

# SOUTH WESTERN BAPTIST.

H. E. TALIAFERRO, } EDITOR.

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

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For the South Western Baptist,  
A General Fast.

A SERMON preached in the Baptist Church in Tuskegee, Ala., on Sunday, the 2nd day of June, 1861, at the request of the congregation, by the Southern Baptist Convention for fasting and prayer in view of the present condition of the country.

BY S. HENDERSON, PASTOR.

[PUBLISHED BY REQUEST.]

TEXT.—"Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts; let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thy heritage for reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God? Then will the Lord be jealous for his land, and ply his people. Yea, the Lord will answer and say unto his people, Behold, I will send you corn, and wine, and oil, and ye shall be satisfied therewith, and I will no more make you a reproach among the heathen: but I will remove far off from you the northern army, and will drive him unto a land barren and desolate, with his face toward the east sea, and his hinder part toward the utmost sea, and his shall come up, and his ill savor shall come up, because he hath done great things."—Joel, ii. 15-20.

We have assembled, my Christian friends, in the house of God on a momentous occasion—one which calls upon our people to humble themselves under the mighty hand of God, while his judgments are abroad in the land. Scenes are now transpiring which will be treasured up in the minds of our children, and detailed to coming generations with the deepest concern, long after we have passed away. The events which are to mark the coming struggle, will lend to the pages of our history a thrilling interest, unsurpassed by those of our revolutionary struggle. The stand we now make for constitutional liberty will decide, under God, the fate of unborn millions. Upon us depends whether existence shall prove a blessing or a curse to our children, and our children's children. We are now to determine whether infamy or honor shall be the award of posterity. Let us, then, enter upon the struggle with an humble, yet unflinching trust in the God of our fathers, and no man can doubt the result.

It is no less a divinely instituted, than a time-honored custom among the people of God, to humble themselves in the midst of great national calamities by fasting and prayer. To this solemn duty, the ancient Israelites were often called by the express command of the Lord of hosts. They were, by a kind of moral necessity, a nation of warriors. God called them to be a living and perpetual protest, confronting a world in arms against Himself—a world given up to idolatry. And since idolatry was treason against heaven, and since treason has always been regarded as the highest crime which man can commit, and therefore punishable with death, their wars were often wars of extermination. This has given them a sanguinary history. But they were commissioned to make a solemn and unwavering stand for the highest authority in the universe. They were acting under the awful sanctions of a law which declared, the soul that sinneth it shall die. They were entrusted with the execution of the personal sanctions of this law. Nothing short of this could have given to that law its majesty and authority before the world, or foreshadowed the final doom of the enemies of God. The extermination of the Canaanites from the Holy Land was but a type of that last and utter destruction that shall leave no enemy unsubdued to the authority of "the Kings of kings."

But in their commerce with other nations, they became contaminated, and thus laid the foundation for a long series of national disasters which often called for national humiliation, confession and prayer. Our text refers to one of these great events. A general famine menaced the whole land. The prophet also appears to have in view the invasion of his beloved country by a powerful "northern army," whose thirst for plunder would lead them to violate every principle of justice and humanity. "They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses, they shall enter in at the windows like a thief." Some suppose this refers to the locusts, caterpillars, and palmer worms. But it seems to me, that they only get half of the dreadful judgment by restricting it to this. Be this as it may, the calamity was such as could only be set forth in imagery, selected from that worst form of war, a general invasion of a country by an implacable foe. With such an enemy as this, numerous, powerful, vindictive, and rapacious, the Jews might well feel their insufficiency to contend alone. They might well betake themselves to fasting, humiliation and prayer, to propitiate the favor of Him who had promised to be a "wall of fire around them

and the glory in the midst." It was one of those great national exigencies, when they were shut up to the only and last alternative of safety and deliverance—the special and direct interposition of God. They had waxed fat and kicked against him; and now he sends these judgments upon them—famine and war—to reveal to them their sinfulness and helplessness, and to strike the national heart with the conviction, that "salvation is of the Lord." When mercy fails in its kindly overtures, justice unsheathes its sword, and sternly demands its full indemnity.

My brethren, I need not pause to say to you, that the faith of the Christian at this time, will detect in this passage of Jewish history many solemn lessons for prayerful meditation. A powerful and numerous enemy, whom we have never injured—whose vindictive wrath appears to be measured only by the basest passions of the human soul—who have grown great upon the products of our industry—and who can possibly have no other motives than those of supreme selfishness—now threaten us with subjugation or extermination. Of course they cannot hope to restore concord and harmony by the sword. They must know that every act of hostility—every life lost and every battle fought in this unholy and unnatural war—will only deepen and widen the gulf between us. Charity itself cannot, therefore, impute to this policy of the Northern government a single element either of patriotism or philanthropy. Stripped of all disguises, it is a war subjugation—a purpose again to absorb our trade—and a premeditated effort to incite insurrection among us, of which the "John Brown raid" was the first fruits. He who imputes any other motives to the cabinet at Washington, stultifies himself, and will get a stone where he expects bread, and a serpent where he expects a fish. The abolition of slavery in these Confederate States, and the holding of these States as conquered provinces under a grand centralized Northern despotism, is the settled policy of the Federal authorities now in power. To this, every movement points as unmistakably as the needle to the poles. Already the tempting prizes of Southern plantations and Southern wealth are indicated by the leaders of this movement, as the reward of success to a mercenary soldiery. With a hypocritical pretense of protecting public property, they are burning and destroying every article of public property which they cannot hold. Forts erected to protect Southern commerce and Southern cities, now blockade Southern ports, and threaten to bombard these very cities, and reduce them to ashes. And all this simply because, after enduring the insults and injuries of that section for more than a quarter of a century—after submitting to a system of national legislation that was annually draining our section of millions for the sole purpose of enriching theirs—and after witnessing the triumph of a purely sectional party to national power, whose very existence is the result of hatred to us and our institutions, and whose very perpetuity depends upon its success in effecting our prostration and ruin—we say, our sin is that we seek peaceably to withdraw ourselves from such unnatural union, in obedience to the very first law of nature—self preservation. The political wrongs enumerated in the Declaration of Independence of '76 presents nothing more humiliating to freemen than those which have driven us from a Union that events have shown we loved far less wisely than well. How that section can presume that we can submit to such degradation is the marvel of the age.

And the flattering unanimity with which the entire South is rising up in all the majesty of her strength to defend her sacred soil, her altars and her shrines, her rights and honor, from this threatened invasion, furnish to the world a spectacle of patriotism and Christian philanthropy, of moral grandeur and military prowess, unsurpassed in modern times. But it little boots us now to detail our wrongs. They have already been given to the historic page. It remains that we look out dangers full in the face, and prepare for the worst. While it is folly to take counsel of our fears, it is wisdom to measure our perils and calculate our resources. And as we profess to be a Christian people, it becomes a duty stern as the law of God and the direct necessity can make it, to recognize his hand in these events, deplore his wrath, confess our sins and the sins of our people, and implore his protecting power. "If God be for us, who can be against us?" The same arm that "cut Rahab and wounded the dragon," is yet stretched out to shield the innocent and give success to the right. Let us then humble ourselves under his mighty hand, and beseech the intervention of his power.

I. Our text suggests a general call upon all classes and conditions of the community to meet in a "solemn assembly" before God:—young and old, the "ministers of the Lord" and the people—parents and children—the bridegroom and the bride.

The obligation is as extensive as the calamity. No man may excuse himself from a duty, whose life, happiness and prosperity are imperiled. The command as it were individualizes each and all, as if the obedience of each were the salvation of all. It is one of those striking instances in which God recognizes each member of the civil compact as so vitally connected with the whole, as to be answerable in some degree, for the consequences of obedience or disobedience. One single moral delinquent may mar the efficacy of the entire sacrifice. One dead fly may spoil the whole pot of ointment. The process is pre-eminently exhaustive. Sins, grievous sins, had been committed by that people; and the repentance must be co-extensive with these sins. It is only as we can feel ourselves addressed, individually, by the divine command, that we can hope to render the acceptable service. "Lord, what wilt thou have me to do?" is the only form in which the great question can ever be asked, that will secure the desired answer. No man can serve God by proxy. Voluntary service is essential to every act of worship. Exclude this from the sacred ritual, and your service is supremely absurd. You may have the form, but not the power of Godliness. We must repent and believe for ourselves; we must render every subsequent act of obedience for ourselves; we must die for ourselves; we must be judged for ourselves—"for the deeds done in the body"—as we hope to be saved for ourselves.

The reason of this solemn summons imports to it a fearful significance. We need be at no loss to ascertain the cause, when we see the judgments of God abroad in the land. Could a faithful history of every calamity be written out, we should find that in every instance it originated in the same cause—sin. The deluge was preceded by a universal estrangement from God, and the most abandoned wickedness. Sodom could not produce ten righteous persons to save it from a fiery doom. The horrors of the French revolution were inaugurated by substituting Reason for God, declaring death an eternal sleep, pronouncing Christ a "wretch," abolishing the Sabbath, and repealing the law of marriage. "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

When, therefore, God commissions a general judgment to visit any people, we may know that he has a controversy with that people, and that this judgment will find out the guilty parties.—True some good men may fall; but the wicked are sure to feel the stroke.—Achan will be found among six hundred thousand. Jezebel will meet her doom, whoever else is spared. They are the alarms of the Almighty by which he seeks to terrify the guilty. "The voice of God's rod," as Micah calls it, is a dreadful summons to his creatures, to begin the work of judging themselves, and thus anticipate, and peradventure avert a doom of wretchedness and woe.

And as all conditions in life are required to meet in this solemn assembly, so all who are capable of service are required to take any position of responsibility or danger which the interests of their country demand. If these interests are worth praying for, they are worth defending. Where every thing is put upon the hazard for which it is worth living or dying, no man has a right to decline any service which the exigency demands. Patriotism and Christianity alike require that every man shall do his duty.

In the great struggle now pending between the North and South, it may not be amiss for us to note, in this connection, and on this occasion, that the dearest hopes and highest destiny, temporal and spiritual, of the descendants of Ham are vitally involved. Perhaps a greater absurdity both in fact and theory never possessed the mind of fanaticism itself, than that which proclaims the equality of the races of Japheth and Ham. The Almighty disposer of nations fixed their social, physical and political status four thousand years ago in his own eternal word. The divine edict reads thus: "God shall enlarge Japheth, and he shall dwell in the tents of Shem, and Canaan [the son of Ham] shall serve him." No morbid philanthropy—no system of human legislation—may seek to change this ordination of heaven with impunity. The history of this world for forty centuries confirms the infinite wisdom of this divine arrangement. When left to roam in the wilds of Africa, the most disgusting forms of moral and physical deterioration have marked their progress. Indeed, earth cannot furnish a race more deeply sunk in every form of the most revolting idolatry and vice, than the children of Ham in Africa. This is the unanimous verdict of every traveler that has visited that benighted land.—Now, if God's purpose of grace includes Ethiopia—if she is ever to stretch forth her hands to the Lord—it must be through the instrumentality of agencies never yet brought to bear in their own land.

Within the bounds of these Confederate States, there are four millions of this people, whom God in his providence has brought to our doors, and whose training for usefulness in this world, and for the happiness of the world to come, he has entrusted to us—to the descendants of Japheth—exactly in accordance with his infinitely wise and gracious decree passed at the beginning. And what is the result of compliance with this divine purpose? Why not less than half a million of these degraded heathen have been converted to Christianity and are connected with the several churches in the South—more than all the converts which have been made from all other heathen nations by the combined agencies of Protestantism in Europe and America for the last hundred years! My brethren, if the history of providence has any meaning whatever, to you, Southern Christians, has been committed the solemn task of working out the problem of Africa's redemption. It is a fact which history shall award to the Christianity of the South, that it has done more to evangelize and civilize the African race, than all the misguided, blatant fanatics who have torn in pieces the late Union to confer a supposed boon upon a race which would ruin them. Let us be sensible of this responsible trust. Let the world see that while we are sharing the advantages of their labors in temporal affairs, we are not unmindful of their spiritual necessities. That which carries with it Africa's only hope of redemption, cannot be otherwise than an ordination of heaven.

By how much, then, the evangelization of this degraded race is an object dear to every Christian heart, by so much is slavery a blessing to that race. And by how much fanaticism may war against this ordination of heaven, by so much may we hope for the blessing of God to attend us in this momentous contest. We have only to do our duty to this race, to our God, to ourselves, and we need not fear what man can do unto us. For more are they who are for us, than they who are against us. We need not hesitate then, in our supplications to God, to make the plea of Africa's redemption as an argument to prevail with Him. Half a million of converts among these civilized heathen will hold up our hands in the day of battle.

II. Let us, in the next place, contemplate the objects, or purposes, of this "solemn assembly." "Sanctify a fast—with weeping and with mourning—rend your hearts and not your garments"—and let them say, Spare thy people, O Lord, &c. These expressions indicate the most solemn exercises of mind and heart to which man is ever called. An empty routine of dull formalities is utterly excluded. The wrestling of the soul with God—the deepest emotions which can be awakened in the heart—the arresting of the spirit, and confronting it with the dark catalogue of its own iniquities—the last appeal of despair to the only refuge of defense—are exercises in which the tongue of the formalist and the heart of the hypocrite cannot engage. Have we not cause, infinite cause, leaving out all considerations as to the political, civil and social complications of the times, to humble ourselves before God, confess our sins, and beseech his merciful intervention.

1. Consider, in the first place, the public calamities which threaten us.—Such a war has never been waged on this continent as now impends over us. Even should our brightest hopes be realized as to its final issue, if prosecuted upon the scale projected by our enemies, it must inevitably cost a vast amount of blood and treasure. We may prepare our minds to drape our sacred homes in mourning over the loss of many loved ones who shall be cloven down in battle. The famous Duke of Wellington once remarked, that next to a defeat, a victory was the greatest national calamity. War reverses the ordinary course of nature with respect to human life. In peace, children weep over the death of aged parents—in war parents weep over the death of children.

But while the loss of so many valuable lives—lives of our young men who are the hope of our country, is itself a calamity sufficient to awaken our deepest concern, we are not to forget that this is but a single item. In spite of all the restraints of morality and religion, of honor and patriotism, public morals will receive a shock which it will take perhaps a generation to repair. Even if the war should be conducted upon the most elevated principles of civilization, the public mind will become so accustomed to deeds of blood, of daring, as to blunt its moral sensibilities. Our people will lose their relish for most of that kind of reading matter which ennobles, refines and purifies the heart, and surrender themselves to the more exciting banquets which detail scenes of blood and carnage.—There will be a constant crimination and recrimination kept up between the two sections, that will keep alive their animosity, and induce them to exult in

each other's defeat. What will make one section jubilant, will plunge the other into mourning, lamentation and woe. For however just our quarrel may be, and no man is behind me in the highest conceptions of this, and whatever cause we may have to rejoice in the success of our arms, we must not close our eyes to the fact, that other households are weeping while we are rejoicing, and that the very measure of our success is the measure of their calamity. Now, all this must, in the nature of things, exercise a most demoralizing influence upon the public mind. In addition to this, the temptations of the camp are so various and overwhelming, as to make it a very school of Satan. True it is, that our government has made ample provision for the appointment of Chaplains; but after all has been done in this respect that can be done, iniquity will abound, and the love of many will wax cold.

Our commerce will be paralyzed.—That great agency which develops the resources of our vast and fruitful country, will be materially affected. Our merchants must deeply feel, at least for a time, the shock of the crisis.

2. Consider, too, that national sins demand a national humiliation. The remedy must be as extensive as the disease. It is just as certain that a whole nation that sins against God must repent, or perish, as that any single sinner must repent or perish. When the whole earth became corrupt before God, and refused to repent, at the preaching of Noah, it was drowned. The body politic is said to be like the human body—when a distemper seizes it, and spreads through all its members, there must be an entire change in its habits, or destruction is inevitable. Diseases, physical or moral, left to themselves, will wreck the whole system. It is true, that in diseases of the body, physicians rely much upon what they call the *vis medicatrix nature*, the recuperative power of nature. But in moral diseases, we have no such principle to fall back upon. "The whole head is sick, the whole heart is faint," &c.—There is absolutely no soundness in us. We have the most affecting cause to exclaim as Peter did, when our Lord essayed to wash his feet—"Lord, wash not my feet only, but also my head and my hands." We must be made sensible, that it is not mere minor offenses from which we are to be cleansed, but the great controlling central disease—the heart disease—must be removed, before we can hope for relief. He who stops short of this in the work of repentance and reformation, is like the man who is content to have his head relieved while his whole body is permeated by the virus. The humiliation to which we are called must be as the precious ointment of Aaron—"That ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life forevermore." This was a time-honored custom among the Israelites. Hence it is said, that "Jehoshaphat feared and set himself to seek the Lord; and proclaimed a fast throughout all Judah." And of the princes of the people it is said by Jeremiah, that "they proclaimed a fast before the Lord to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem."

This duty, like many others enjoined in the word of God, acquires force and strength in proportion to the numbers engaged in it. The zeal and alacrity with which each enters upon the painful service, diffuses itself through the entire mass. As when "hand joins in hand" among the wicked, the heaviest judgments of heaven are provoked, so when "hand joins in hand" in the work of repentance, the prayer becomes most influential to avert these judgments.—How impressive the spectacle to see a whole nation prostrated before the Lord! Thus Nineveh was saved from utter ruin. When a people thus lie in the dust before God, they publicly acknowledge Him to be the Lord of nations—that He can kill and make alive—that He can exalt and humble—and that none can deliver out of his hand. Happy, thrice happy for us, if our people shall thus acknowledge the majesty and sovereignty of God, stand in awe of his power, and deprecate his wrath.

3. Let it be observed in the next place, that the most effectual way to be delivered from those threatened calamities is for every particular person to enter upon this work of enquiring into, and repenting of, his own sins. Sin, like that loathsome disease, the leprosy, to which it is often compared, though it attacks the least member of the body, soon spreads itself through the whole. It is not infrequently the case, that the offense of one man may involve a whole people, in its consequences.—This is peculiarly so of public, representative men. When David numbered Israel, none but David sinned. Yet he provoked the judgments of God upon that entire people. The pestilence

raged from Dan to Beersheba. And even a private man may be the occasion of a public mischief. The sin of Achan, in meddling with that accursed thing, gold, caused the armies of Israel to retreat before their enemies. Thus one sin chased a thousand, nay put ten thousand to flight.

Now, if every individual enters with holy vigor into this work, the entire mass will soon be purified. Communities are made up of individuals; so that when each sets himself to seek the Lord his God with fasting and prayer, the purification of the whole is secured.—The sins of a nation are first particular, and then general—so also the repentance of a nation must first be particular before it can be general. No man has any right to excuse himself from this service. As he hopes for personal indemnity from impending wrath, he must join in the prescribed service, painful tho' it be to the flesh, which will secure that indemnity. To screen ones self from this duty is a species of selfishness, of which no ingenious mind ought to avail itself, who seeks the reward of an obedience which he will not render. If I address such an one to day, let me ask that person, whether, if God punishes this nation, he can hope to escape? "Be sure your sins will find you out." Achan could not conceal himself among six hundred thousand people. I would exhort you, therefore, as you hope for divine mercy, yield a cheerful obedience to the divine prescription. Let your doors be bespangled with the blood of the great Pascal Lamb, if you would escape the sword of the destroying angel. Remember that every transgression and disobedience contribute to the sum total of that cause which brings down a general judgment. Do you not know that if there were no personal sins there would be no national sins? And how knowest thou the extent to which thy sins may cause the land to mourn? A magazine of powder may be ignited by a single grain. O if men were only as ready to take shame and confusion of face to themselves for their own transgressions, as they are to assume the merit of achieving public blessings, what a nation of mourners would we now have! How we would "read our hearts, and not our garments, and turn unto the Lord our God."

And let it not be forgotten, that in sending general judgments upon any people, God has a special eye to particular cases. Thus when he commissions war, he in effect says to the sword, Let not that self secure, covetous man escape—rifle him of his goods, and teach him the sin and folly of making a god of his gold. Forget not "that man Coniah," that incorrigible sinner who cumbered the ground, for I will bear with him no longer. Spare not that profane and lustful Esau, whose impious iniquities can be no longer borne. And you need not be reminded that these avenging agents will go just where they are sent with as much precision as the angel went to the prison of Peter: as when Nathan sent home that humiliating truth to David's heart, "Thou art the man."

Thus, then, may we hope to avert the dreadful calamity now hanging over us, by each man's setting himself to seek the Lord his God by fasting and prayer. (Difference between "We have sinned," and "I have sinned.")

III. Thus are we conducted to the last general point in our text: *The promise of God, that upon this humiliation of a people before Him, he will remove his judgments from them.* vs. 18-20.

1. It should be sufficient upon this part of our subject to say, that God has promised to do this. For when has he ever forfeited his word? Mercy has been called his darling attribute.—"I have said that mercy shall be built up forever." God is much more willing to remove judgments than to send them on us. As sin occasions the judgment, where he forgives the one he removes the other. Why not then engage most heartily in a duty accompanied by such a promise?

2. An argument is also addressed to our hope, in that God has often removed his heavy hand from a people when they have humbled themselves. See the case of Manasseh. II Chron. 33: 12, 13. Who need despair after Manasseh is restored? Nineveh. It is said even of fools, "because of their transgressions, and because of their iniquities, are afflicted; their soul abhorreth all manner of meat, and they draw near to the gates of death; then they cry unto the Lord in their troubles, and he saveth them out of their distresses." Now, if God looks so pityingly upon the mere semblance of humility, will he not much more approve and bless its reality? If the shadow sometimes prevails, much more will the substance always prevail.

3. Let us be encouraged, finally, from the fact, that when a nation truly humbles itself before God, and in penitence and faith looks up to Him as "a wearied child," his judgments will be removed because they have accomplished their end. When the disease is removed, the physician ceases to ply his

remedies. God's chastening hand goes no further than his gracious designs.—He kills to make alive. "No chastisement for the present appears joyous, but rather grievous, yet afterward it worketh the peaceable fruits of righteousness." Will a parent continue to chastize his child, after it is fully subdued? His design is to teach us how bitter and ruinous sin is; and when we meekly receive this lesson, O how ready he is to say, "I have called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused."

For a little moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness I will have mercy on thee, saith the Lord thy Redeemer. For this is as the waters of Noah to me; for as I have sworn that the waters of Noah shall no more go over the earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. O then afflicted, tossed with tempest, and not comforted, behold I will lay thy stones with fair colors, and lay thy foundations with sapphires. . . . No weapon that is formed against thee shall prosper: and every tongue that shall rise up against thee in judgment, thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord." The question for us to settle is, has our affliction humbled us? Has it weakened the power of sin, and strengthened the power of faith? The clouds that rain down the showers of repentance, nourish the fruits of righteousness.\* The poverty and humility of the returning prodigal, awaken the forgiveness and tenderness of a father. "I have surely heard Ephraim bemoaning himself thus; 'Thou hast chastized me, and I was chastized, as a bullock unaccustomed to the yoke; turn thou me and I shall be turned. . . . I was ashamed, yea, even confounded, because I did bear the reproach of my youth. And what saith the answer of God? 'Is Ephraim my dear son? is he a pleasant child?' for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him: I will surely have mercy on him, saith the Lord." If we have a heart to mourn, God has a heart to forgive and bless. "Blessed are they that mourn, for they shall be comforted."

\* Dr. South.

PROGRESS IN BELGIUM.—A correspondent of the New York Christian Intelligencer says: "In 1830, it is believed there was not a native Protestant in Belgium. There were a few English, German, Swiss, and Dutch Protestants, and perhaps as many as fifteen churches and chapels. In 1836, the Rev. Philippe Roucher, a young French Protestant minister from Paris, opened a chapel in an old warehouse in Brussels. In the winter of 1836-'37, he came to this country, and obtained the means to build a fine chapel on the *Boulevard de l'Observatoire*, where he preached several years, and where now preaches the Rev. Leonard Anet, one of the most useful men in Belgium. And now there are no less than four Protestant chapels in Brussels connected with Evangelical Society of Belgium. One of these chapels and the largest, is for the people who speak the Flemish language. In nearly every large city and town in Belgium, a Protestant place of worship—often only a chapel in a private house—has been opened. There is now a Protestant Synod of fifteen ordained ministers and five evangelists, which has ten colporteurs and sixteen pious school-teachers under its care. More than a quarter of a million of Bibles and Testaments have been distributed, in the French, Flemish, Dutch, and German (the four languages spoken in Belgium), and many religious tracts and books. We may well exclaim, 'What hath God wrought!' The Government is impartial, and protects all in their right of conscience and worship."

The Statesman's Best Manual.

As the New Testament sets forth the means and condition of spiritual convalescence, with all the laws of conscience relative to the future state and permanent being, so does the Bible present to us the elements of public prudence, instructing us in the true causes, the surest preventions, and the only cure of public evils. The authorities of Raleigh, Clarendon, and Milton must at least exempt me from the blame of singularity, if undeterred by the contradictory charges of paradox from one party, and of adherence to vulgar and old fashioned prejudices from the other, I persist in avowing my conviction that the inspired poets, historians, and sententiaries of the Jews, are the clearest teachers of political economy; in short, that their writings are the "Statesman's best Manual," not only as containing the first principles and ultimate grounds of state policy, whether in prosperous times or in those of danger and distress, but as supplying likewise the details of their application, and as being a full and spacious repository of precedents and facts in proof. Coleridge.



## The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, June 13, 1861.

## "Learn of Me."

Nations have lessons to learn from the Divine Teacher as well as individuals. Jehovah is the great supervisor of all. Pupils, whether as individuals, or as nations, had better learn cheerfully the instructions proposed, else the rod will be used. The Teacher's designs must not be frustrated.

1. If it should be His purpose to learn us patience the proposition should be accepted cheerfully, thankfully. Godly John Newton was always thankful for any messenger despatched by his Sovereign to teach him lessons of patience and submission, and certainly there never was a people who needed some severe lessons upon these subjects more than the people once known as the United States. A more restive and hasty people were never known. They had made the age fast, and yet wished to make it faster. To get rich they were moving heaven and earth, and nothing was more unwelcome than any force to impede this great purpose. They needed a rebuke—a lesson in the school of patience. This is not moralizing—they needed it—and they are now receiving some severe lessons, unpleasant as they may be. Business of all kinds except farming, the business that the Teacher mainly designed that man should follow, is now prostrated, and men have quite a leisure time in which to learn patience. We are aware of the writhing of the pupils—like a rude boy just entered school, taking rudimentary lessons—yet the lesson must be learned, the sooner the better, for the pupils will not be dismissed till the lessons are learned. Man, be thankful, you now have time to think, and learn that "all is vanity."

2. It is the part of wisdom and piety to hail with gratitude every proposition to teach us dependence upon God.—Prosperity (alas! for man's depravity) makes most men forget God, and on they rush unmindful of the Giver of "every good and perfect gift." Jeshurun waxed fat and kicked" wrote Moses thousands of years ago, and the same may be written now. The state of things now existing, the scenes now being enacted, are unmistakable indications of the Divine purpose to learn us dependence upon Him. Men will learn this lesson sooner than patience, because danger now frowns horribly upon them. We are gratified to see our whole section, statesmen, soldiers and citizens, expressing in all their movements a most hearty dependence upon God. Principle and motive have driven them all to the Jehovah who has proclaimed, "the race is not to the swift, nor the battle to the strong"—depending upon him, "One shall chase a thousand, and shall put ten thousand to flight." Then, man, be thankful for such lessons.

3. Jehovah has ever in the most emphatic manner condemned vanity, and surely all should be thankful for any effort to cure us of a thing so hateful. Our eyes are now opened to see that there never was a vain nation to its age, than these "United States." While harmony existed this we could not see, but the veil is removed and it is now seen in all its hideousness. We are astonished that the powerful nations across the Atlantic bore with such patience our pride and arrogance. The South has her eyes opened to see this pride and arrogance, and to behold the lesson God is now teaching, but the North increases in gaseous vanity.—Witness their bombastic threats at the South, her laughable menaces at England and France, if they acknowledge the independence of the South, and Spain for annexing St. Domingo. She does not seem to be aware that she is shorn of the least of her strength, and becomes more vain and insolent as her weakness increases. She reminds one of old Spain when she lost her prestige and power, and threw out such severe threats at her revolting colonies and all the world. "He that humbly himself shall be exalted, and he that exalteth himself shall be abased," was written for nations as well as individuals, and if nations do not accept cheerfully the teaching designed, it will be enforced most rigidly. Every American may now exclaim, "How are the mighty fallen!" And he may see a hand-writing in the pathetic exclamation of Hosea, "When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal, he died."—With pain we write it, the glory of the old Government has departed, then great has been our sin—the sin of vanity. Let the South, then, regard this fall as a pillar of salt to guide her in the future.

We leave the thoughtful reader to suggest the other lessons that should be learned of the Great Teacher.

## East Ala. Baptist Convention.

By a singular misapprehension the time that this body meets is not specified in the Minutes. We find this entry: "On motion, adjourned to meet with Mount Zion Church, near Alexandria, Calhoun county, nine miles South-west of Jacksonville," without specification of time. We were present at the last Session, and think there was no change in the time of meeting, and as it was held last year commencing on Friday before the 3d Sabbath in July, we shall so announce it to meet at Mount Zion, Calhoun county on Friday before the 3d Sabbath in July 1861. We trust there will be a full attendance. Meetings of the kind must not be lost sight of through political disturbances.

## Union is Strength.

"Thou shalt not speak evil of the ruler of thy people" was a law of ancient Israel, and recognized by Paul under circumstances exceedingly trying to his faith and patience. Acts 23:1-5. The habit of finding fault with public men has been so common, and we may say universal, that it is quite difficult to restrain it even when every man is satisfied of the disasters it may bring upon us. Nothing has gratified us so much as to see the extent to which this crying evil has been corrected in most of the Southern States within the past few months. Newspapers which have made their reputation by indulging this spirit of abusing public men, and opposing every measure which they could not comprehend, have learned the virtue of silence where they could not commend: and this is not the effect of any proscriptive policy either of government or of public opinion, but out of pure regard to public safety. Patriotism has at length become the "Aaron's rod" which has swallowed up all minor considerations. By general consent, almost every man has cheerfully conceded to our public servants, civil and military, that margin for discretion which the exigency demands.—A degree of confidence has been manifested in these public men, which is no less honorable to them, than it is patriotic and magnanimous in our people. Like Aaron and Hurr, we all feel it to be a sacred duty to hold up the hands of our noble Chief Magistrate and his Cabinet of advisers amid the perils that surround us. This augurs well for the results.

And what makes this aspect of our glorious revolution still more impressive and hopeful is, the extent to which the Christian portion of our people is manifesting this loyal spirit. From every Church, from every domestic altar, from every closet, throughout the length and breadth of our land, there ascends a cloud of incense to heaven, that God would confer upon our rulers, civil and military, that wisdom and discretion, that moderation and firmness, those lofty conceptions of justice and magnanimity, which should mark the policy of a people engaged in defending all that they hold dear. May we not confidently believe that in answer to the prayers of his elect that cry day and night unto Him, that He will bless us with statesmen, who, like those He gave to his ancient people in a great national crisis, shall "have understanding of times, and know what our people ought to do?"

We are much encouraged, therefore, from the singular unanimity of public sentiment upon all the measures of our government. When the capitol of the Confederate States was removed from Montgomery to Richmond, it was to be feared that it would meet with serious opposition from certain quarters, and no doubt there was an honest difference of opinion among our people upon that measure. But by common consent every man has concluded to "judge nothing before the time,"—that if the public safety demands that our seat of government shall be, for the time being, in the heart of the "Old Dominion," menaced as she is by a numerous and vindictive invading foe—he readily yields his personal preferences to the public good. When the law was passed interdicting the transportation of cotton through any other channels than our sea-ports, now in a state of blockade, it might have been supposed by our enemies that our planters would have interposed a stern and persistent opposition to such policy. But so far as we have been able to learn, and our acquaintance is not inconsiderable, not a single voice has been raised against it. On the contrary, the policy is universally commended. Our patriotic planters are coming forward with a zeal worthy of the cause, and are subscribing hundreds of thousands of cotton bales to the public treasury, receiving their indemnity in Confederate State Bonds, bearing eight per cent. interest from date. This is undoubtedly the safest investment that can be made of the coming crop. While it constitutes a basis of credit for our general government which will command the unlimited confidence of the world, it secures to the bond-holder the fullest possible indemnity.

Let us add in conclusion that while the conduct of our public men should always be subjected to the strictest scrutiny, and while all measures of public policy "should run the gauntlet" of enlightened criticism, mere captiousness should be banished from every public journal—not by law, but by the elevated moral sentiment of our people. Nothing so thoroughly demoralizes a government as an indiscriminate abuse of its public functionaries, and a morbid disposition to censure its policy.—Its efficiency is measured by the loyalty of its citizens. Let the present sad condition of the half a dozen counties in the "Pan Handle" in Virginia suggest the ruinous policy of a divided people. Three weeks ago, a few of these counties in North Western Virginia held what they called a "Union Convention." They are now overrun with Federal troops, their unarmed citizens murdered in open day light, and their country desolated. "United we stand—divided we fall."

Mr. KISSER, of the "Confederate States," requests us to say, that on account of the sad casualty which has resulted in the death of his son B. H. KISSER, he cannot issue a paper this week.

See Dr. W. R. CUNNINGHAM'S Medical Card. Dr. C. is an able and experienced practitioner, and deserves patronage.

## Virginia is Invaded.

Our worst fears are realized! The "John Brown raid" was but the precursor of a basely meditated scheme of subjugation, which has culminated in an invasion of Southern soil. Twenty or thirty thousand abolition troops now pollute the "Old Dominion" where sleep the remains of Washington! How long shall this be borne? If need be, let a million of swords leap from their scabbards to drive back the merciless invaders. Already desolated fields, ravished women, (great God! whose blood does not broil at the thought!) and murdered citizens admonish us of what we are to expect from these mercenaries! To arms! to arms! should be wafted upon every breeze from one end of the South to the other. Let every neighborhood collect all its implements of defense, public and private, form companies, begin the work of drilling in earnest, and hold themselves in readiness to march at a moment's warning! A week's delay may prove inconceivably disastrous. The enemy should be met at the threshold by an outraged people. Fly to the standard of your country with a determination fixed as fate to conquer or die! God will marshal our hosts and give us the victory!

"What are fifty, what a thousand slaves,  
Matched to the sinew of a single arm  
That strikes for liberty?"

## War News.

There has been some skirmishing since our last. An account of two of them may be seen in our secular columns. The other, at Philippi in North-western Virginia, we shall not publish until we get correct news, as the accounts are contradictory. Hard fighting is expected every day.

Since our last issue Senator Douglas has died.

## Apologetic.

We deem an apology due our readers for the space occupied by the sermon on our first page. We thought it best, however, to publish it in a single issue rather than divide. A few typographical errors escaped detection, most of which are so obvious that the reader can correct them. Near the bottom of the fifth column, instead of "representation" read "representative men."

If it shall contribute in any wise to inspire a deeper sense of humiliation before God, and a more unwavering trust in his Almighty arm, at this crisis, our highest wishes will be gratified.

S. H.

## Appointments.

On my way to attend the District Meeting at LaFayette on Friday before the 5th Sabbath in June, I will preach at West Point, Ga., on Wednesday night preceding, June 26th, and at Providence next day, Thursday.

H. E. T.

## A Suggestion.

If brother THOMASON will take into the calculation all the secular matter found in editorials and elsewhere, he will see that there is more than a page in every issue. We will, however, increase this kind of reading matter as necessity demands:

"If you will enlarge on the secular department of your paper (say at least to an entire page) you can easily double its circulation in a month or two; and I think you ought to do so, for many of us who are Baptists, take no other paper, and we look to that source for information, and we have a right to expect it. Most Baptists are patriots and they wish information on the stirring events of the times. We are all—men, women and children, and he who refuses to enroll his name as a volunteer or home guard is considered a coward, and we mark him as an enemy to his country."

Fraternally, A. C. THOMASON.  
Woodstock, Ala., May 28, 1861.

For the South Western Baptist.

Mr. Editor: Dear Bro.—The Third Session of the Alabama Central Female College at Tuscaloosa, will close on Thursday July 4th. The present Session has been so far highly successful. Encouraging numbers, remarkable diligence and fine health have characterized its history.

The Anniversary Exercises will embrace the period from Sunday June 30th to July 4th, as follows:

Anniversary Sermon June 30th.  
Examinations of Classes, July 1st and 2d.

Anniversary Day, Senior Graduation, July 3rd.

Anniversary Oration, by Hon. J. G. Shorter, July 3rd.

First Concert, July 3rd.  
Excelsior Graduation and 2d Concert, July 4th.

A. J. BATTLE, President.  
A. C. F. College, May 31, 1861.

The General Johnson in command at Harper's Ferry, is Gen Jos. E. Johnston, late of the U. S. Army, and one of the bravest and most chivalric men in the service. He distinguished himself in Mexico, and was one of the first to mount the ramparts of Chapultepec, and was twice wounded in the attack.

FAILURES.—The Philadelphia Ledger says: "The failures among our merchants have been so numerous, and among a class so well known for their excellent credit, that capitalists who have heretofore invested their means in mercantile paper are now distrustful of almost all that is offered, and the very best cannot be placed better than at 8 to 10 per cent. And almost every house having much of debt hanging over it, it is feared, will have to yield to the pressure, from the utter inability to make collections or to realize from sales. Those who have been careful in the creation of debts are more easy, and they may work through."

For the South Western Baptist.

Editor of S. W. Baptist: Dear Brother.—The subjoined letter I found in my box in the Post-office, and Congress having adjourned, I could not present it to that body. It breathes the true spirit of the Christian patriot, and I think you ought to have it for publication. Truly yours,  
W. P. CHILTON.

MONTGOMERY, June 5, 1861.

Congress and chosen Rulers of C. S. A., Honorable men and Dear Sirs:

With a desire to encourage your hearts and hands amid your duties and our country's great peril, and with prayer to God on your part, I send you these lines.

After all your efforts for peace with the U. S. A., you are being pursued by that government with a wicked, unholiness, blood thirsty war on their part, and it will now stand yourselves and the people whom you so well represent in hand, not only to use all the lawful means of self-defense with which God has blessed us—with diligence and skill, but also to look to God in all lawful ways for the increase desired for our efforts.—Even in this service of our country's self-defense, that her people may be a free and independent nation, it is God alone who can give the increase, while one may plant and another water. Let us all, therefore, make our vows to God that we will be a better people, if He will make bare His Almighty arm—fight with us and for us, to the delivering our people out of the hands of our enemies and to the firm establishment of our new government. Jephthah made his vow and although a rash one, yet it recognized God as the source of victory, and as such he succeeded in the delivery of his people. Let us offer many prayers to the God of nations and of armies also, that he may be with you all to give wisdom, courage, strength and safe counsel; and that he may be with officers and armies—leading on from victory to victory, until our foes shall be brought to terms of peace and righteousness. God says, "Call upon me in trouble and I will deliver." He is our refuge, strength and very present help in trouble. If we forsake him, he will forsake us, but if we cleave to him in this manner, he never will forsake, nor leave us.

Let not your hearts fail you. God has been with you and sustained you nobly thus far, in answer to the many prayers of those who have remembered you by day, and even by night when tears were running down our cheeks, and he is able and, I trust, more than willing to sustain you in the future.—Be of good courage, and continue to wait on God in the use of the means to which you have been necessitated to resort, for the protection of our wives, children and country. He will bring the victory to pass in due time.

With many tears and sorrows we have drawn down the stars and stripes of a government that had been endeared to us by the tears, blood and lives of our forefathers—all on account of the long continued evil treatment and the impression of its approaching increase, as to its villainess, and extension; and with fond hopes we have run up the stars and stripes, under God, of the best and most scriptural government in the known world. Hence we must now, with the wisdom, courage and strength which a merciful God gives to those who ask, keep our new stars up. Rather than let them go down, let our lives and all else dear to us go. And sooner than be subjugated to Lincoln, let us be a province of the old mother country, England.

Under God, however, we shall be a free, independent people. Amen.

I am glad that the great Baptist family with which I am happy to be connected, through our late representatives in Convention capacity, have by resolutions so compact and appropriate encouraged your spirits. Within a short time thousands of those who love God and their country, and respect their chosen rulers, will be at the mercy seat of a prayer hearing and prayer-answering God—fasting and praying that God, in the fullness of his mercy, will turn away the calamities of war from us, and that he will bless you all, and all our great Southern country, with peace and prosperity. O that God in answer may rend the heavens—come down—make bare his holy arm—fight for us, and graciously do for us what our own arms are too short to accomplish.—Then to his name be the praise forever and ever!

Be pleased to accept of my best wishes for the present, future and eternal welfare of you all, and of an interest in the prayers of your unworthy servant. God Almighty in power, wisdom, mercy and love be with you at all times.

Yours truly,  
J. H. GOSS.

LUMPKIN, GA., May 29, 1861.

For the South Western Baptist.

BRO. TALIAFERRO: I witnessed on last Tuesday morning at about half past 3 o'clock, the departure of the "Autauga Rifles" for the war. They had marched from Autaugaville to Vernon, some two miles distant on Sabbath previous, expecting to take boat for Montgomery that day. Failing to get a boat however, they were compelled to lie over till the time above mentioned.

A number of the citizens remained with them during the day on Monday, whose fond hearts clung around those they so dearly loved were pained by the approach of the hour when they should have to utter the bitter word, "Good-bye!" After a farewell address was delivered, a beautiful dinner was spread out before them, altogether creditable to the relatives and friends who prepared it, as it was encouraging to those for whom it was furnished. The outfit of the company and general ac-

commodations, speak unmistakably for the patriotic liberality of the citizens, and afford satisfactory evidence to the company themselves of the high regard of parents and neighbors for them.—Sixteen large tent cloths, with every necessary accompaniment, are supplied to render "the boys" comfortable, 'mid summer's sun or winter's rains.

The hour of parting finally came.—No boat as yet had arrived, and it was about the hour of 6 in the evening when many dear parents and relatives were compelled to return home. The Sun's rays seemed as in plaintive sadness, to be struggling with each other for the last parting kiss upon the face of the waters which moved slowly along, far down beneath the banks and trees, whose lengthening shadows gave fit emblems of the gloom which hung o'er many an aching heart. From tent to tent the weepers go, to take, for the time, the last fond look of sons and husbands and friends, and to reach forth the hand of tenderness and love, while the tongue scarce could speak to bid those loved ones farewell!

Forever honored be those noble women, who, though they wept, murmured not, but made a firm offering of their sons and companions upon the altar of their beloved country! And forever be it spoken in honored memory of those patriotic fathers and relatives, who gave up, without restriction, their sons and kindred, even to the last suitable one with which God had blessed them! And let it never be forgotten, that with an unflinching step and a manly countenance, this chivalrous band of soldiers contended with these scenes of parting, and moved off on the boat with shoutings which rent the morning air.

W. W. Independence, Ala.

For the South Western Baptist.

Jewish and Christian Churches the same—Consequences.

1st. The Christian Church must be national as was the Jewish.

2. The Christian must be also political.

3. Males only can be baptized and members, for so circumcision operated.

4. Then the ministry must belong to one family, as in the Jewish to that of Aaron, and their sons only can officiate: any deformity, lameness, &c., was an insurmountable obstacle.

5. Magistrates and rulers can coerce; worship, and punish for want of uniformity: the Jews used to chastise in the synagogues.

6. Then Church and State must be amalgamated as in the Jewish Theocracy.

7. Then religion is a matter of force, and not of choice: it began by cruel and bloody force among the children in Christian era (though not in the primitive churches,) but human force may compel the actions, not the affections; not spiritual but carnal.

8. As there was no proxy work in circumcision, so none in baptism; no pledges on the part of God-fathers touching the child's education.

9. All must assemble for worship in one place as the Tabernacle or Temple.

10. All children have the right to the Lord's Supper, after baptism, as Jewish children after circumcision.

But I can not swallow all these consequences: then you must reject the premises; for if the two organizations are the same; then these inferences follow as certain as are the laws of gravitation.

You did not study of these things? then you must study the Bible more and you will see that the Hebrew congregation and Christian Church are not identical, but as different as is a republic from a monarchy, and much more.

BIBLOS.

Fugitive Items.

Our exchanges report the recent suspension of four religious news papers, the Baltimore Christian Advocate, the N. Carolina Christian Advocate, the Central Presbyterian, Richmond, Va., and Arkansas Baptist.

Northern Baptists can pour out the their money like water to "subjugate" the South, but the following will show how they sustain their Missions:

FALLING OFF.—The receipts of the American Baptist Missionary Union from all sources during the year just closed, have fallen short of the appropriations for the same period by about \$20,000, and below the sum actually paid out of the treasury about \$10,000.

GEN. TWIGGS.—The New Orleans Delta learns that Gen. Twiggs "has been appointed Major-General, commanding the Military District of Louisiana," and that he "will assume command on the 1st of June," making New Orleans his headquarters.

The American Anti-slavery Society, which usually holds its annual meeting in New York, and the New England Anti-slavery Convention, which was to have met in Boston, have this year decided to omit their anniversary observance. They think that the Lincoln government is doing their work better than they can do it themselves. We shall see.

GOOD NEWS FROM ITALY.—From the Christian World we gather the following truly gratifying intelligence:—"Chapels are opening in many cities in the northern and central parts of Italy.—We can count no less than twenty cities and considerable towns where the Word of God is regularly preached in chapels and churches to congregations of from thirty or forty persons up to several hundred. And all this in the Italian language, with two or three exceptions in which the German and French are used. Good books are printing at Turin, and still more at Florence; more than fifty colporters are at work in all parts of Italy, excepting Venetia, and what

remains to the Pope of the former 'Patrimony of Saint Peter.' Rev. Dr. Stuart of Lehigh has twelve colporters under his direction, and derives the money to support them from friends in Scotland."

LORD SHAFTESBURY'S OPINION.—His lordship recently affirmed his conviction that seven-tenths of the lunacy of England was the result of drinking, and also that no genuine wine was sold in any part of England, what was offered to the public under that name being either adulterations or poisonous manufactures. He deemed the cause of temperance one of the most important agitations of the age, and wished it every success.

The New York Herald of Saturday week heads an article "Practice Economy." It remarks: "Such is the prostration of business that the failures in New York since April 22d number two hundred; and such is the quantity of protested paper thrown on the banks that they now refuse to accommodate. One of these, day before yesterday, had \$30,000 worth of paper protested. Real estate is unsaleable, and rents are gone down, because people are unable to pay." It recommends "those who bought three or four coats in a year now to wear one."

FIGHTING MEN.—The last census gives the free States 3,778,000 males between the ages of eighteen and forty-five years, and 1,655,000 to the slave States. How fearful to contemplate a war in which the fate of so many lives are involved. O that God might yet avert a general conflict, and give peace to our unhappy country. We will not cease to pray for this.—Lutheran Observer.

MISSIONS TO SLAVES.—The Southern Methodist report 258 missions to slaves "generally on large plantations, and served apart," 207 missionaries, 65,413 colored members, 10,851 colored probationers, and 16,688 colored children under catechetical instruction.

SOUTHERN SECESSION.—The Edinburgh Review says that "the secession, at the moment when it took place, was surprise, both to the United States and to Europe," and adds: "We are inclined to think that all the great events of history—those which have exercised the widest and most lasting effects—have taken the world by surprise."

The Northern Republican Baptists are unmerciful in their animadversions upon the Southern Baptist Convention for their "Report on the State of the Country." They call Dr. Fuller, author of the Report, "Rev. Mr. Facing—both ways." We hope Mr. Fuller will survive their bilious ravages.

The harvest prospects of France are represented as very bad, owing to inclement weather. It was feared that the fruit crop was lost, and the wheat crop had been seriously damaged by frost.

A religious insurrection has taken place at Kouzan, Russia, in which seventy peasants were shot.

THE CONFEDERATE LOAN.—Colonel John B. Lamar, of this city, subscribes 600 bales of cotton to this loan, Benj. Locke 800 bales, T. R. Bloom 50, and L. N. Whittle one half of his cotton crop, whatever it may be. The planters generally will go into this movement as the safest and best investment they can make, besides contributing "material aid" to the government in its hour of need.—Macon Citizen.

The London Review, more sensible than most of its contemporaries over sea, says truly enough: "The best thing the North and South can do is to shake hands and part. They never have agreed, they never will agree, they never can agree."

A company, called the Stormers, is being formed at Nashville, Tennessee. Their principle weapon is a scythe straightened and fastened to a pole—a fearful implement.

A correspondent of the Cincinnati Enquirer writes from Cairo, May 27th, that about one hundred Illinois Southerners have crossed over to Paducah in the past few days, and have gone on to join the Southern army. They were mostly from Williamson county and thereabouts.

The Archbishop of Tours, in a letter to the Minister of Justice, says that the temporal power of the Pope is abolished, and that the Catholic world will hold the Emperor of France responsible for it.

SMALL GRAIN.—From every part of the South we hear but one voice: Never such broad crops. The breadths of land sown in wheat and oats are unprecedentedly large. Rain and sunshine have been given. The barns will be full, affording all manner of store. The corn crop will be unusually large also. The army worm has perhaps done more good to the wheat than harm: taking off the rank and luxuriant, leaf, and preventing rust. The wheat crop of Tennessee, we are told, would feed the State, if nothing else were made. God is good, though man is unthankful and evil. "Praise God, from whom all blessings flow."—Nashville Advocate.

PRAYING FOR OUR ENEMIES.—Bishop Andrew communicates to the New Orleans Advocate "Thoughts on the Times." He says:

"I think there is no difficulty in praying for our Northern enemies; and while we pray that we may be able to defeat their nefarious schemes, we can very well pray that God would turn their hearts to the voice of wisdom and peace, and that they, abandoning the attempt to wipe out the South, should unite with us in humbling ourselves mutually, before the Lord of Hosts, and implore him to wipe out and forgive all our sins, on both sides of the line, and enable us each to pursue our own destiny, maintaining toward each other the attitude of good neighborhood, so that we might be a blessing to each other. Certainly this would be a much better system of 'wiping out' much more in unison with the temper and spirit of the blessed Jesus, than that to which Northern lips have become of late so readily adjusted."

"I think that we can, in praying thus, meet all the claims of patriotism and religion. Thus I endeavor to pray, and so I would affectionately urge all our people to pray."

Newspaper Gossip.

Much of this has been an injury to the South. Until recently every military movement at the South has been flaming by telegraphed to the world, and our enemies at the North have been posted in all our movements. It became so intolerable and injurious that it created a stern necessity for our authorities to suppress the wires, to prevent this injurious Gossip.—The patriotism of every editor should prompt him to withhold every thing from the public that would injure the South. Why appoint "Vigilance Committees" to detect spies when newspapers are as useful to the enemy as spies? Let there be silence as to our military movements, when battles are fought the facts will be communicated and let that suffice.

In this connection we do well to give our readers what is considered treason by the proper authorities. Judge Wm. G. Jones, of the Confederate States, for the District of Alabama, in his charge to the Grand Jury, at Montgomery, on the 29th May, lays down the following, as constituting Treason against the Government:

"The provision of our Constitution respecting treason, is as follows: 'Treason against this Confederacy shall consist only in levying war against it, or in adhering to its enemies, giving them aid and comfort. No person shall be convicted of treason unless on the testimony of two witnesses to the same overt act, or on confession in open court.'"

It is so improbable that any person in this State should have committed treason by levying war, against the Confederacy, that I need only say, on that branch of treason that raising or enlisting troops, or joining troops, to act against the Confederacy, would be a levying of war, and treasonable. To the second branch of treason against the Confederacy, that of "adhering to its enemies, giving them aid and comfort," I will more particularly direct your attention. Though the zeal and loyalty of the people of Alabama to the Government of the Confederate States are well known and unquestionable. Their may be a few persons among us whose sympathies are with our enemies, and whose feelings may have led them to commit some act of adhering to our enemies, giving them aid and comfort. If there be any such persons they are traitors, and it is your duty to ferret them out with the utmost diligence, and present them before this Court.

Without undertaking to specify all of the acts which would fall within the description of adhering to our enemies, giving them aid and comfort, I will mention some which have been decided to constitute this species of treason—To supply or furnish, or to attempt to supply or furnish arms or munitions of war, or provisions, or money, or intelligence to our enemies, in treason even though such arms, munitions, provisions, money, or intelligence may be intercepted, and never reach the enemy. In this connection, you will bear in mind, as I have before stated to you, that all the people of the United States, (with the exceptions before mentioned,) are considered in the law as our public enemies. It is treason to furnish any of them, in any manner, improper intelligence because giving intelligence of a trivial and purely private nature, such as the health or sickness of a friend, would not be treason. But to give an enemy intelligence of the acts, plans or preparations of our Government or its officers, or of the movements and disposition of our troops, or ships of war, whether public ships or privateers, or any such intelligence which might, from its nature, have an influence on the prosecution of the war, would be treason. It is quite immaterial how such intelligence is conveyed. It may be done by oral communication, or message, by telegraph, by private letter, by printed newspaper, or by signs or signals. No matter how conveyed, the giving or sending of such intelligence to the enemy, without the express or plainly implied permission of our Government, is treason. This of course, would not apply to such acts as we made public to all the world by the Government itself. I have been particular in regard to giving improper intelligence to the enemy, partly because private persons among us have been, and probably now are, engaged in correspondence by letter with alien enemies, and partly because many of our newspapers, no doubt, have subscribers who are alien enemies, and to whom the papers are regularly sent."

Jas. M. PETERS & Co., are offering a valuable plantation for sale. See their advertisement in another column.

[From the Commission]

What shall become of them?

Of whom? The missionaries in foreign lands. They are dependent upon us for support. In obedience to the command of Christ, and with the sanction of the brethren, they left kindred, and home, and country, relinquished all dependence upon the ordinary sources of support, and trusting to the divine protection and the promises of their brethren, went forth to publish salvation to the perishing. In the countries to which they have gone, the avenues of business are not accessible, it is probable, to them; or, if they might eke out a support by personal labors, it would be at the sacrifice of the very object to which they have devoted their lives. Shall they suffer want? Shall these brethren and their wives and little ones be without the means of living? The answer to this question must be given by the members of our churches. Unless they contribute the means, the Board cannot supply funds for the maintenance of the missionaries. We there-







