

H. E. TALIAFERRO, } EDITOR.

VOL. 13—NO. 34.

The South Western Baptist,
RELIGIOUS FAMILY NEWSPAPER
PUBLISHED WEEKLY.

TALIAFERRO & CO.,

PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist.

Circular.

to the Churches of Bethel Association:

DEAR BRETHREN AND SISTERS—Your
only and prayerful attention is hereby
called to the recent action of our As-
sociation in Blakely on the subject of
sessions and Colportage.

It is known to you that since the
organization of our former Missionary
Society, Bro. W. H. Clark, our sacred
work in that interesting and inviting
field has been in a state of suspension.
At the session in 1860, the Foreign
Mission Committee were instructed to
select, and send out, a suitable brother
to fill the vacancy, and carry on the
work. That committee, for reasons
which will appear in the annual report,
did not publish in the Minutes, did not
make a selection at home, but recom-
mended to the body, at its late session,
the adoption and support of brother
and sister Harden, who for some years
past have been laboring quite success-
fully in the city of Lagos, on the coast
of Africa. The recommendation thus
made was cheerfully and unanimously
adopted, and brother and sister Harden
are now the chosen Missionaries of the
Bethel Association in that country.

Brother Hogue and Brother Perryman
are still continued in the service of our
churches as their Missionaries among
the Indians, and from what we hear of
them, notwithstanding the agitations of
the country, they are cheered with
many and marked indications of the
Divine favor.

In thus continuing our former Indian
Missionaries, and appointing new ones
for Africa, the Association did not lose
sight of the fact that our new Confede-
racy is involved in the calamities of
war; or that the embarrassments of
the times are likely to impede the flow
of Christian liberality. These things
were duly considered and fully realized.
The brethren, however, appeared to un-
derstand, that as the servants of the
most high God, they had no authority
to suspend his work on account of the
impending struggle; but rather that it
was their solemn duty to prosecute it
with the same vigor in times of war as
in times of peace. Acting upon this
conviction, and resolving to trust God
in the darkness as well as in the light
—to walk by faith as well as by sight,
they here put the wheels of our whole
Mission work once more in motion; and
soon, as in years past, we may hope to
hear glad tidings from afar.

The contributions sent up to the late
session were exceedingly small. Those
for Indian Missions were not sufficient,
by six hundred dollars, to support our
Missionaries for the present Associa-
tional year; and those for African
Missions were still smaller. A special
committee was therefore appointed, to
consider the ways and means of raising
money, and report, if possible, some
plan that would prove effective, and
yet adapt itself to the stringency of
the times. The same committee was
requested to consider the question,
whether it may not be the duty of the
Association to engage in the work of
Bible Colportage among the soldiers of
our Southern army; and if so, in what
way and extent, can we aid that highly
patriotic and benevolent movement?
In due time the said committee re-
ported on both these subjects. Did our
space permit, we would lay the whole
report before you in this communica-
tion; but as it does not, and as the en-
tire document will appear in the forth-
coming Minutes, we will only insert
those portions of it that embrace the
recommendations of the committee;
each of which, we are happy to say,
was adopted by a unanimous vote. On
raising money for Missions, the report
says:

"We would recommend therefore,
the following:

"1st. That all the members of our
churches enter into a covenant with
the Lord God—whatever may be their
privations and embarrassments, that at
least one dollar (or ten cents, if a colored
person) of their annual income shall be
consecrated and devoted sacredly to
the advancement of his blessed cause.

"2nd. That the pastors of our
churches be requested to bring this
subject to the attention of their people
as early as January next; and, if need
be, with all the holy eloquence it is
calculated to inspire, urge its prompt
and universal adoption.

"3d. That our churches be left to
adopt such plans of collection as ex-
perience, or their own judgment, may
suggest, as best adapted to themselves
—care being taken that it be a sys-
tematic plan, and that it contemplate an
amount equal in the aggregate to the
specified contributions of each of the
members.

"4th. That our brethren and sisters
who are still able as in times past to
give more liberally be affectionately

exhorted not to bring down their con-
tributions to the standard of a dollar,
but rather to share their abundance
with the Lord's poor—those who abso-
lutely cannot give, and thus fulfill the
Divine requirement, 'bear ye one another's
burdens.'"

From the above quotation it will be
seen that the Association has recom-
mended to the churches, the raising of
an amount equal to one dollar for their
white, and ten cents for their colored
members. The amount required when
thus proportioned is really very small.
Who, that loves the Savior, or the souls
of dying men, can refuse to give one
dollar of his yearly income to such an
object? Who, by the practice of a
little economy, or the performance of
an act of self-denial, is unable to lay
by, and contribute in the course of
twelve months, so trifling a sum, for
such a purpose? A few can be found,
it may be, who cannot contribute even
that much; but without a question nine
out of ten can, and never miss it; in
deed, is it not true that the masses of
our people are giving annually, five,
ten, or twenty times as much, for
mere indulgences and even luxuries?—
And yet these small average amounts
when gathered into the treasury of the
Association would make an aggregate
amplified sufficient for all our Mission
work—Bible colportage included, and
leave a surplus for incidental purposes.
The difficulty is, not that we are unable
to contribute what is necessary, but
that we need a system of giving. Those
who have tried the experiment, have
found, that it is easier to raise a hundred
dollars with a system, than ten dollars
without a system. Some churches take
up public collections, either monthly,
quarterly, semi-annually, or annually;
others appoint special committees to
visit each member, and receive what-
ever they are able to give at the time
of application; others, through similar
committees, obtain subscriptions in the
month of January, or during the spring,
and collect them, at the convenience of
the donors, at any period of the year.
In these cases it is invariably true that
something approximately worthy of the
cause is done; but when no system is
observed, the year rolls round, the As-
sociation comes on, a few regrets are
expressed, and little or nothing is ac-
complished—in the meantime the
heathen are dying without God and
without hope, and we are hastening to
our final account! You will see, be-
loved brethren and sisters, that the As-
sociation in this case, has very properly
left the churches to determine what
system of collection is best adapted to
themselves; but acting as we are, in
behalf of the body, we affectionately
and earnestly beseech you to put some
plan on foot without delay, by which
the end proposed may be attained. If
you have those among you who cannot
give a dollar, you have others doubtless,
who are able and accustomed to give
more largely, and will esteem it a
privilege and a pleasure to bear the
sacred burdens of their poorer brethren
and sisters; and in this way the ag-
gregate for each church can be easily
raised. Here too it will be well for us
to state that our Indian Mission will
need six hundred dollars, and our
African Mission as much more, to carry
on the operations of the present year.
This is the result of the unusually
small amount sent up to the Association.
In order then that our Missionaries
may not suffer for the want of their
small salaries, and in order that we
may keep out of debt ourselves, it is
very desirable that all the churches
who can do so, will send the proceeds
of their benevolent plans for the winter
and spring to the Treasurer of the As-
sociation at Fort Gaines, or to the State
Convention, which meets in LaGrange,
in April, with instructions that they be
appropriated to the Bethel Mission,
either African or Indian, as the case
may be. In this connection it will not
be out of place to say, that the As-
sociation, feeling the pressing importance
of early action on the part of the
churches in this whole matter, ap-
pointed an agent—in the person of our
good brother, the Rev. W. N. Chaudoin
—to visit them at their respective
places of worship, for the purpose of
giving information, and of aiding them
in their efforts to cooperate with each
other in this good work. We take
pleasure in commending brother Chaudoin
to your pious counsels and af-
fectionate regard; and will hope and
pray that his visit to you, which you
may expect at an early day, will be
mutually agreeable and profitable.—
Should however the providence of God
interpose, and the brother from any
cause be unable to accomplish his own
designs, and meet the expectations of
the body in this respect, we exhort you
in Christ's stead, to be earnest and
active yourselves in the speedy prose-
cution of this important work. We
shall soon be done, brethren and sisters,
with all these calls for active benevo-
lence. The grave will soon receive us
all, and the heathen, ere long, will
meet us face to face at the judgment
seat of Christ. God grant that we
may be able to say, that we have dis-

charged our duty to them, as faithfully
as we are now discharging it to our in-
vaded and struggling country.

On the subject of Bible Colportage
among our Southern soldiers the special
committee (before alluded to) reported
as follows, viz:

"With regard to Colportage among
our soldiers, your committee are deeply
impressed with the great importance
and pressing urgency of the work. Of
the thirty-five thousand valiant Geor-
gians (the number now, Nov. 26, is
nearer fifty thousand) who to day are
marshaled on the tented field, not a few
are our kindred, friends and neighbors.—
They all have sacrificed their homes
and interests to defend our altars and
liberties; they are exposed to privation,
disease and death; they are surrounded
by temptation, vice and crime; and
whether they shall return again to their
families, or sink under the power of
disease, or fall in the day of battle,
and be laid in blood-stained graves,
they have claims upon our sympathies
and pious interest, that we may not
regard. In view however of various
considerations that time and space will
not allow us to enumerate, we can only
recommend the following:

"1st. That each church in the bounds
of this body be kindly urged to con-
sider the Bible distribution existing in
the camps of our country's defenders,
take up early collections for its supply
and send the amount to the Georgia
Bible and Colporteur Society in Macon,
to be expended in the purchase of
Bibles and Testaments, and forwarded
to such companies or regiments as the
donors may designate.

"2d. That this Association does
hereby invite the Baptist brotherhood
of the State of Georgia, to engage at
once in the good work.

"3d. That when the funds will justify
it, our Georgia Bible and Colporteur So-
ciety is requested to employ a Col-
porteur for our army, to labor at such
points as may appear most needy, or
promise the greatest good."

From the above quotation it will ap-
pear that our churches are encouraged
and recommended to engage in this
highly patriotic and truly Christian en-
terprise. The language of the report is
sufficiently explicit. It needs no
elaboration or commendation from us.
It speaks to every pious heart in
Georgia, and by all that is sacred in
morals and religion—by all that is
solemn in time and eternity, it calls
upon us to give the soldier the Word
of Life, and to do it soon, ere disease may
close his eyes in death, or the reverses
of war may hurry his spirit to the bar
of God. Surely there is no church in
the Bethel Association, who will fail
to take up the proposed collection and
send the proceeds to the Society named.

And now, brethren and sisters, our
duty is discharged, the result is with
you. We have issued this circular in
advance of the Minutes, under the im-
pression, and in the hope, that it will
secure your approval, and secure your
ready co-operation. May the God of
Heaven smile upon our churches and
pastors, benefit and sustain our Mis-
sions, preserve our soldiers in the day
of battle, give peace and prosperity to
our distracted country, convert the
world to the religion of his dear Son,
and save us all in his kingdom above,
for Christ's sake. Amen.

We are your servants in the Gospel,
C. D. MALLORY, J. L. DAGO,
S. G. DANIEL, THOMAS MUSE,
C. M. IRVIN, SAM'L CLAYTON,
D. A. VASON, J. M. CLARK,
B. L. R. SS., W. L. MANSFIELD,
W. N. CHILES, J. F. DAGO,
W. N. CHAUDOIN, D. M. C. B. ASSO.,
F. M. C. B. ASSO., Outbert, Ga, Dec 10
Albany, Nov. 26.

For the South Western Baptist.

BROTHER EDITOR: An interesting ar-
ticle in your issue of the twelfth, has
"wound me up, and set me going," as
perhaps too often happens. I refer to
the article signed "Zu Seyn," relating
to a book entitled "The Danger of
preaching One's Self Out, &c."

Theme preaching, as therein suggest-
ed, likely to lead to "the too frequent
presentation of general truths, in the
form of universal propositions," in-
volves, doubtless, the danger of ex-
haustion. In time, the preacher's body
of divinity will have assumed whatever
completeness he is capable of. Should
not the expository method be preferred?
Would not endless variety be secured
by this method—merely by expounding
the ideas brought up in the text or
passage, calling attention to the as-
pects in which those ideas are pre-
sented by the Holy Spirit, and intermixing
the application. McCHESNE said, that
he "aspired only to be an humble inter-
preter of the word." Theme preaching,
of course, has its times and occasions;
indeed some preponderating thought
will generally link a passage together,
if noticed and kept in mind.

Redemption is the great remedy for
human want. Will not farther variety
be secured by knowing the special spir-
itual wants of one's people, and at-
tempting to point, as cases arise, to the
divine specific? In the absence of
anything special of the kind, the preach-
er may offer the scriptural consolations

which have been matters of experience
with himself. How invaluable a wide
experience! The more trying the bet-
ter!

A heart habitually full of divine truth
—a yearning compassion for souls—a
welling gratitude and joy for the
growth of the flock—are an inexhaus-
tible fountain of sermons. How every
page, every sentence, in the otherwise
"sealed book," teems with suggestions
in such a frame.

A divine impulse, I think, often points
to the appropriate subject; and what
reaches the affections of the preacher
reaches the heart of the hearer. Wash-
ington Irving stated to some visit-
ors that whatever he had written
with pleasure—*an amore*, as they say—
had been read with pleasure. Much
more true is it that what edifies the
preacher will edify the brethren—
what strikes the conscience of the
speaker will strike the conscience of
the hearer.

The writer, in the beginning of his
labors, only spoke when occasionally
constrained, supposing such constraint
was a matter of common Christian feel-
ing. Would to God we had a large
number of those remarkable men I
think I have known, who are all the
time under powerful constraint.

Will the unknown author of the ar-
ticle referred to, while receiving my
thanks for his contribution, forgive
what may seem an impertinence? ex-
cuse a few things which "I have
thought," since reading his article?

TAC.

For the South Western Baptist.

CAMP AT MOSELY'S CHURCH, VA., NEAR

INTRENCHED CAMP, Dec. 10, '61.

EDITOR BAPTIST: Nothing of special
interest has transpired since I last
wrote you. All the companies of the
regiment have now moved down, and
our camp presents a busy and happy
appearance. We are all engaged in
cleaning away the rubbish, arranging
conveniences, and "fixing up" gener-
ally. The weather is delightful, we have
good houses, and a plenty to eat and
to wear, but the very thought that the
unhappy condition of our country is
the cause of our being here, keeps us
from feeling comparatively happy and
contented. He must indeed be careless
who is happy now, either here, or any-
where else in the Confederacy.

I have often thought upon the causes
which have induced me, and the
thousands of others who are this
day under arms in Virginia and else-
where in the Confederacy, to leave our
homes and occupations to live twelve
months of a soldier's life. A few short
months ago the sun shone not upon a
land more blessed in all the elements
and resources of wealth, happiness and
grandeur. Those elements still exist,
but to what uses have they been put?
Why have they not benefited the peo-
ple for whom they were created? Be-
cause of the evil disposition of man.—
Every requisite of national prosperity
existed, but they were alloyed by the
wickedness of man. There were the
violet and the rose, but there, too, were
the adder and the thorn.

As for myself, I feel that I have
wronged no one, and I feel that the
section of country for whose defence I
have shouldered my musket and put
on the garb of a soldier, has wronged
no one; but what has brought so many
of us upon the tented field? It is to
preserve and enjoy those opinions which
God implanted in us, and that liberty
which he gave us as a birth right.—
Who seek to take them from us? Men
whom we once called brothers, and who
rejoiced with us that we were all citi-
zens of a great and growing nation.—
But they have blasted the hopes which
we all had of continuing a great and
united people; they have imbued
strange and fanatical opinions, the re-
sults of which would rob us of our
property and derange our social sys-
tem. They no longer worship the idols
which we all once worshipped together.
And because we have separated
from them on account of their sins and
the strange gods which they have set
up, they have come down to lay in
waste our section, and render its soil
with our blood. That is why I, and so
many thousands of Southern men have
left our homes to live the life of a sol-
dier, amid the sultry heat of summer
and the chilling blasts of winter.

Such reflections as these have often
crossed my mind since the opening of
the war; and while I deplore the ex-
istence of such a state of affairs, I am
every day more strongly impressed
with the justice of our cause and the
correctness of the principles for which
we are contending. If I am spared
from the clutches of the grim monster,
death, I intend to continue a soldier
until our principles are secured and
our enemies driven back to their
homes.

I believe there are now fewer cases
of sickness, both in our Company and
in the Regiment, than at any pre-
vious time since we have been in Vir-
ginia. I hope it may continue so.

Our generals about here seem to be
under the impression that we will re-
ceive a visit from the Yankees in a

very few days, but if they do not come
within that time, it is hardly probable
that they will do so at all. Upon what
grounds they base their opinion, I do
not know; or whether they have such
an opinion at all, but merely pretend
so to raise our spirits for the time be-
ing, I am equally ignorant.

Our camp has been officially named
"Camp at Mosely's Church," and not
"Camp Lomax," as I expected it would
when I wrote last. It receives its name
from a country church, which is with-
in the lines of our encampment. I do
not know whether services have been
held in it of late or not.

We had a little snow on the night
of the 2d inst., but since that time the
weather has been very pleasant. I sup-
pose, however, that January and Feb-
ruary will fully make up any deficien-
cies in the way of cold weather that
may have occurred in November and
December.

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

Importance of Religion in Camp.

MR. EDITOR:—I have been thinking
for some time of dropping you a few
lines concerning the importance of re-
ligion in camp. When we attend the
various places of religious worship
throughout the South, and hear the
prayers that ascend to the Ruler of
nations in behalf of the South, we are
constrained to believe that the North
had well call off their hounds, and
give up the chase; for surely God will
protect his own people.

But when we visit the camps, and
find all manner of men united in one
common cause for the defence of our
country, and some of them casting
around them such a demoralizing in-
fluence, we are tempted to be shaken
in our former conclusions. It is true
that the preachers give very favorable
reports of the piety in camp, which
may be all correct; but it must be re-
membered that they associate with the
pious, for such seek their society.—
There are some that seem to be very
indifferent concerning their souls' sal-
vation. We do not only regard a chap-
lain to every regiment of great impor-
tance, but we really believe there ought
to be other persons to assist in preach-
ing, and holding prayer-meetings
among our soldiers. For while we
keep the enemy off our soil, it is very
essential that we keep the devil out of
our camp.

In a conversation with a young man
concerning a battle from whence he
had returned, and while examining a
whole in the bosom of his shirt, made
by an enemy's ball, he seriously re-
marked that he would not mind dying
so much, were it not for his destiny
after death. Such might be said of
thousands of our soldiers that are now
in the field. We have formerly met
with success in many instances, which
may be attributable to Him before
whom all nations bow. Then let us
keep God our ally, and all the assaults
of the allied North combined, with the
fiery demons of perditions, will leave
us unharmed and unharmed.

We have an instance in Scripture
of great success in getting clear of
the Egyptians, and of meeting, on ac-
count of them, with great difficulties,
and wandering forty years in the wilder-
ness in getting to the promised land;
while old Jacob and his family went
from Canaan down to Egypt in a very
short time.

War has been common at times, and
with almost all nations; and the hand
of Providence has been recognized by
modern as well as ancient warriors;
and were the people at home pious, and
all the soldiers in camp converted, then

We could smile at Satan's rage,
And face a frowning world.

Advocate.

Where is Happiness?

The cry of all ages has been—"Where
is it?" Wherever the path of duty
lies, wherever you may do the will of
God, and be the most useful. There
go obediently, cheerfully, and immedi-
ately, and there he will make you most
happy. Listen not to the tempter per-
suading you to seek it as the growth
of indolent repose in this world. Be
assured that daily self-denial is abso-
lutely necessary to its production. The
church has ever been burdened with a
large class of spiritual dyspeptics, whose
eating is beyond all right proportion to
their exercise. Let a man set himself to
be "a hearer of the word only, and not
a doer," and what must be the result?
His whole spiritual nature sinks under
torpor and paralysis. It would be a
great blessing to thousands if their
means of self-indulgence were cut
short, their habits of ease broken up,
and their whole being tossed abroad.—
The severest calamities, if only they
may be used to teach them—"What is
the chief end of man,"—would be mild
expedients, compared to the sad course,
and sorrowful close of a life, visited
with that terrible sentence—"The God
in whose hand thy breath is, and whose
are all thy ways, Him hast thou not
glorified."

If men break their promises, remem-
ber that God never breaks his.

The Omnipotence of Faith.

My brethren, when the heart of Je-

sus shall seem to fail you; when your
prayers even shall serve only to in-
crease your trouble; when, in return
for the most fervent supplications, and
most tender confidence, you shall seem
to find his ear closed, his heart inac-
cessible, and his hand repelling you,
remember then, oh! remember the
words that saved the woman of Can-
naan! Beware of entertaining the
thought that the Savior can abandon
you. It is written: "For a small
moment have I forsaken thee; but
with great mercies will I gather thee."
Humble yourself beneath his powerful
arm. Present to him that "broken and
contrite heart," to which he hath made
the promise; and from the midst of
your distress, and even while he is re-
fusing you, lift up a new cry, a more
earnest prayer which He cannot resist,
and which shall draw from Him this
reply: "For this saying, go thy way;
be it unto thee even as thou wilt."

Like combat, like victory. The
more the woman of Canaan had suffered
and resisted, the more precious to her
was her deliverance, and the more com-
forted was her faith. Oh, with what
eyes beheld she her daughter snatched
from the dominion of the devil! Then,
how well did she understand that the
Lord had much tried her because he
had much loved her! Must there not
have been in the remembrance alone,
of this touching and terrible scene,
enough to fortify her until the end,
against the griefs of life? What this
remembrance was for her, let her story
be for you. The miracle of the
Savior was wrought for her, but it was
recorded for you. If the Lord tries
you, be assured that He loves you. If
for you He has appointed special trials,
be assured that in his heart He has
kept for you a special place. A soul
sorely bruised is a soul elect. Let the
experience of the woman of Canaan
instruct and strengthen you. Like
her, give glory to the Lord, and never
doubt his goodness. As long as you
shall be able to say, from the bottom
of your heart: Whatever may befall
me the Lord is good, you will be invin-
cible.

But the experience of the woman of
Canaan will strengthen you, only if
you share her faith. If her support
had been derived only from the experi-
ence of those afflicted persons whom
the Lord had delivered before her, she
would never have remained firm against
temptation. To the experience of his
kindness towards them, she would have
opposed the experience of his apparent
severity towards herself, and she would
have yielded. It always seems to us
that the experience of others does not
correspond exactly with our own. That
which confirmed the woman of Canaan,
that which made her conquer, was a
resolution to rely upon the Lord and
upon His word, whatever might be the
consequence; it was an unwillingness
to see anything, to hear anything op-
posed to her faith. Thus was she ren-
dered capable of resisting, not only
this trial or that, but all the trials that
might come upon her. It was when
everything had been tried, exhausted,
and when she had been found not only
unvanquished, but invincible, it was
then that the Lord said to her: "O
woman, great is thy faith." Oh! if
she had lost courage before the close
of the combat! if she had abandoned
her hope, when there was but one step
more to take! Perhaps you are at this
very point. One more step—one more
effort—one more prayer, and you will
be saved. Do not say: It is a year,
five years, ten years that I have been
praying and the Lord has not answered
me; but say: The Lord cannot reject
me. Do not say: I have such and such
evidence that the Lord will not answer
me; but say: The Lord cannot refuse
me. Arm yourselves, my brethren,
with the faith of the woman of Canaan,
with a faith that excites His admira-
tion. Say to Him with Jacob: "I
will not let thee go except thou bless
me."—A. Monod.

BITING WORDS.—Remember that the
capacity to say disagreeable things is
neither a very high nor a very noble
gift. The ability to sting is shared
equally with the wasp and the hornet,
and the skill which enables a full grown
blunt man to successfully worry and
tease his fellow creatures, is not a whit
more praiseworthy or dignified than the
corresponding gift of that outrageous
little pest the mosquito.

"THE GOOD SIDE.—When any one
was speaking ill of another in the pre-
sence of Peter the Great, he at first lis-
tened to him attentively, and then in-
terrupted him: "Is there not," he asked,
"a fair side also to the character of
the person of whom you are speaking?"
Come tell me what good qualities you
have remarked about him."

PERFECTLY TRUE.—"I don't like this
telling what people give to this and that
object," said a penurious person;
"what I give is nothing to nobody."

[From the Opella Republic.]
Patrick Henry Against Extor-
tions.

We publish below an extract from a
speech made by the great orator and
patriot, Patrick Henry, against a suit
instituted by a Scotchman, by the name
of Hook, (who was charged with tory-
ism in the days of the revolution.)
The suit was brought by Hook for beef
furnished the starving soldiers who
were in that memorable contest. This
case reminds us very much of scenes
that are daily occurring in the Southern
Confederacy, and is in striking contrast
with the acts of extortioners of these
times, while at the same time they are
sapping the very life blood of the peo-
ple; men who contribute (it may be,
liberally) with one hand to the support
of our common cause, while the other
is merged up to the shoulders in the
pockets of soldiers' wives and children,
filching the last dime that has the im-
press of the eagle upon it. This class
of individuals are doing more to the
injury of the Southern Confederacy
than Lincoln and his abolition fol-
lowers, while the poor and the patriotic
are bestowing their last earned mite.

Wirt, in his brilliant biography of
the great orator, has given many in-
stances of his eloquence. I give one
in conclusion. A Scotchman named
Hook, living in Campbell county, was
suspected of being a Tory. On the
occasion of the joint invasion of Corn-
wallis and Phillips, the American army
was greatly distressed. A commissary
named Venable took two of Mr. Hook's
steers, without his consent, to feed the
starving soldiers. At the conclusion
of the war a lawyer named Cowan
advised Hook to prosecute Venable for
trespass in the District Court of New
London. Venable employed Patrick
Henry. The case was tried in the old
court house in New London. Mr. Hen-
ry depicted the distress of the Ameri-
can soldiers in the most glowing colors,
and then asked where was the man
"who had an American heart, who
would not have thrown open his fields,
his barns, his cellars, the doors of his
house, the portals of his breast, to have
received with open arms the meanest
soldier in that little band of soldiers?
Where is the man? There he stands;
but whether the heart of an American
beats in his bosom, you, gentlemen, are
to decide." "He then," says Wirt,
"carried the jury by the powers of his
imagination to the plains around York,
the surrender of which had followed
shortly after the act complained of.—
He depicted the surrender in the most
glowing and noble colors of his elo-
quence. The audience saw before their
eyes the humiliation and dejection of
the British as they marched out of the
trenches—they saw the triumph which
lighted up every patriotic face, and
heard the shouts of victory and the
cry of "Washington and Liberty" as it
rang and echoed through the American
ranks and was reverberated from the
hills and shores of the neighboring river—
"but hark! what notes of discord
are these which disturb the general joy
and silence the acclamations of victory?
They are the notes of John Hook,
hoarsely bawling through the Ameri-
can camp, *beef! beef! beef!*"

The whole audience were convulsed.
The clerk of the court, unable to con-
tain himself and unwilling to commit
any breach of decorum in his place,
rushed out of the court house and
threw himself upon the grass in the
violent paroxysm of laughter, where
he was rolling, when Hook, with very
different feelings, came out for relief
into the yard. "Jimmy Steptoe," he
said to the clerk, "what the devil ails
ye, mon?" Mr. Steptoe was only able
to say that he could not help it. "Never
mind ye," said Hook, "wait till Billy
Cowan gets up; he'll show him the
la!" Mr. Cowan was so overwhelmed
that he could scarcely utter a word.—
The jury instantly returned a verdict
against Hook. The people were highly
excited, and Hook was obliged to leave
the country to avoid a coat of tar
and feathers.

PATIENT WAITING.—Some time since,
I was arranging with a gardener about
planting some new fruit trees in my
garden, and asked him how soon I
might expect them to bear fruit. He
replied, "In about three years, sir; it
will take them all that time to make
root; and until they are well establish-
ed, and have made good roots in the
ground, you must not expect them to
bear much fruit."

Surely this is equally true of our
Sunday scholars; we must allow time
for our instructions to take root in the
heart, before we can expect it to bring
forth the fruit of good works; yet how
often teachers are tempted to despond
because they do not immediately see
the result of their work.

There are two ways of embracing
Christianity; the one is a *simmer*, the
other a *scholar*. The former is the way
taught by Christ and His apostles; the
latter is the invention of men fallen
from the Christian life, under the pow-
er of natural reason and verbal learn-
ing.

