Principles in Pedobaptist Churches.

The Watchman and Reflector gives the following outline of changes in the Pedobaptist churches of its section:

Formerly, if one was convinced that immersion alone is the baptism of the Bible, he was compelled to apply to a Baptist minister and to unite with a Baptist church. He had no election; for no Pedobaptist church would tolerate such a heresy, and no Pedobaptist minister would consent to immerse him. Now, if one who has been trained under Pedobaptist influences desires to be immersed, in many cases both minister and church persuade him that he need not forsake his early home, for his old pastor will administer the ordinance, and the church will cheerfully receive him into membership. Immersion is not infrequent in congregational and Episcopal churches, and in some Methodist churches has come to be the rule instead of the exception. Formerly, if one doubted the obligation to bring his children to the font, he was refused admission to the church, and one who neglected duty in this particular was liable to discipline. But new candidates for membership may object to so much of the Articles of Faith and the Church Covenant as relates to infant baptism, and it is deliberately waived in their case to remove their scruples. They may repudiate their baptism on their parent's faith, and request to be baptized again on their own faith, and the request is freely granted. Ministers applying for ordination may confess that they can find no Scripture authority for infant baptism, and this is held to be no bar to their admission to Pedobaptist pulpits.

#### The Great Aim of the Minister.

In the retrospect of a long life, now drawing to a close, during which I have watched of course the career, and observed the mode of action, of many of my brethren, have noticed great diversity in the results of their ministry; and I have most assuredly seen that, where they have been intensely earnest for the salvation of souls, and have sought this by a style of preaching adapted to accomplish it, God has honored their endeavors by giving them success. If, without impropriety, I may refer here, as I believe I have done elsewhere, to the service which, during fifty-four years, I have been allowed to render to our great Master, I may declare my thankfulness in being able, in some small degree, to rejoice that the conversion of sinners has been my aim. I have made next to the Bible, Baxter's "Reformed Pastor" my rule as regards the object of my ministry. It were well if that volume were often read by all pastors—a study which I now earnestly recommend to them. Sometimes venture to hope that it has kindled in me a spark—but oh, how dim! Standing as I now do, in the prospect of the close of my ministry, of the eternal world, and of my summons to the presence of the great Lord of all, the salvation of souls as the object of the ministry, appears to me, more than ever before, in all its awful sublimity. Every thing else, as compared with this, seems as the small dust of the balance, and though, perhaps, not altogether an idler in the vineyard of the Lord, it is now my grief and my surprise that I have not been more devoted and more laborious. Defects, omissions, and errors, come out before our view in the evening of life, and especially when it is spent, as mine must now be, in retirement, solitude, and suffering, which we did not perceive during the burden and bustle of the day. To my younger brethren, I say, You are engaged in the greatest work in the universe; for in preaching for the salvation of souls you are brought into the fellowship with God in the eternal purposes of mercy to the children of men; with our Lord Jesus Christ in His redeeming work upon the cross; with the Holy Spirit in His mission to our world; and with prophets, apostles, and martyrs. Heaven, through eternity, will reward with the praises of your diligence, or hell with lamentations and execrations upon your neglect.—J. A. James.

#### A Brief Pastoral Charge.

I charge you—my young Brother, to take care of your Body. Eat nothing which does not agree with your digestive apparatus—masticate it well—take regular and sufficient exercise daily—go to bed at 10 o'clock P. M., and arise at 6 o'clock A. M.—and maintain "a prudent, cautious self-control" over your animal passions.

I charge you to take care of your Mind. Discipline and furnish it daily. Let the word of God dwell in you richly with all wisdom. Make continual and choice additions to your stores of knowledge, otherwise, constantly pouring out, as you will be called to do, your barrel will soon run empty.

I charge you to take care of your Heart. Keep it with all diligence. Be watchful and prayerful. Unless the principle of grace implanted within you is kept vigorous and thriving, you will not be happy in your sacred call-

ing, nor successful in it, nor be a fit example to Christians, in charity, in faith, and purity.

I charge you—to take care of your Doctrine. Let it be that which was once delivered unto the saints—preserve it uncorrupt,—faithfully preach it, in season, out of season—contend earnestly for it—and see that your flock be rooted and grounded in it.

Taking this course—keeping your body under subjection, stocking your mind with precious furniture, keeping your heart right in the sight of God, and your doctrine according to Divine revelation; and having it drop in public and private, in the sanctuary and from house to house, "as the rain upon the grass, and as the dew upon the tender herb,"—you will make full proof of your ministry, and when the Chief Shepherd appears, will receive a crown of glory that fadeth not away. Amen.—Exchange.

#### Beautiful Conceptions.

The conceptions of John Bunyan, concerning the close of a christian pilgrimage, the passage of death, and the welcome to the Celestial City, are among the most beautiful on record. He says:

"So I saw in my dream, that they went on together till they came in sight of the gate. Now I further saw, that betwixt them and the gate was a river; but there was no bridge to go over. At the sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, 'you must go through or you cannot come at the gate.' After they crossed, they met two angels, clothed in white apparel, that shone as silver, who were waiting for them, guided by these attendants, they walked onwards towards the gate. They allegory continues, 'Now when they were come up to the gate, there was written over it in letters of gold:

"Blessed are they that do his commandments, that they may have right to the tree of Life, and may enter in through the gates into the City."

After they reached the gate, a messenger was sent to tell the King that they had commanded that they should be admitted.

"Now, I saw in my dream, that these two men went in at the gate; and lo! as they entered, they were transfigured; and they had raiment put on that shone like gold. There were others also that met them with harps and to gave them; the harps to praise withal, and the crowns in token of honor. Then I heard in my dream, that all the bells in the City rang again for joy, and that it was said unto them:

"Enter ye in unto our Lord."

I also heard the men themselves, that sang with a loud voice saying:

"Blessing and honor and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, forever and ever."

"Now, just as the gates were opened to let in the men, I looked in after them; and behold the City shone like the sun; and in them walked many men with crowns on their heads, palms in their hands, and golden harps. There were also of them that had wings, and they answered one another with holy intermission, saying:

"Holy, Holy, is the Lord."

And after that, they shut up the gates which I had seen, I wished myself amongst them.

#### Religious Intelligence.

SOUTHERN BAPTIST BIBLE BOARD.—The Christian Index learns that the Bible Board "will report to the Coming Convention more work done and money received during '59-'61 than during '57-'59. The Board has applications now for Bibles and Testaments for the Creek, Cherokee and Choctaw Indians, for the Chinese, and for Sabbath schools in Arkansas, Tennessee and Texas."

BAPTISMS IN CHARLOTTEVILLE, VIRGINIA.—The Jeffersonian of the 18th says:—"On Sunday last, Rev. A. B. Brown pastor of the Baptist church in this place, baptized at Farish's Mill sixty-four colored persons. There were perhaps from 1500 to 2000 persons present to witness the ceremony."

EXTRA LIBERALITY.—The Watchman and Reflector states that at the ordination of Rev. Wm. Allington as pastor of the First Baptist church in Springfield, O., the sermon was preached by an Episcopalian minister, while there was also a Lutheran, Presbyterian and Methodist that took part in the service.

#### Progress of Baptist Principles in England.

We clip the following from the last report of the English Baptist Union. It shows a very gratifying denominational increase:

The Rev. J. H. HINTON said that 1,222 Baptist churches had sent triennial returns, and from these it was ascertained that 895 of them had a clear increase in the number of the members of about 14,000, or an average of about sixteen per church. That increase was the largest which had ever been reported. They had in former years an average increase of one, one and a half, one and three-quarters, clinging to the fractions with desperate tenacity, and even as high as twelve in one instance, but sixteen never. He saw no reason to doubt

the accuracy of the tables. England showed an average increase of eleven members per church, and Wales twenty-five. They had had instances in which some two or three hundred churches had reported a diminution, but now only about thirty churches had been obliged to do so. There was no reason to think the increase as shown in those statistics was attributable to any greater accuracy in the returns than formerly, but every reason to think that it was the work of God.

A short but interesting discussion ensued upon the subject of revivals, the general impression being that children and young people should be special objects of prayer and effort, and that every inducement should be extended, even to the very young, to enter the church when they manifest signs of being converted.

GARIBOLDI ON PROTESTANTISM.—The Liverpool Mercury says:—"A letter has been addressed by General Garibaldi to Sir Culling E. Eardley, Bart., President of the Evangelical Alliance, in reference to the proposed presentation to him of a copy of Bagster's Polyglot Bible by the Alliance, whose wish is also to distribute the New Testament among the soldiers of Italy."

CAPREA, Feb. 17, 1861.

Sir—I am very grateful for all that the Christians of England have done for the welfare of man and the rights of nations. The Evangelical Alliance, over which you preside, is a good work. I shall receive with pleasure, by post, the offer which you have made me of a Bible in many tongues, and I do not consent that a deputation of members of your Society should put themselves to inconvenience for the purpose. \* \* \* The great majority of the people among us, if not Protestants in name, are very Protestant in fact, as is proved by the indifference—nay, even the contempt—with which they receive the anathemas of the Papacy, and the public ridicule which the miracles excite. Be persuaded, sir, that the Italian people are much less Polish than has been said. As for me, be good enough to believe me the irreconcilable enemy of hypocrisy and of all despotism, and at the same time your affectionate,

G. GARIBOLDI.

#### PROGRESS OF PROTESTANTISM ADMITTED.—

From a sermon recently preached in Lyons, on behalf of the French Romanist Society of St. Francis de Sales, the following extract has been made:—"Heresy is making great progress—frightful progress! It has journals, money, temples, colporters, evangelists, pastors, hospitals, theological schools, etc. It is not only in Ireland, in Belgium, that it is making havoc in Catholic Spain, Italy, Piedmont. There are Protestant temples in Ferrara, Turin, Milan, Florence, Bologna—even Bologna has one; and what is more horrible, this temple is the ancient chapel of the great Sixtus V., the opponent of heresy! A Protestant lately boasted, in a religious paper that he had left Geneva and gone through Piedmont, meeting with friends and brethren all along his way."

Says the London Freeman: "In reviewing the intelligence of the month, three facts prominently suggest themselves. There is, first, the steadily progressive character of the work, which in its routine is often tedious to describe, and produces no apparent immediate effects, yet slowly creates an influence that is instinct with abundant good. There is, secondly, an increasing tendency to trust less to the European and more to the native, and in all quarters a growing efficiency on the part of the native churches to justify this hopeful change. Closely associated with this principle is, lastly, that gradual development of material resources by which many of the mission stations are becoming self-supporting. Thus another stage in the missionary enterprise is being rapidly neared."

#### Evils and Disappointments.

The more serious evils the subjects of Lincoln are suffering under are of course studiously hidden from the eye of the South. But in spite of their caution and cunning, we get glimpses of some of their calamities, and though these views are imperfect, yet the glance gives us a clear idea of the body and complexion of the afflictions they have wondrously brought down upon their own heads.

The journals of their large cities contain earnest appeals in the behalf of the wives and children of mechanics and laborers who have gone to subdue the South. These appeals are made the more touching by the mention of cases of great distress. These instances of want and misery are, however alluded to with significant brevity and vagueness. The manner in which they are mentioned makes it obvious both that the condition of the sufferers is worse than it is represented to be, and that there are many more who are as wretched as they.

For months previous to the breaking out of the Flag-Epidemic, their cities had been burdened with countless poor.—Skillful and worthy mechanics, unable to procure employment, had been compelled to eat the bread of charity. Of those who rushed to Washington, artisans and laborers composed an important portion. Even those of them who had been able to maintain their families, could barely do so, and on leaving for the war they could make no provision

#### The War Policy.

The New York Examiner, some weeks since, made the following sensible and truthful statement, relative to the settlement of our difficulties by force.—Just now few men in the North seem disposed to take this view of the matter, but when the war fever shall have passed away, or spent its power, the justness of such views may be again appreciated:

"The Government is possessed of vast powers, but such is its present position that it cannot use them, and even if using them were possible, it might prove unavailing. The rebellion which has broken out, is not one which force can subdue, nor now even repress. There was a time when a suitable display of national strength might have arrested its progress, or at least have diverted its course, but that time has long since passed, and it must now be left—as it appears—to its own course, whatever that course may be. It may terminate in speedy exhaustion and early failure, or it may terminate in Southern independence and nationality, and all the perilous issues which that will involve."

for them during their absence. With so many women and children absolutely dependent on the voluntary contributions of the benevolent, the pity and purse of those great centres of trade have been assessed severely. That these claims of humanity have been met grudgingly and reluctantly, we are authorized to state from information received from private sources, as well as from what appears in almost every issue of the Northern journals. A Philadelphia gazette of recent date states that a mother and seven children had been without food for twenty-four hours and a late New York paper mentions that a woman with several children, whose husband had gone in a company to Washington, were turned out into the street because she had not paid her quarter's rent.

When the flag became a divinity in the eyes of fanaticism, the papers of the North spoke in glowing terms of the liberality of their men of wealth.—With exultant shouts they paraded the splendid donations to the cause of Unionism. According to these mouth pieces of vulgarity and iniquity, the key of every vault and coffer had been put into Lincoln's hand. We all know what enormous falsehoods the innocent figures were made to tell. The blessed of fortune have been asked to redeem their golden promises. But their ardor has somewhat abated since they placed their cry at the service of the dictator. Some cry against the sum opposite their names, others flatly deny the great liberality they were charged with, while only a few cheerfully make good their promises. Sharp words are spoken by many of these favorites of Mammon, and we hear alarming rumors of extortion and force loans. Several hundred millions have already been expended and their army is still far below one hundred thousand men. Houses that have hidden out many a gale have gone down. Ruin is gathering above them. They talk flippantly about an army of five hundred thousand men, and they cannot maintain their force now in the field.

The powerful nations whose sympathy and aid they counted upon confidently, have amazed and terrified them by their explicit and emphatic sentiments in favor of the South. They learn with dismay that their paper blockade will not be respected. Russia's letters fill them with wrath and disgust. A message from the mouth of a gentleman the same name, but whose words are infinitely more important, increases their terror and mortification. The subtle and most acute of all their minds apply themselves to the interpretation of the official dictum. But after wearying and vexing their brains, they are obliged to receive the meaning which was obvious to common sense at the first glance. That word "belligerent" was a cruel blow to the people who had feted Victoria's eldest son. The vulgar and ignorant creature whom they had made their master threatens to hurl his thunder-bolt at the heads of the representatives of foreign courts.—Seward constructs the smoothest periods for the detection of Napoleon. But it is all of no avail. England and France greet the new flag with a smile. Exeter Hall forsakes them in the hour of extremest need. Cotton conquers them.

The tone of their war-sheets has become strangely subdued. Those valiant writers have discovered that it will be somewhat difficult and dangerous and expensive to retake the property their master claims, and to reduce eight millions, to allegiance. And they have thus far a better perception of the cost than of the danger. The few papers that would not bend the knee to Belial are growing stout and defiant, and their arguments and warnings and appeals are falling upon heedful ears. There are whisperings of disaffection and discontent. Starving women are cursing the war. Broken merchants have leisure to see clearly the nature of this objectless and bloody crusade. Reason is resuming her sway.—Charleston Courier.

#### The War Policy.

The New York Examiner, some weeks since, made the following sensible and truthful statement, relative to the settlement of our difficulties by force.—Just now few men in the North seem disposed to take this view of the matter, but when the war fever shall have passed away, or spent its power, the justness of such views may be again appreciated:

"The Government is possessed of vast powers, but such is its present position that it cannot use them, and even if using them were possible, it might prove unavailing. The rebellion which has broken out, is not one which force can subdue, nor now even repress. There was a time when a suitable display of national strength might have arrested its progress, or at least have diverted its course, but that time has long since passed, and it must now be left—as it appears—to its own course, whatever that course may be. It may terminate in speedy exhaustion and early failure, or it may terminate in Southern independence and nationality, and all the perilous issues which that will involve."



It seems almost impossible for the true state of Southern feeling to be realized by the people of the North. They are still indulging a delusion as unfounded as it will prove disastrous, that there is in the seceded States a suppressed Union sentiment, which only awaits an opportunity to develop itself; and that if they can precipitate a Northern army amongst us, thousands will flock to its standard for the very purpose of butchering their neighbors, and subjugating the entire South. The solemn secession of eleven States from the old Union—the organization of the Confederate States of America—an enthusiastic endorsement of the new Government throughout the States forming it, which stands without a parallel both in unanimity and devotion—a stern resolve to maintain its full integrity at any cost of blood and treasure—all this seems to have failed to satisfy many of these deluded people as to the sincerity of this movement. They also seem to be utterly unconscious, or at least affect to be so, of the grievous wrongs they have inflicted on us. It seems never to have occurred to them, that such a revolution as this could not have been produced without a cause. We have pointed them to the open, repeated and palpable violation of a common constitution, by no less than thirteen Northern States. They have made unjust discriminations against our commerce, impoverishing us to enrich themselves—and now, by way of putting upon the page of history, in lines of perpetual infamy, their settled hostility to us, are blockading our ports. They have set at defiance the very cardinal principles which gave existence to the old Union—State sovereignty and co-equality—by maintaining that that Government was one of mere majorities, and not of constitutional guarantees and restrictions. Against all this, and many other like infractions both of the letter and spirit of the constitution, we have remonstrated and protested. We have been answered by defiant threats of subjugation and ruin, if we dared to assert our rights, or presumed to maintain them. Pending the last Presidential election, we sent large numbers of our wisest statesmen and most eloquent orators to beseech them not to inflict upon us a wrong by electing purely sectional candidates to the two highest offices in the Government, upon purely sectional issues, and thus put us to the sad alternative of submitting to a government committed to our ruin, or resuming our several State sovereignties, and providing new guarantees of public safety. We need only mention the eloquent YANCY and HILLARD of Alabama, HILL of Georgia, ZOLIKOFFER of Tennessee, to say nothing of many others, who went on this embassy of patriotic remonstrance. And what was the response? A United North flung defiance in our face! We offered them conservative national men, of all shades of political opinion, in the hope at least that these men might so far distract Northern fanaticism as to prevent an election by the people, and throw it into the House of Representatives, where we hoped the sober second thought would correct the madness of the hour. But in this we were doomed to disappointment.—Under the leadership of men who led their devotees blind-folded to the polls, with the cry that there was no danger—"The South could not be kicked out of the Union"—they consummated a long meditated wrong upon us, so insulting and menacing in its character and circumstances, that passive submission would have fixed upon us a despotism, than which Europe cannot produce a greater. Did they really suppose we had no sense of honor or self-respect? Did they suppose that this last indignity which envy and hatred could inflict, would be quietly submitted to by a people who deserve to be free?

Now, what strikes us as the greatest prodigy of the age, is that with this catalogue of wrongs on their part before them—with these repeated and earnest remonstrances staring them in the face—with the secession of one third of the States from the old Union, and the probable secession of others so soon as they can be released from the chains of a military despotism—with a fully organized Southern Confederacy confronting them with hundreds of thousands of as brave soldiers to defend it as ever drew the sword in freedom's cause—with all this before them, we repeat, it is the greatest prodigy of the age, that they should continue to presume any disaffection among our people. We tell them in all seriousness, that of all the deceptions that ever mortal man practiced upon themselves, this is the greatest. The little riddle upon the popular tide in the "Pan Handle" of Virginia, and in a little portion of East Tennessee under the influence of that arch-traitor, Senator Johnson, is not a drop in the bucket. The great body of these men who are still clinging to the old Union, will prove loyal to their States, and if need be, volunteer to fight the battles of the South. Whatever of disaffection shall remain in these two States after the overwhelming majorities of their people shall declare for Southern Independence, will be confined in nine cases out of ten to Northern men by birth, education and prejudices, who have settled amongst us, and who seek to betray us. They will be watched with sleepless vigilance. The old United States is forever dissolved, and it will be the highest wis-

dom of the North to recognize that as the great living fact of the age at the earliest day. That public policy that will not see this, finds its only parallel in the owl, whose blindness is most intense under a noonday sun.

**"A Man of Peace."**

Dr. EATON, President of Madison University, N. Y., thus speaks out on the crisis:

"I, too, am emphatically a man of peace; for I am a minister of the Gospel of the Prince of Peace. And, my friends, it is my firm conviction that the best and surest way to secure this blessing in this crisis, is promptly to send down, if need be, half a million of men, and compel those seditions brethren of ours to keep the peace. We cherish no malice against them. God forbid. But their traitorous hands are now clutching the very life of our body politic, and we must act—act vigorously, promptly, efficiently; not for revenge, but to save our national existence."

This precious *morceau* comes from one who styles himself "emphatically a man of peace: a minister of the Gospel of the Prince of Peace." The Psalmist speaks of such characters: "The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords." What prodigious affection (!) he must have for his "seditions brethren" down South! An ambassador of "half a million of men" is the least number that will do "to send down" for the pious purpose of assuring us that they "cherish no malice against us!" O no! They love us with crushing power! Innocent souls! no "revenge" rankles in their bosoms! They come "to save our national existence!" What paragons of patriotism!

Well, we are prepared to welcome them. Such marks of affection and kindness are duly appreciated. We only regret that the Doctor and his confederates in this holy war cannot be induced to head the ambassador. Why, "men of peace" are wont to be present at such banquets of love. Why not give us the privilege of "clutching" your hand at Philadelphia? You certainly do not distrust "those brethren" for whom you entertain such disinterested affection. Be assured that they will not be wanting in such appreciative tokens of reciprocal kindness as your former conduct demands. They are all alive to their duty in the premises—and if you should see proper to double the number of your embassy, we have plenty of room to locate them in places where they will forever hereafter "keep the peace." A hundred "valleys of Hinnom" will testify that we are not wanting in those acts of courtesy which are always due to disinterested affection! Let the thing be done "vigorously, promptly, efficiently." Love is always impatient of delay. We humbly suggest a little preliminary which we hope you will receive in the spirit which dictates it.—Tell your ambassadors to make their wills before leaving. The sickly season is coming on, and from present appearances, the "Davis Pills" will be all the go down South. They go right to the bottom of the disease, and are a sovereign cure for all Northern epidemics. A single one of them made an everlasting cure of your special friend Col. Ellsworth. Call on Major Anderson for further information.

"To save our national existence?"—Why, Doctor, how you talk. Is the "sum of all villainies," the "bated institution," essential to your "national existence?" Have you no self-respect? Well, if our subjugation is essential to your "national existence," it is a comfort to us to know, that we can maintain a "national existence" of our own. If without us, you have no "national existence," "no government, no revenue," it might have occurred to you and your master at Washington, that what we are capable of doing for you, we are much more capable of doing for ourselves. Quit slandering your "glorious Union."

**The War.**

Since our last there has been no battle up to the time of going to press.—Great preparations are being made in Virginia. President Davis has taken the field, and stirring events may soon be expected.

**Desired.**

A brother for whom we can vouch desires to change his present location next fall, and wishes to remove to a neighborhood or town where he can be useful as a minister to surrounding churches, and teach a School. He has had charge of a good school for five years, and can give the very best testimonials of ability and success. He prefers the charge of a Female College or Seminary, and next to that position would like to have a Boarding School for young men preparing for College. Further information on the subject can be obtained from the Editor.

**Encouraged.**

Hard as the times are we are receiving new subscribers, and remittances from old patrons. Our friends appear to have as great an aversion to half sheets and suspension as we, and are determined to prevent it by the right kind of aid. We request our patrons to continue their exertions, and there will be no danger of any calamity to the S. W. Baptist. This we say, lest some should conclude it useless to labor for a paper destined to sink. The summer season is the trying time on newspapers.

Remember, the 13th of June is the day of fasting and prayer appointed by proclamation of President DAVIS. We trust our readers will all observe it.

**Facts.**

The Texas Baptist informs us that the Trustees of "Waco Classical School" have secured the services of R. C. BULLOCK, President of Baylor University, with the entire corps of Professors of the Baylor, who as a unit, will remove to Waco, and take charge of the institution and open on the first of September next. Their object is to build up a Baptist University. The Trustees of the Baylor will have another able Faculty by the opening of the next Session. Texas will soon have two Baptist Universities. Well done for Texas!

The Texas Baptist, and other papers in that State, report crops of every kind as very promising.

The Lord deliver us from such a diabolical spirit as the following! Well may Southerners resolve to die before they will fall into the hands of such fiendish spirits:

The country will be sorry to hear that Mr. Buchanan enjoys the possession of "a tranquil spirit." He ought to be tortured by the pangs of remorse.—N. Y. Evening Post.

Now and then it will eke out that "some body is hurt." The Mercantile Agency in New York reports:

One hundred and five failures in New York, in fourteen days of the present month. Wonder if the secession of the Southern States has affected the prosperity of "The Commercial Emporium of the World."

General Hardtimes is fighting Southern battles, and gains signal victories. The great commercial cities at the North have brought on the war, and a few more victories over them by General Hardtimes will bring peace.—Three cheers for the victorious General.

The New York Herald significantly remarks:

The business community demand that the war shall be short; and the more vigorously it is prosecuted the more speedily will it be closed. Business men can stand a temporary reverse. They can easily make arrangements for six months or a year. But they cannot endure a long, uncertain and tedious contest.

A writer in the Home & Foreign Journal writes from Lincoln, North Carolina, "This town is now nearly ninety years old, and no Baptist Church in it yet, and not many in the surrounding country." It is a shame to the denomination.

A sentence in a letter from Mississippi to this office says:

Wheat crops in Scott county are excellent; they will in a few days be ready to harvest. The corn crop looks promising at this time, and our prospect for breadstuffs is better than in former days.

Hon. HOWELL COBB made a speech at Atlanta on his way to Richmond. We select one paragraph, in which he gives some reasons for the removal of the Congress to Richmond Va.:

We have made all the necessary arrangements to meet the present crisis. Last night we adjourned to meet in Richmond on the 20th of July. I will tell you why we did this. The "Old Dominion," as you know, has at last shaken off the bonds of Lincoln, and joined her noble Southern sisters. Her soil is to be the battle ground, and her streams are to be dyed with Southern blood. We felt that her cause was our cause, and that if she fell we wanted to die by her. [Cheers.] We have sent our soldiers on to the posts of danger, and we wanted to be there to aid and counsel our brave "boys." In the progress of the war further legislation may be necessary, and we will be there when the hour of danger comes, we may lay aside the robes of legislation, buckle on the armor of the soldier, and do battle beside the brave ones, who have volunteered for the defence of our beloved South. [Loud cheers.]

Archbishop Hughes of New York has published a strong protest against the war policy of Lincoln, and especially that part of the programme which looks to inciting insurrection among the servile population of the South and the confiscation of estates of planters, and their bestowal as land bounties upon the Northern soldiers!

It is said that the Union feeling is so strong in Maryland that it takes 30,000 steel bayonets to hold it.

The crisis is severe upon Baptist newspapers. The Missouri Baptist, published at St. Louis, Mo., informs its patrons that it will be issued, for the present, at intervals of two weeks.—The Western Watchman, (Baptist) of the same city, has suspended in toto.—The Southern Baptist, Charleston, S. C., has followed suit, and also the Virginia Baptist, the Baptist Messenger, Memphis, Tenn., the North Western Virginia Baptist, and the Baptist Standard, of Nashville, Tenn. Several others are reduced to half-sheets, a plain evidence of hard times. Will our friends mark this, and see to it that the S. W. Baptist does not share the same fate? We have repeatedly said, we never intend to publish a half-sheet; that a suspension would be final. If the paper has been of service to the cause of God, and to the country, we shall expect Christian patriots to support it.

A letter from Indiana says: "There are thousands of brave and true men in Indiana to-day who oppose the 'war policy' of Lincoln; yet they dare not let that opposition be known."

We give the following as a specimen of many letters we receive from friends. They encourage us. From our heart we thank our friends. If we had space we would publish all their words of cheer:

Enclosed you will find two dollars which will pay my subscription to about the 1st of October.

I am very desirous that the usefulness of your excellent paper should increase. I am truly glad to see the promptness with which the brethren have responded to your appeal. They have not yet done all they ought to do. Your subscription should be doubled at least. The genial influence it sheds is much needed in these troublous times.

**A Mistake.**

We notice that the Richmond, Charleston and other papers have fallen into a mistake, as to the election of a Bishop by the Episcopal Convention, which met recently in this city. Rev. Dr. PINCKNEY, of Washington City, was recommended by the clergy, but was not elected. No election was had and Alabama is still without a Bishop.—Mail.

We hope the press will soon get this thing corrected. We rarely open a paper without seeing something about a "Bishop for Alabama." Who are interested about a "Bishop for Alabama" but the Episcopalians? If a Diocese in England were to be filled the British press would show no more concern than the Confederate States press has about a "Bishop for Alabama." Are we to have a State Church? Is not such a course familiarizing the public mind with Episcopacy, laying the foundation for an ultimate union of Church and State? If "Honor to whom honor is due" is pleaded we reply, what honor is due an Episcopal Bishop more than a clerical functionary of another denomination? Why should the Church and State aspect of the Episcopal Church be paraded before a Republican public mind? Are our secular contemporaries aware that they are trenching upon the consciences of a large majority of their readers, and giving prominence to a denomination that compose but a handful of the great mass of the people?

In the name of our own and of other denominations, we protest against such Church and State tendencies. We do not believe such a thing is intended, but to this it leads.

**Ministers' and Deacons' Meeting.**

Rev. E. GREATHOUSE, of Dadeville writes:

Mount Zion Church, Tallapoosa Co., belonging to the Central Association, requested me to request you to publish a Ministers' and Deacons' Meeting, commencing Friday before the 1st Sunday in August. The appointment was made at the last Association, to commence on Friday before the 5th Sunday in June, but it is changed as above. Please notice the change, and publish accordingly, and invite Ministers and Deacons to attend.

**Alabama Ordinance of Secession.**

FRANK L. SMITH, who, by the way is soldier in the 3rd Alabama Regiment at Norfolk, Va., Assistant Secretary of our late State Convention, has brought out a superb edition of the Ordinance of Secession, splendidly lithographed on fine parchment paper, with a fac simile of the signatures of the members. Price \$3. It ought to be framed, and constitute an essential piece of parlor furniture in every household in the State. Send your orders to Montgomery.

**Southern Soldier's Health Guide.**

Dr. John S. Wilson, of this city, has just published a pamphlet with the above title. It is designed for volunteers enlisting in the service of the Confederate States; and as health is as essential to effective service in that, as in every other duty, it would be well for recruits to procure a copy of the Health Guide. We are totally incompetent to judge of such matters, as it is entirely beyond our ken; but from our knowledge of the author's attention to literature of that character, we do not hesitate to recommend it to favorable consideration. Price, 10 cents per copy. Address Dr. John S. Wilson, Columbus, Georgia.—Daily Sun.

This little work is so admirably arranged that it can be of vast service to families as well as soldiers. It is written in a plain lucid style, void of all technicalities, so that the most unlearned can understand its teachings. Its price is a trifle, bringing it within the reach of all. Dr. Wilson bids fair to be a useful and prolific author.

For the South Western Baptist.

**The Ministry in the Baptist Churches.**

NUMBER X.

Have the Ministry improved?—Comparisons are said to be "invidious." I can only say, I am not aware of any motive unduly to praise or blame.

In respect of intellectual culture, the progress in the last twenty-five years, is immeasurable. There were at that time not much more than a half dozen Baptist preachers in Alabama who could either write or speak English with facility and correctness. A number of them, however, were great masters in the Scriptures, and men of clear and forcible intellect. When the learned and accomplished Dr. ALVA WOODS was elected President of the University of Alabama, a dignitary of another denomination exclaimed, "A Baptist clergyman President of the University!" There are now many adequate to such a position.

The few preachers whom I knew well, used to come into the pulpit trembling from head to foot with their "awful charge," and every fibre of my boyish nerves quaked in their presence; their manner being quite as impressive as any thing they said. Cowper's description was fully illustrated:

"There stands the messenger of truth; there stands the legate of the skies—His theme divine, His office sacred, his celestial clear, By him the violated law speaks out, Its thunders, and by him, in strains as sweet As angels' use, the Gospel whispers peace."

I fear me, that part of the impression was due to a nature less sophisticated by time and experience. I fear me also, that in certain cases, a nonchalance in the pulpit, and a frivolousness out of it, have usurped the place of the ancient gravity and solemnity. This, however, is by no means generally true. There remain many of the older stripe; many whose lips, wet with Castalian dew, still tremble with the weight of their message.

In attention to pastoral duties, there has been a great improvement, owing chiefly, no doubt, to more opportunity and leisure.

Here these rough notes must for the present, terminate. My heart's desire and prayer to God, brethren, is, that "when the Chief Shepherd shall appear, you may receive a crown of rejoicing which shall never fade away."

E. B. T.

**Explanations of Difficult Passages.**

ARTICLE XII.  
(CONCLUDED.)

Israelites taking the jewels of the Egyptians. EXODUS 12:35, 36.

We have already shown the difficulty that lies in this passage, and given some of the attempts at its solution.—We now turn to what we deem the TRUE SOLUTION. [We suspect the author has sent an article which has never reached us.—Ed.]

The Israelites did not borrow, they simply asked for the jewels and raiment, the Egyptians did not lend, they gave them what they asked for. Let us run briefly over the arguments for the propriety of this solution.

1. The circumstances under which the transaction occurred preclude entirely the idea of borrowing. The Israelites were about to withdraw from Egypt, probably forever. The requisition which Moses had made at first, that they might permit them to go three days' journey into the wilderness, and hold a feast in honor of Jehovah, had not been repeated in connection with the later plagues. The Egyptian Government, at least, knew that it was their intention to withdraw forever.—Hence Pharaoh wished them first to leave their children, then their herds, as pledges of their safe return. God had but required the short absence of Pharaoh at first, that his perversity might be shown in the strongest light. Had not God foreseen he would reject this moderate request, he would, from the first have required the entire emancipation of his people. They took all their property with them; was it probable that they would return to a land, when the only possessions they had abandoned, was the fearful bondage under which they had so long groaned.—When Pharaoh gathered his hosts and pursued after them he evidently thought they were about to make their final escape. Under all these circumstances there would be something absurd in an Israelite saying to an Egyptian, who knew he would never return, "Lend me your jewels."

2. In all three of the places relating to the transaction, the willingness of the Egyptians is ascribed to the influence of the Divine power upon them.—"And the Lord gave the people favor in the eyes of the Egyptians." Terrible had been the tyranny with which they had governed them; "You," God would say, "have they always hated and persecuted, but now will I give you favor in their eyes." But very slight indeed would have been the favor, and scarcely worthy of the divine interference, to cause the Egyptians to be willing to lend them their jewels for a week or two.

3. The Israelites must have appeared to the Egyptians as the source of all their plagues, a people to be gotten rid of at any sacrifice. Each man, as he gave his jewels to a departing Israelite, mourned a first born child, that through the presence of this plague producing people, had died that very night. What would not London have given to be rid of the plague? Did they not consider the fire a blessing which destroyed the most flourishing part of the city, and reduced thousands to beggary, because it burnt out the plague? So the Egyptians were willing not only to lose their servants, but even to give them their most precious jewels.

4. The word translated, lend, can just as well be translated give; while a celebrated Hebrew scholar insists that it can, in the form it occurs in here, only mean give. In the only other place in which it occurs in the Bible, 1 Sam. 1:25, it evidently means give; true it is translated, lend, there in our version, "Therefore, I have lent him to the Lord as long as he liveth." But to lend for life was certainly to give.—Again we are told they spoiled the Egyptians. Now, the word thus translated, intimates the taking of the booty from a conquered enemy, never the gaining anything by deceit. God subdued the hearts of the Egyptians so that they readily gave whatever was asked of them. Thus the powerless host of unarm'd Israelites spoiled the mighty nation of Egypt. POLYGLOT.

For the South Western Baptist.

**"Love One Another."**

We are told that this world, now re-splendent with beauty, was once a mass of confusion, and after fashioning the world with its strange and beautiful contents, and the firmament, and having adorned it with the stars that "sang together for joy." God then created man, a little lower than the angels, and placed him lord over all this matchless handiwork; and as the children of a common parent, created by the same divine hand, and having the same God to rule over us he bids us love one another, the golden chain which holds peace and happiness within its own bright bands.

The glorious sun in its daily course, shines not for itself alone, the trees up on the hill-tops, the mountain's head, and in the valley wave their green boughs, and grow and gladden "neath his genial rays; the little violet peeps up from its sheltered nook, throws out its perfume, and smiles for the ray of sunshine which crept in through its dense surroundings and crowned it with glory; all nature as if thankful for the bright rays puts on her glorious garment to gladden the waste places, and

from the depths of the Christian's heart comes the response, "The heavens declare the glory of God and the firmament sheweth his handiwork."

The sympathetic chord of a kindly nature is easily aroused, and we are often unconsciously influenced, the kindly glance of a loved one, the clasp of a friendly hand, a song from a passer-by, the thoughtless, unkind remark, and the unintentional neglect of a friend alternately cause our hearts to rise and sink. As the thrilling notes of the early lark greets our scarcely aroused ear, where is the heart that does not respond to its song, and is not all the merrier for this greeting? What a lesson do the little birds teach us to "soar and sing" not for ourselves alone, but for every one that honest prodigality can reach; no man meets with no rebuffs in nature, but a sweet influence and example instead, and finding "sermons in her stones, books in her running brooks and good in every thing," nature bids man write the lesson upon his heart, and to "go and do likewise."

Do we wish our hearts to be filled with the sweet song, sung by the angels who heralded the birth of a Savior, glory to God in the highest, on earth peace and good will to men? Then let us go kindly through the world weeping with those that weep, and rejoicing with those that rejoice; and as the gurgling stream delights and refreshes the way-worn traveler, so by kindness and a little self-sacrifice we will have gladdened some weary heart, and as the traveler still lingers upon the banks, grateful for the draught that refreshed him, thus will we be loved because we have not lived for ourselves alone.

NELLIE.

**Rev. J. H. DeVotie.**

The following extract from a private letter from Tybee Island, and numerous friends of the reverend gentleman whose name heads this caption:

TYBEE ISLAND, May 27, 1861.

Yesterday was, barring the excessive heat, a very agreeable day. We had service in our camp in the morning, our friend and comrade, Mr. DeVotie, officiating, giving us a very excellent and eloquent discourse. Most of the discourse was given to the discussion of the Christian soldier's duties to his home fireside, in these troublous times; and many of his appeals were terse, happy, and electrifying. His influence in camp is very admirable for good. I was about to add that the men, even the farthest removed from moral restraints of a wholesome type, and of course those under proper religious influences, love him as a father, but I should rather say as a brother, as the case of accessibility to him and his affability in common intercourse, make that term the most in accordance as an expression of the good feeling which exists; and I believe he is not more level than loving. His hand and heart are ready for every good work and word. He nurses and ministers to the sick, consoles heartily with the afflicted, sympathizes with the men in their constantly recurring trials and holds a strong arm, bold and brave heart, ready to join us in any struggle, which in the unforeseen future we may have to encounter.

**Active Service.**

The war spirit has brought this phrase into daily use. A company of volunteers is formed, officered, equipped, and then offered to the authorities for "active service."

It is a happy combination of ideas—the phrase is expressive. Our country needs service, that service to be efficient must be active. Laggards and dastards are not wanted. The State has no place for them—no use for them.

The idea will well bear a transfer to religious matter. Christ, the captain of our salvation, calls daily for volunteers. He proposes to enlist into his ranks men of clean hands and pure hearts. Of them will be organized new regiments to fight under his banner.—He calls them to go into "active service" to defend the honor of his name, to propagate his laws, to extend the limits of his kingdom, to enjoy the blessings of his reign.

As in the State so in the Church: "active service" is the watch-word.—What good follows when a man professes to be enlisted in the army of Jesus and yet abides in his tent, or takes his ease at home? He that is "at ease in Zion"—as saith the prophet, "woe be unto him!" Neither the glory nor the gain of victory will accrue to him—"They that conquer shall wear the crown"—"but if any man turn back, my soul shall have no pleasure in him," saith the Lord.

Ye that are mustered into the army of the living God, go forth with into "active service." Be vigilant against your spiritual foes. Be steadfast in maintaining your stand against the evils of the devil. Be true to the cause of Him who has called you and entrusted you with a post of honor in his case. Be Christians always and everywhere; so that in the midst of these troubles you may glorify his name and advance his kingdom.

**DISTRESS OF NATIONS.**—The last London Review contains an article on the "Distress of Nations." India is the scene of a desolating famine, after having gone through a desolating rebellion.—Austria is on the verge of bankruptcy, and about to lose Hungary and Venetia. Italy is preparing for war. So France, Prussia is about to contend with Denmark. Turkey totters to its base, Bosnia is in arms, and Rome in its last agonies. To this we may add our own catastrophe of civil war.

**Noble Advice.**—Vice-President ALEX. H. STEPHENS said the other day at Atlanta: "My friends, forget not the soldier. Send him contributions to make him comfortable while he is in the service. Take care of his family while he is absent. Employ your hands and your assistance in doing works of charity in this day of your country's trial. If any should fall in the battle, remember the orphan and the widow, and take care of them. God will bless you in such noble performance of a patriotic duty."

In many places physicians publish that they will attend the families of volunteers in their absence, without charge. Farmers and merchants should exercise their patriotism in what they have to sell. All should unite to prevent speculation and exorbitant prices.

**SWEDEN.—RELIGIOUS PROGRESS.**—The account from Sweden of the continued progress of earnest religion is most cheering. The awakening has been so widespread in some districts, that all opposition has been forced to bide its time. In one village all the inhabitants, without a single exception, appear to be seeking after salvation. The number of spiritually-minded clergymen is constantly on the increase, and these are producing a marked change. The classes chiefly affected are the poor.

**The Sad Condition of Humanity.**

The New Brunswick Baptist draws the following gloomy picture:

"Christian readers what think ye of this picture of humanity? In Asia alone FIVE HUNDRED MILLIONS perishing in the darkness of heathen superstition!! On the plains of India alone it is computed there are THIRTY MILLIONS of gods to which the people render the homage of their heart and life. They are all madly devoting themselves to their idols. Endowed by their priests, manacled by caste, loaded with limitless rites and ceremonies, tortured by weary pilgrimages, and ultimately dying in state of fearful rebellion against the number of gods. What a spectacle for the church of the living God to contemplate! Ye Christian people look at these strange sights until your hearts are moved with compassion, and you are prepared to put forth efforts correspondent to the immortal interests at stake.

"But we must remember the worshippers of false gods are not confined to Asia; they are spread over Africa, numberless Isles of the sea, and exist even in Christian America; so that according to the recent estimate already noted we have to add to the Five Hundred Millions of Asiatic heathens, One Hundred and Seventy-Six MILLIONS found in other portions of the earth, making in all SIX HUNDRED and SEVENTY-SIX MILLIONS of heathen souls bowing to idols which their own hands have made.—These are divided into divers sects and are known by diverse names such as 'Buddhists, Brahmins, Fetishists, followers of Confucius, &c. &c.' The Buddhists alone number not less probably than THREE HUNDRED and FIFTY MILLIONS SOULS.

Great God! what a condition of ignorance, depravity, and suffering our world is in!"

**Secular Intelligence.**

**Quick Work.**

On Monday, Gov. Pettus of Mississippi, received a requisition for five additional regiments from that State to rendezvous at Corinth, armed and equipped, there to await further orders.—By Thursday morning the requisite number of companies, already organized, were designated to fill the requisition, and ordered to the rendezvous. They will make up eleven full regiments from Mississippi in the field; and Mississippi says there are remaining several organized companies of infantry and seven of cavalry and artillery now anxiously awaiting orders.

**Secession of North Carolina.**

An Ordinance to dissolve the Union between the State of North Carolina and the other States of the United States, and to declare the Government of the United States null and void, and to establish the Constitution of the United States.

We, the people of the State of North Carolina, in Convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by the State of North Carolina in the Convention of 1789, whereby the Constitution of the United States was ratified and adopted, and all acts and parts of acts of the General Assembly, ratifying and adopting amendments to the said Constitution, are hereby repealed, rescinded and abrogated.

We do further declare and ordain that the Union subsisting between the State of North Carolina and the other States, under the title of the United States of America, is hereby dissolved, and that the State of North Carolina is in the full possession and exercise of all those rights of sovereignty which belong and appertain to a free and independent State.

Done at Raleigh, this twentieth day of May, in the year of our Lord, 1861.

**An Ordinance to ratify the Constitution of the Provisional Government of the Confederate States of America.**

We, the people of North Carolina, in Convention assembled, do declare and ordain, and it is hereby declared and ordained, that the State of North Carolina do hereby assent to and ratify the "Constitution of the Provisional Government of the Confederate States of America," adopted at Montgomery, in the State of Alabama, on the 8th day of February, 1862, by the Convention of Delegates from the States of South Carolina, Georgia, Florida, Alabama, Mississippi and Louisiana, and that North Carolina will enter into the Federal Association of States upon the terms therein proposed, when admitted by the Congress or any competent authority of the Confederate States.

Done at Raleigh, twentieth day of May, in the year of our Lord, 1861.

England has eleven millions of pounds sterling employed in the manufacture of cotton, in which over five millions of her people are interested to the extent of life. For about three quarters of this material she is dependent upon the Southern States.

**Caps.**

The North Carolina pericranial caps have already been tested, and found to be of a superior quality. The war has scarce commenced and the best of manufacturers are springing up like magic all over the land.

**Stopped.**

No. 3 cotton mill of this city stopped operation Thursday last, and we understand that the two remaining mills will cease running when the present stock of cotton is used up. This will prove unwelcome news to the hundreds who have been depending upon their earnings in the mills for their daily support.—Lancaster (Pa.) Herald.

**A Noble Patriot.**

The philanthropist and whole-souled gentleman, Daniel Pratt, is one who "lets not the right hand know what the right hand doeth." Recently when the volunteer companies were forming in Prattville, he asked his workmen if any of them wished to go to war, if so their families should not suffer, and that when they returned their situations would still be open for them. He also gave \$500 to aid in fitting out the soldiers who had determined to go. Such a man deserves well of his country.—Mail.

**Booster Hung in Effigy.**

Yesterday morning a figure was hung up across Hudson Avenue, near John street, attached to which was a card, and on it was







## Poetry.

[From the German Reformed Messenger.]  
"Father's at the Helm."

The sky was dark, and the tempest blast  
Swept loudly o'er the sea;  
The billows, mountain high,  
Flung back the fury of the sky  
And roared tumultuously.

Far out upon the boisterous deep  
A struggling ship was tossed;  
Each heart on board beat quick with fear,  
From many an eye, fell many a tear,  
And all thought all were lost.

Each heart but one. The steersman's boy  
Looked calmly on that sea;  
He said: "Should terrors overwhelm  
My soul, when father's at the helm?  
His hand will shelter me."

Brave, trusting boy! And shall we quail  
When by rude tempest driven?  
Our hearts beat like a fluttering sail,  
As though our Father's arm could fail,  
To bring us safe to heaven?

Then, Christian, should it be thy lot  
To sail through stormy days,  
Suppress each dark, dimming thought,  
Repose on him who changeth not,  
The God that Israel keeps.

## The Family Circle.

## Children's Conversion.

We believe that our churches generally need a great improvement in their views and expectations with regard to the conversion of children. We pray or profess to pray, that our little ones may be early converted to God; we know that this is intensely desirable; and yet we scarcely seem to look for it, and even when it takes place, we hardly dare to recognize it, at least in any public and open form. A higher type of faith and fidelity is needed in this respect. The experience of the Rev. Mr. Thompson upon this point ought to be more largely realized among our ministers and churches. He says:

"During five and twenty years I have been admitted into the church not less, probably, than one hundred and fifty children under the age of fourteen; and I say, without fear of contradiction, that their evidence of true piety has been equal, ay, far superior to that of very many adults admitted into the church. We have received many between the ages of seven and nine. The youngest person I ever knew to enter the church was seven years old. The whole church stood back aghast to see that boy come forward to unite with the church. The minister talked with him. 'I am satisfied that the boy has been born into the kingdom.' We received him into the church; and he has been for the last ten years a preacher of the gospel in the State of Missouri. Another one joined at about the same age, is now one of the best superintendents of the Sabbath School. I say that a child five, seven, or ten years old, can understand the truth of what Jesus taught us, and when such a one tells us that he loves the Lord Jesus Christ, and gives good evidence of that love, we are bound to receive him into the church."

It is manifest, however, that in order to be fully prepared for this, we need to live in a purer spiritual atmosphere, and to occupy a higher level of piety. The whole body of Christian parents and Christian disciples should be where they can throw their arms around young children giving evidence of conversion, and making due allowance for their childish nature, learn to guide them and train them for Christ. There is too much shrinking from this responsibility. We are not ready for it, except here and there an instance, and hence there is a great loss to the spiritual interest of our children and youth, as well as to strength of the Redeemer's kingdom. Perhaps there is no one point at which we more need an increase of faith and faithfulness, than here.

**Average Life of the Dissolute.**  
An eminent physician, whose experience and practice has been very extensive, has said that "the average life of the dissolute does not exceed four years!" The remark startled us when we first met with it; and it has often occurred to us when gazing upon a large company of fine, healthy young men, and we have thought, is it possible for a life of dissipation, in so short a period, to bring all these to the grave? And knowing for a certainty that it would, which of them all, we asked, could be tempted to enter upon it? Which of them all would take his first glass of wine; enter upon his first debauch; take his first night steeped in sin? And yet, alas! there are thousands in every stage—some in their first year, some in their second, some in their third, and some just taking their last look at the beautiful world, though sunken, glassy eyes, with curses on their lips and hell in their hearts. From such a frightful and early termination of the wonderful and beautiful being which God has given them, we would save all. Not one of the millions in our land would we have a prey of the destroyer. Not one that comes to the end of the dissolute, comes there intentionally; comes there in the least suspicious, in the first or often in the second year of his downward course, or his exposure to danger. How shall we reach; how prevent them? What can we say but, "Touch not the FIRST GLASS! Death is there! The first is father to the second; the second to the third. So thousands have found it. May you never. Oh, beware, beware!"—*Age.*

**The Power of Hearty Laughters.**  
The following incident comes to us thoroughly authenticated, although we are not at liberty to publish any names: A short time since, two individuals in this city were lying in one room, very sick—one with brain fever, and the other with an aggravated case of mumps. They were so low that watchers were needed every night, and it was thought doubtful if the one sick of the fever recovered. A gentleman was engaged to watch the nurse whenever it became necessary to administer medicine. In the course of the night, both watcher and nurse fell asleep. The man with the

mumps lay watching the clock, and saw that it was time to give the fever patient his portion. He was unable to speak aloud, or to move any portion of his body except his arms, but seizing a pillow, he managed to strike the watcher in the face with it. This suddenly awakened the watcher sprang from his seat, falling to the floor, and awakening both the nurse and the fever patient. The incident struck both the sick men as very ludicrous, and they laughed heartily at it for some fifteen or twenty minutes. When the doctor came in the morning, he found his patients vastly improved—said he had never known so sudden a turn for the better—and they are now both out, well. Who says laughing is not the best of medicines?—*New Haven Palladium.*

**Small Republics.**  
I cannot clearly see on what grounds men assert and believe that the disruption of the Union must necessarily be the death of liberty here, and of the hope thereof in Europe.

All progress in virtues, individual or national; all progress in art; all real progress in science, has been achieved either beneath small despoticisms, or more generally in small republics; never in large ones.

The consolidation of the Greek republics produced no Leonidas, no Solon, no Phidias. These and their works flourished in the little republics and kingdoms of Athens and of Sparta.

Vastness of territory, largeness of population, have ever been the bone of progress in art and virtue.

The Italian republics, no the Roman empire, laid the foundation of a true civilization.

The fire of genius is lighted by abrasion.

Scotland and England were distinct countries when Bacon thought and Shakespeare sang.

The idea that one government must rule the North American continent or freedom die there is falsified by all experience.

It was when it had incorporated half Europe that Roman freedom fell at the feet of Sulla.

The disruption of the republic would have precluded the crimes of the empire.

The coalescing into unity transformed the Hellenic republics into a Ptolemaic empire, at once nerveless and chaotic.

Large republics tend to despotism; small ones to energy, to virtue and to progress.

In the Union lay the seeds of death; in disunion lies the power of resurrection.

During the vastness of the empire, France produced—soldiers.

Since her contraction to natural limits she has produced a new enlightenment, elevated the people, discovered worlds, and become the scientific mother of the earth.

Through the temporary chaos that must attend the first steps of our disruption, I seem to see the formation of republics, more compact and homogeneous, more active, because possessed of more national individuality—more refined, because more confined.

The very fact that the coercion of eight millions of men is seriously contemplated by the Federal Government, is axiomatic evidence that in the multiplicity of the interests to be governed by it, that government has lost all respect, all understanding of what liberty is; and that the despotic principle of governing through force, in lieu of through reason, has already been brought forth.

How would it be in twenty-five years from to-day?

In lieu of seeing in the Union the protector of liberty, I have always seen in it the maelstrom that would swallow her; and instead of beholding liberty torn to pieces by a territorial division, I have, in that division, seen only the production of elements which alone ever wove the goddess from heaven to an earthly residence.—*Le Placard.*

**Right Kind of Ornaments.**  
How much precious time is spent by many—both old and young—in ornamenting the body. How many hours at the glass do some young girls and boys, or young men and women spend. How much pains do they take to make themselves appear well, outwardly. Such ones ought to bestow less care upon their outward adornment, and more upon the accomplishment of the mind and heart. We have lately seen quite an interesting statement as to the ornaments which may and ought to be used by all young people. Just read about them.

**The Enchanted Mirror—Self-Knowledge.**  
This curious glass will bring your faults to light. And make your virtues shine both pure and bright.

**Matchless Pair of Ear-Rings—Attention and Obedience.**  
With these clear drops appended to the ear. Attentive, lessons you will gladly hear.

**Indispensable Pair of Bracelets—Neatness and Industry.**  
Clasp them on carefully each day you live. To God d'signs they efficacy will give.

**An Elastic Girdle—Patience.**  
The more you use, the brighter it will glow. Though it last merit is external show.

**Ring of Tried Gold—Principle.**  
This tried this golden bracelet will you live. 'Twill both restrain, and peace of conscience give.

**Necklace of Purest Pearl—Resignation.**  
This ornament embellishes the fair, And teaches all the ills of life to bear.

**Diamond Breast Pin—Love.**  
Adorn your bosom with this precious pin. It shines without and warms the heart within.

**Precious Diadem—Piety.**  
Where'er this precious diadem shall own, Secures himself an everlasting crown.

**Universal Beautifier—Good Temper.**  
With this choice liquid, gently touch the mouth. It spreads o'er all the face the charms of youth.

**The Myrtle.**  
SICK HEADACHE.—A correspondent of the *Prairie Farmer* says: "Two teaspoonfuls of finely powdered charcoal, drank in a half tumbler of water, will relieve a person with a sick headache, when it is caused, as it often is, by a superabundance of acid in the stomach."

**A minority in the right, associated by convictions of right, are sure in the end to triumph. They are so many missionaries of truth.**

## The Geography of Consumption.

The following information is derived from the manuscript of the forthcoming work, entitled, "Influence of Climate in North America."

"Consumption originates in all latitudes, from the equator, where the mean temperature is 80 degrees Fahrenheit, with slight variations, to the higher position of the temperate zone, where the mean temperature is 40 degrees, with sudden and violent changes. The opinion long entertained that it is peculiar to cold and humid climates, is founded in error. Far from this being the case, the tables of mortality warrant the conclusion, that consumption is sometimes more prevalent in tropical than in temperate climates. Consumption is rare in the arctic regions in Siberia, Iceland, the Orkneys, and Hebrides; also in the north-western part of the United States.

In North America, the diseases of the respiratory organs, of which consumption is the chief, have the maximum in New England, in latitude about 42 degrees, and diminish in all directions from this point inland. The diminution is quite as rapid westward as southward, and a large district near the 42d parallel, is quite uniform at twelve to fifteen per cent. of consumption, while Massachusetts varies from twenty to twenty-five. At the border of the dry climate of the plains, in Minnesota, a minimum is attained, as low as that occurring in Florida, and not exceeding five per cent. of the mortality. It is still lower in Texas, and the absolute minimum for the continent, in temperate latitudes, is in Southern California. The upper peninsula of Michigan, embracing the whole of Lake Superior region, Minnesota, Nebraska, and Washington Territories, are all alike exempt, in a remarkable degree, from the above fatal disease. Invalids suffering from pulmonary complaints and throat disease, are almost uniformly benefited by the climate of the above northern region, having a mean annual temperature of from 40 to 45 degrees, Fahrenheit.

**THE EFFECTS IN EUROPE.**—The Baltimore American remarks: "With a war raging throughout the Union, the annual Cotton crop, worth \$200,000,000, will be suddenly cut off, and the 4,000,000 British operatives, who depend upon it for a livelihood, will be deprived of bread. Our markets will be closed against foreign goods, because we will be engaged in the wicked business of taking each other's fields. Commerce will be prostrated because we will be too poor to purchase the foreign fabrics, the manufacture of which furnishes subsistence to millions of British, French and German artisans.

"The mills, factories and workshops of Europe, as well as our own, will be closed—idleness and misery will abound where cheerful life before prevailed, and the cry for bread will be heard instead of the merry hum of spindles, and the rumble of machinery."

**Did Jesus Answer Yes?**—"Mamma is talking to Jesus," said little Mary to herself, as she heard her mother at prayer in the adjoining room. As Mrs. H. left the place of prayer, ran to her mother, and asked very innocently, "Did Jesus answer, Yes, mother?"

When you kneel down to your bedside to pray, dear children, think of the question of this little child. Do you expect an answer to your prayer, or do you only repeat the words as mere matter of form? If you ask aright, Jesus will answer Yes; for He has said in His holy word, "Ask, and ye shall receive."

**A WARNING.**—A few weeks since, in the course of conversation with an eminent broker, who has been over forty years acquainted with the leading money men of the country, we asked if he ever knew a schemer, who acquired money or position by fraud, to continue successful through life, and leave a fortune at death? We walked together about three minutes silence, when he replied—"Not one!"

"I have seen men," he said, "become rich as if by magic, and afterwards reach a high position in public estimation, not only for honor and enterprise, but even for piety, when some small circumstance of no apparent importance, has led to investigation which resulted in disgrace and ruin."

**A DISAPPOINTMENT.**—When Ibrahim Pacha visited the Bank of England, some years ago, he seemed somewhat disgusted with the governor. That gentleman put a roll of notes into the pacha's hand, and told him his value was \$1,000,000 sterling. His highness, with a chuckle was about to consign them to the pocket of his capacious trousers, when the governor made a snatch at them, and put them into the drawer again; the pacha very naturally thought them a backsheesh, or present. The interpreter failed in pacifying his master, who made a remark in the Egyptian vernacular, equivalent to the English sentiment, that "it was a scaly trick."

**AVOID DECEPTION.**—Persons who practise deceit and artifice always deceive themselves more than they deceive others. They may feel great complacency in view of the success of their doings; but they are in reality casting a mist before their own eyes. Such persons not only make a false estimate of their own character, but they estimate falsely the opinions and conduct of others. No person is obliged to tell all he thinks; but both duty and self-interest forbid him ever to make false pretences.

**DONALD AND THE COCKNEY.**—Two sparks from London, while enjoying themselves among the heather in Argyleshire last autumn, came upon a decent-looking shepherd reading on the top of a hill. They accosted him by remarking, "You have a fine view here; you will see a great way."

"On ay, on ay, a ferry great way," "Ah! you will see America here?" "Farther than that," said Donald. "Ah! how's that?" "Oo, just wait till the mist gangs awa, an' you'll see the mune."

**A SERMON SIX MILES LONG.**—A devotedly pious man, who lived some six miles from the house of worship, once complained to his pastor of the distance he had to go to attend public worship, while many others had but a few steps to walk to enjoy Divine ordinances. "Never mind," said the good minister, "remember that every Sabbath you have the privilege of preaching a sermon six miles long—you preach the Gospel to all the residents and people you pass." Let our brethren of the country think of this, in their long and often inconvenient rides or walks to the house of God. They are preaching the gospel by the mile.

**Soaking Seeds Before Sowing.**  
This practice, says the *Country Gentleman*, is not so extensively adopted in this country as it might be, with advantage both for the farm and the garden. In this respect we are far behind a people whom we are apt to regard with feelings nearly approaching to contempt. Liebig states, in his "Letters on Modern Agriculture," that no Chinese farmer sows a seed before it has been soaked in liquid manure diluted with water, and has begun to germinate; and that experience has taught him that this operation tends not only to promote the more rapid and vigorous growth and development of the plant, but also to protect the seeds from the ravages of worms and insects. There would be not only some trouble, but some inconvenience also, in the adoption of this practice on an extensive scale; but we are confident notwithstanding that those who commence it on a small scale will find it productive of advantage enough to induce them to extend their operations. We may suggest that we have, on more than one occasion, been informed by one of our correspondents that he makes much use of hen manure in water as a soak for his seeds.

**Ayer's Cathartic Pills,**  
FOR ALL THE PURPOSES OF A FAMILY PHYSIC.

are composed of disease within the range of their practice, and are a valuable remedy for all the ailments of the human system, correcting its action, and restoring its vitality. As a consequence of these properties, the invalid who is bowed down with pain or physical debility is astonished to find his health restored by a remedy so simple and so inviting.

They cure the every day complaints of every body, but also many formidable and dangerous diseases. The agent below named is pleased to furnish gratis any American physician, or druggist, a full and complete list of directions for their use in the following complaints: Coughs, Hoarseness, Croup, Whooping Cough, Sore Throat, Bronchitis, Asthma, Consumption, and all the ailments of the lungs, and of the throat, and of the chest, and of the stomach, and of the bowels, and of the bladder, and of the female system, and of the skin, and of the hair, and of the nails, and of the teeth, and of the eyes, and of the ears, and of the nose, and of the mouth, and of the throat, and of the chest, and of the stomach, and of the bowels, and of the bladder, and of the female system, and of the skin, and of the hair, and of the nails, and of the teeth, and of the eyes, and of the ears, and of the nose, and of the mouth, and of the throat, and of the chest, and of the stomach, and of the bowels, and of the bladder, and of the female system, and of the skin, and of the hair, and of the nails, and of the 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