

The S. W. Baptist.

TUSKEGEE, ALA.: THURSDAY, JUNE 25, 1857.

Elder Z. G. HENDERSON, is agent for Howard College for 1857. He is also authorized to act as agent for the S. W. Baptist.

Health of Tuskegee.—E. A. F. College.

It may be proper for us to mention, again, that our place continues healthy. Indeed, it never was more so, within our recollection, and we have lived here more than ten years. We have not heard of a death either in town or its vicinity within ten days.

We would say to our friends, by the way, do not forget that the Commencement Sermon will be preached by the Rev. H. H. Tucker, Prof. of Belles Lettres in the Mercer University, Ga., on Sunday the 5th day of July—examination on Monday and Tuesday the 6th and 7th, and Commencement exercises on Wednesday the 8th, at which time the Annual Address will be delivered by Thomas J. Bacon, Esq., of La Grange, Ga.

Howard College: The Special Meeting of July 1st—Come One, Come All!

When there is an abiding conviction upon the minds of a large, intelligent, pious wealthy community—that a certain thing ought to be done, and must be done, it would seem to be a dictate of wisdom, that the sooner it is done the better. We have been struggling for about sixteen years to establish a first class College in Alabama, and God has so far blessed our efforts that it is only necessary now to make one more united and vigorous effort, and all our wishes will be crowned with success.—Brethren! are we not more than anxious to have this great work completed? It can be done within the next six months just as easily as within the next six years. Only think with what ease our Methodist brethren, whose membership in this State is not superior to ours in any sense of the term, raised between two and three hundred thousand dollars for building and endowing a College within the Alabama Conference. And this has all been done within the last two years. Or if you prefer it, let your own brethren "provoke you to love and good works." The Kentucky Baptists have raised for their institution. (Georgetown College) within the last eight or ten months about One Hundred Thousand Dollars! Alabama Baptists can do the same thing in the same time, if the right effort is made. Why should we be protracting an agony year after year, when it can be ended in as many months? The Baptists of Alabama WILL endow the Howard. There is nothing more certain in all those occurrences of the future which depend at all upon human agency. Now, brethren, we ask you, Why not do it NOW? Do this, and you can command just such additions to the Faculty as you want. But let this exigency pass, and you dwarf the Institution, you know not how many years. Come up, then, to the meeting, and let us take counsel together. The venerated Dr. MANLY, so long a resident of our State, and so eminently identified with its educational interests, will be there, to give us the aid of his rich and varied experience.—Many other able brethren are also expected.—Let every friend of the College do that which he knows will promote the great object of the contemplated meeting, and we shall expect to see no ordinary gathering in Marion on the 1st day of July, 1857. It will be an epoch in the history of HOWARD COLLEGE!

Our Relations with the American Tract Society.

We have been looking with the deepest interest upon the movements of this Society, for the last two years. We have occasionally expressed our fears, and in a spirit of kindness, warned the Managers of that Society of the dangers they were likely to incur. Some have censured our course, averring that there was no serious cause of alarm—that the Society would never think of breaking its faith with the South. But what are the facts of the case up to this time? Some eighteen months or two years ago, the Corresponding Secretary suggested that while the political bearing of slavery could not be discussed in any of the publications of the Society, there were nevertheless certain moral aspects of that subject which might and ought to be discussed. Soon after this, a premium of two hundred dollars was offered for the best tract upon "American Slavery suitable to be published by the American Tract Society." In due course of time "fifty-seven manuscripts" were offered to the committee of award, out of which they selected the one entitled "Slavery and the Bible, as on the whole meeting prescribed conditions." In a short time after this award was made by the committee, the anniversary of the Tract Society was held in the city of New York, at which sundry resolutions were passed, some of which we have already published, all developing a systematized effort, as we are now inclined to believe, to subsidize that great Catholic institution, and the only one which now binds the Christian part of this great confederacy together, to the fell purposes of abolition fanaticism.

Now, upon the foregoing facts, observe.—The first suggestion of a departure from the established and time honored policy of the Society originated from the Corresponding Secretary of that Society. A purse of two hundred dollars was immediately made up by northern men to stimulate northern anti-slavery genius to write tracts on slavery, which were to be submitted to a committee of northern abolitionists in Hartford, Conn., and the farce is to be closed by finally submitting the doc-

ument to the publishing committee of the Tract Society! Do these people really suppose they can gull the South by all these imposing preliminaries?—If so, we can only say, they are not quite so good judges of human nature as we had supposed.

If we could get to the ear of that cherished Society for one moment, before the last blow shall be struck that shall utterly destroy it in every Southern State, we would kindly say, "Pause! pause! for the sake of a common country! Remember, you have in charge the last link that binds this great Christian commonwealth together. Sever this, and the alienation between the two sections of the country is hopeless and irremediable. You cannot suppose that the South will be instructed as to their duty as masters, by men who have time and again outraged their feelings, and denounced them as altogether unworthy of Christian confidence. With what other feelings than supreme indignation can they contemplate a self-constituted lecturership from such a course? Be it known to you, gentlemen, one and all, who have the charge of this Society, that the North cannot instruct the South upon either the moral or political aspects of slavery. Would you lend the influence of that Society to Southern men to enlighten the North upon "Slavery and the Bible?" And do you suppose that we of the South have less of self-respect than your Northern constituents? Why, then, peril the interests of our noble institution, by committing it to a "Quixotic adventure" upon the cherished rights of one half of the States of the Union? Why bring down the American Tract Society from its present and former lofty position, and make it a party to those sectional strifes which threaten the very existence of our government? In all conscience, are not the fires of Israel burning with sufficient intensity, without adding such fuel to them, as this Society can supply? Accept the Tract tendered you, and let it bear the imprimatur of your institution, and you seal its death warrant in every Southern State in the Union. We care not with what ease it is written. We will not concede the principle that that subject is to be discussed by the Society. Nothing will answer us but the former policy of that honored Society—the policy of non-intervention MORALLY and politically."

Such would be the substance of our speech if we could secure the proper audience. As it is, we can only await with prayerful solicitude, the final action of the publishing committee upon the production tendered them by the Hartford Committee.

Since writing the above, we have received a circular from the Corresponding Secretaries of the American Tract Society, Wm. A. HALLOCK and O. EASTMAN, dated New York, June 15th, 1857, in which "esteemed fathers and brethren in the ministry, and those who control the religious press" are entreated "from love to Christ and to millions of destitute and perishing souls, to refrain from prejudging the future action of their brethren of the Committee in whom they have hitherto gratefully confided." We should publish the circular entire, but have not room this week. We shall do so in our next, with some comments. In the mean time, we say to the Directory of that Society, all the trouble and anxiety of writing and getting out circulars, and explaining positions, and beseeching people to suspend judgment, &c., &c., could be saved by a single line to the effect—That the former course of the Society in regard to slavery shall be rigidly adhered to.—This, and nothing short of this, will satisfy the South. We have for many years been a life-member of the Society, and regret as deeply as any man can the present posture of its affairs. But our former attachment to that cherished Society will be the measure of our zeal in paralyzing its agencies, should they be prostituted to the anti-slavery sentiment of the North. And we believe the South will be a unit upon this question.

WEST POINT, GA.—Elder H. CARMICHAEL, pastor of the Baptist Church in that place, says: "The Lord is reviving his work at this place, to some extent, with his blessing. Four were baptized yesterday morning (Sabbath, 14th inst.) at half past nine, in the Chatahochee river, in the presence of an immense concourse of people. I felt that God was present to bless his own appointed ordinance."

See the Card of brother SAMUEL LAMIER, Knoxville Tenn. Any one wishing to order Stock, Wheat, Corn, Bacon, Lard, Flour, Fruit, &c., everything that the country produces, will find him the man, and he is every way reliable.

"COTTAGE MILLS."—See advertisement of these Mills on the opposite page. We have visited the Corn Mill now in successful operation, and if you want anything in that line, our friend BRADLEY will accommodate you promptly, and with just the article you want. The flouring Mill will soon be in operation, immediately below the Corn Mill, on the same stream.

NOTICE.—Inhalation Consumption. See advertisement under this head.

That Trip.

Before you shall see this, we shall be on our way to the mountains of North Carolina, the place of our nativity.—After laboring day and night in this office for 18 months, and preaching to four churches a good part of the time, a trip to the mountains is necessary to recruit our energies. Besides, we wish to see the graves of our father and mother, and once more to behold the land of our Juvenile existence.

We shall keep that thing moving, called "Editorial Correspondence."—Whether our letters will be interesting or not must be left to time. We have not, however, as much confidence in them as Dr. WAYLAND had in his articles, written for the Examiner, which he had copyrighted before they saw the light; and thus deprived "the brethren of the press" of their use. We shall do no such thing. Nor do we think, now, of having them published in a book, like our Abolition Doctor. Book-makers may gather them up, if they choose, and do what they please with them. In our letters we shall lay down that great big WE, and use I which is not much less, but will suit our purpose better. So, for one month, goodbye. H. E. T.

GOOD DEEDS.—Since the old deaf Sister and widow, KELSEY, contributed her mite, others have sent in quite freely. Here follows what we received in one week, for Brother Hunter and Trenton Church:

Brother Hudson, of Uniontown, Ala., sends 5 dollars for J. B. Howlette, which makes 37 dollars for Uniontown Church. Bro. T. Turner, of Floyd county, Ga., sends 10 dollars. Hillary Sewell (residence not given) sends 7 dollars.—Bro. D. Rast, of Benton, Ala., sends 6 dollars. Miss Anderson, Uniontown, Ala., 1 dollar.

We thank brother E. G. BARKER, of Arbacochee, Ala., for a list of five new subscribers. That entitled him to an extra copy; instead of having it applied to his own credit, he ordered a paper sent to a poor widow. That's the way to do good. Who will do likewise?

REPORT THEM.—We request our pastors and evangelists to report the success of the Gospel in their fields of labor. Give us the facts and we will prepare them, if you prefer it. Much refreshing news of the kind can be condensed, and published in a small compass. The conversion and baptism of one soul should be announced; for the angels of God rejoice over "one sinner that repenteth," and the Church of Christ on earth should have the same privilege.

An Exposition.

We are requested by a correspondent to give an exposition of the following passages:

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. Heb. 6: 4, 5, 6.

There was no such question discussed in the Apostolic age as "Falling from Grace." Such a question, and such a discussion, is comparatively modern; mainly since the age of Methodism. Wesleyan Methodism gathered the scattered fragments, written by shallow authors, in favor of "final apostasy," and have magnified them into some importance. As, then, there was no such question discussed in the New Testament, we have nothing to do with it in this exposition.

These questions were discussed in the Apostolic age, "Whether a converted Gentile might not be induced, by persecution and the entreaty of friends, to abandon the Christian Religion and return to Paganism?" And, "whether a converted Jew might not, for the same reasons, be influenced to forsake the Christian System and return to Judaism?" These are quite different questions from the modern ones, of "Falling from Grace," "Final Apostasy," &c. The Apostles had much to do with these questions, involving the apostasy of those professing Christianity to Paganism and Judaism.

In the passages before us, the Apostle was writing to the Hebrews—to Jews—converted and unconverted, to the whole nation. He, then, is warning them of the consequences of forsaking the Christian Religion, and returning to Judaism. If a Jew, professing publicly the Christian Religion, should "fall away" from that open acknowledgment of the name of Christ, and embrace Judaism again, through the arguments, entreaties, threats, &c., of his unbelieving countrymen, he "crucify the Son of God afresh, and puts him to an open shame." He "falls away" to that Judaism that crucified Christ on Calvary, thereby denying and crucifying "him afresh and putting him to open

shame," by publicly renouncing him.—Paul notifies him with a terrible energy, as to the consequences, should he do it. It would be "impossible to renew him again to repentance." And why? Because there was nothing in Judaism to create repentance in the soul. He would forsake and deny Jesus of Nazareth, who was "exalted a Prince and Savior, to give repentance to Israel, and forgiveness of sins," and would re-embrace the law that knew nothing but "Cursed is every one that continueth not in all things written in the Book of the law to do them." Paul had preached to them, and they had professed to believe it, "That by the deeds of the law no flesh could be justified," and after they had "put on Christ" in their baptism, and had professed to have "tasted the good word of God, and the powers of the world to come, and made partakers of the Holy Ghost," which the Christian Faith reveals and imparts; if they should forsake all this, and "seek to be justified by the deeds of the law, we are fallen from grace." They would leave Grace and go back to Law—forsake Christ and return to Moses.

The phrases "once enlightened;" "tasted of the heavenly gift;" "made partakers of the Holy Ghost;" and "powers of the world to come," have reference more directly to the miraculous age of the Apostles. At Pentecost, Samaria, the house of Cornelius, and elsewhere in Acts, the people, all of them, were "enlightened" by the miraculous "powers of the world to come," demonstrated before them. Nay, farther, some unconverted, and even wicked men, have been "made partakers of the Holy Ghost," his miraculous endowments, so as to prophesy. Saul, King of Israel, "was among the prophets." Balaam, "who loved the wages of unrighteousness," prophesied of the destiny of Israel and the coming of Christ. And in the New Testament the Messiah affirms that, "many" will say to him in the judgment, "Lord, have we not prophesied in thy name, and in thy name cast out devils, and in thy name done many wonderful works;" to whom he will say, "I never knew you." And with this Paul, in the 13th chapter, of 1 Cor., is in harmony. He says, "Though I speak with the tongues of men and angels, and have not charity (love to God) I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing." Paul never wrote nonsense; and if unregenerated men never, in a miraculous way, and in a miraculous age, "spoke with tongues and prophesied," and possessed at no time "the faith of miracles," then he has penned nonsense. Besides the Savior's language above would be equally inappropriate.

"But," says the Apostle, "we are persuaded better things of you, and things that accompany salvation, though we thus speak." In this he discriminates between the really converted and steadfast Christian, who would not depart from his profession, either to Paganism or Judaism, and those who were weak, and but partially converted under the miraculous "demonstrations of the Spirit," and might, from outward pressure, "deny the Lord that bought them," and return to their former connexions.

But let us inquire, what are "the things that accompany salvation?"—They are to be distinguished from the miraculous influences of the Spirit, at least, in their uniform results. Miraculous Gifts did not always result in salvation; but the agencies and instrumentalities that belong to the "common salvation," where made effectual by the Spirit, always end in the salvation of the soul. In the "common salvation"—the Gospel of this age—salvation is promised to faith. "He that believeth on the Son hath everlasting life." "Whoever believeth on Him shall not perish, but have everlasting life." "Believe on the Lord Jesus Christ and thou shalt be saved." God meant what he said when he made these and many other declarations of the kind; and his immutability and honor are involved in their sustentation, and his infinite power will be exerted to sustain them. Jesus said, "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my Father's hand.—My Father, which gave them to me, is greater than all; and none is able to pluck them out of my Father's hand."—See also, Rom. 8: 38-39. If language is the vehicle of thought, and if the Holy Spirit is capable of conveying his thoughts, surely these passages, and others of the same import, with which the Bible abounds, prove the creation and final salvation of every believer in Christ.

In conclusion, we say, again, that the question involved in the passages under review, is not whether a man could "fall from Grace" and lose his soul; but whether some Jews (for it was to them Paul was writing) who professed the Christian Religion might not, through the influence of threats, taunts, persuasions and former attachment, be influenced to abandon, at least publicly, the Christian Faith and return to Judaism.

Not Satisfied, Quite.—Elder J. Talbert says, "Brother Bankston's definition of 'Orthodoxy' is not satisfactory. However, if it is the best you can do, I must take it, and try to be popular." 'Tis the best we can do, brother Talbert. We think it quite the dot; yet we want more light.

M. H. NEAL, a Methodist minister of good standing, was baptized into the fellowship of the Spring Creek Baptist Church, Tenn., by elder D. SELPH, on 16th of May last.

A COURSE OF SERMONS.—A course of sermons has been commenced in a church in Boston, to be delivered on successive Sabbath evenings, on the text, "What must I do to be saved?" in which clergymen of the Congregational, Baptist, Episcopal, and Unitarian denomination are to officiate.

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Mississippi Baptist State Convention.

We learn, from the Mississippi Baptist, was held Lexington, Miss., commencing May 21st. It was called to order by the 1st Vice President, Elder W. C. Crane, who also delivered the introductory sermon. Elder Jno. T. Freeman was elected President.

Resolutions were adopted cordially approving of the plan for endowing a Theological Institution with \$200,000, at Greenville, S. C., and for raising \$50,000 for buildings, and \$30,000 for the additional endowment of Mississippi College. This institution has already an endowment of \$98,650—\$53,529.24 not yet collected. Between \$3,000 and \$4,000 were subscribed for the College at this meeting.

The Convention does not represent all the Baptists in the State, as there is in addition the "General Association of Regular Baptists of South-eastern Mississippi."—Religious Herald.

The subscriber would again call the attention of the public to the above Magazine. His object now is, mainly, to inform his friends, that, from intercourse and correspondence, he is fully satisfied that he did not err in his first conclusion—that such a Periodical is needed. He can confidently announce, that the talent already enlisted, (through the prospective editor) and the general correspondents engaged to write for it, will at once give it a commanding position in the defence of Domestic Slavery, and the support of Southern Institutions.

The first number will issue from one of the steam presses of Montgomery, in July next. He again earnestly solicits all who may wish to examine it, to send him their address, (at Wetumpka,) until further notice, that he may have it mailed to them. And he again repeats, that only those who wish it, after this examination, will be entered as subscribers. They will, however, be expected to forward their \$2 immediately; and those (if any) who are not pleased, will be required to return the copy sent, or deliver it to some friend who will keep it and forward the pay.

All Missionaries, Colporteurs, and Ministers, of whatever religious denomination, are hereby authorized and requested to act as agents (with all Postmasters) and shall be entitled to 25 cts. for every subscriber, whose pay they remit me, for their labor.

This Magazine, while it will give its influence and support to a pure and elevated evangelical Christianity, to constitutional institutions, and with faithfulness rebuke (as far as possible neutralize) every influence that would corrupt the former or overturn the latter, will be neither sectarian, nor dabble in party politics. Its columns will, at all times, be open to a fair, frank discussion of all our social, religious, and political interests.

A Missionary Mass Meeting.

Resolved, That, in our opinion, great good might be accomplished by holding a Missionary Mass Meeting in the bounds of our Association, and that we invite the brethren of the Eufrata Asso. in particular, and all the friends of missions in general to meet with our Church in Eufrata on Friday before the 5th Sabbath in August next for that purpose.

Resolved, That we appoint Brethren Van Hoose, John Gill Shorter, C. Rhodes, Wm. S. Paulin, and J. S. Callaway a Committee properly to present this subject to our brethren and affectionately to urge upon them to attend this meeting.

Done in Conference June 8th, 1857.

Communications.

For the South Western Baptist.

Report of the Board of Visitors At the Annual Examination of the Central Institute, Coosa county, Ala., from 13th to the 17th June, inclusive, A. D. 1857.

The undersigned having been invited to attend the Annual Examination of the students of the Central Institute, and to act as a Board in superintending the same, deem it not only expedient and proper, but as eminently due to the Institution to make the following report:

We were much gratified with the general thoroughness manifested by the various classes in the primary, classical and mathematical departments, evincing the instructional ability of the several Professors, as well as their arduous efforts in the instruction of those placed under their care.

We congratulate the Institution and the community who patronize it, on the accession to its Presidency, of so ripe a scholar, so polite and refined a gentleman as is to be found in the person of the Rev. A. T. Holmes. We also consider it a most fortunate combination in securing the services of Dr. B. T. Smith and Professor Savage.

In the former we recognize an able expositor of the natural sciences as also, the concise analyzer of the common and higher mathematics, in the latter, the erudite and classical scholar, gentleman and teacher.

We cannot close this report without alluding in terms of great commendation, of the improvement of the young gentlemen of the Institute in original Composition and the art of Declamation, evincing that no pains have been spared by the Faculty in their instruction in these important elements of a finished education.

With the evidences which have been afforded us, both of the capacity and ability of the Faculty, as well as the thoroughness of the classes under their respective charge, we can but recommend to all, the many and marked advantages of a the Central Institute in securing to the youth of our country the proper improvement of their mental faculties, and the earnest inculcation of those high moral sentiments and principles, which alone can fit them for useful action in future life.

J. D. WILLIAMS, WYLLIE MASON, C. A. BATTLE, J. R. POWELL, J. WEAVER, B. ELLIOTT, A. HUNT, L. P. SAXON, R. M. CHERRY, SASSNETT, S. B. CATER, P. SPOFF, E. T. WALKLEY.

Board of Visitors. Central Institute, June 17, 1857.

English Bible Translations.

The following list of the different versions of the English Scriptures, is extracted from the Encyclopedia of Religious Knowledge:

WICKLIFF'S BIBLE.—This was the first translation made into the language. It was translated by John Wickliffe, about the year 1360, but never printed, though there are manuscript copies of it in several of the public libraries.

TYNDALE'S BIBLE.—The translation by Wm. Tyndale assisted by Miles Coverdale was the first printed Bible in the English Language. The New Testament was published in 1526. It was revised and republished in 1530. In 1532 Tyndale and his associates finished the whole Bible except the Apocrypha and printed it abroad.

MATTHEW'S BIBLE.—While Tyndale was preparing a second edition of his Bible, he was taken up and burnt for heresy in Flanders. On his death Coverdale and John Rogers revised it and added a translation of the apocrypha. It was dedicated to Henry VIII, in 1537 and was printed at Hamburg under the borrowed name of Thomas Matthew's, whence it was called Matthew's Bible.

CRANMER'S BIBLE.—This was the first Bible printed by authority in England, and publicly set up in churches. It was Tyndale's Version revised by Coverdale and examined by Cranmer who added a preface to it whence it was called Cranmer's Bible. It was printed by Grafton of the largest volume and published in 1540. After being adopted, suppressed and restored under successive reigns, a new edition was brought out in 1562.

THE GENEVA BIBLE.—Some English exiles at Geneva in Queen Mary's reign, viz: Coverdale, Goodman, Gilbie, Sampson, Cole, Wittingham and Knox, made a new translation which was printed there in 1560. The new Testament however, had been printed in 1557.—Hence, it was called the Geneva Bible.

THE BISHOPS' BIBLE.—Archbishop Parker engaged bishops and other learned men to bring out a new translation.—They did so in 1568 in large folio. It made what was afterwards called the great English Bible, and commonly the Bishops' Bible. In 1589 it was published in octavo in small but fine black letter. In it the chapters were divided into verses, but without any breaks for them.

Matthew Parker's Bible.—The Bishops' Bible underwent some corrections and was printed in large folio in 1572, and called Matthew Parker's Bible.—This version was used in the churches for forty years.

THE DONAY BIBLE.—The New Testament was brought out by the Roman Catholics in 1584 and called the Rheinish New Testament. It was condemned by the Queen of England and copies were seized by her authority and destroyed. In 1609 and 1610, the Old Testament was added and the whole Bible published at Donay, hence called the Donay Bible.

KING JAMES'S BIBLE.—The version now in use was brought out by King James's authority in 1611. Fifty-four learned men were employed to accomplish the work of revising. From death or other cause, seven of them failed to enter upon it. The remaining forty-seven were ranged under six divisions and had different portions of the Bible assigned to those divisions. They entered upon their task in 1607. After some three or four years of diligent labor, the whole was completed. This version was generally adopted and other versions fell into disuse. It has continued in use for nearly two hundred and fifty years.

J. M. W.

Ordination.

At a call meeting of the Clinton Baptist Church, Green county, Ala., the following ministers, H. Talbird, Z. G. Henderson, and R. F. Mattison, met on Saturday before the third Lord's day in May 1857, as a Presbytery to ordain bro. James R. Webster as pastor of said Church.

The Presbytery was organized by the appointment of bro. Talbird, Moderator, and W. W. Paschal, Secretary.

Bro. Talbird opened the meeting with prayer.

The candidate was carefully examined as to his hope, his views of, and call to the Ministry, Christian doctrine, &c., all of which being entirely satisfactory it was unanimously resolved to proceed the following day to the ordination.

Exercises on the Sabbath as follows: Sermon and ordaining prayer by H. Talbird. Bible presented and charge to the candidate, by Z. G. Henderson. Charge to the Church and right hand of fellowship, by R. F. Mattison; benediction by the candidate.

The exercises were interesting and solemn. Bro. Webster is another one of Howard's Students—promises much usefulness. May our Church be built up under his ministry, and he have many "souls for his hire."

Union Meeting.

According to appointment, the Union Meeting of the First District of the Liberty Association of East Alabama met with the Bethesda Church at Cusseta, on Friday the 29th of May, 1857.

The Introductory Sermon was preached by Elder Hugh Carmichael.

The letters from the Churches were then read, and the body organized by the election of a Moderator and Clerk. Visiting brethren were invited to seats, &c.

Some time was then spent in considering the objects of Union Meetings and their history. There being no reference on the minutes of the last meeting, the body proceeded to appoint a committee on business, and one also to arrange the preaching during the meeting.

Adjourned until to-morrow 9 o'clock.

SATURDAY MORNING, May 30th.—The meeting met according to adjournment. Prayer by Elder James Barrow.

The committee on business made their report, and, among other things, presented the following questions:

1st. What are the Scriptural duties of the Deacons of the Churches?

2d. What is the duty of the Churches in relation to Sabbath Schools?

3d. What is the best course to be pursued by our ministers in order that they may form a more intimate acquaintance with each other, and the members of our churches generally?

The first question was taken up and discussed at some length, and with much interest; but as there was some difference in the views of the brethren, an answer was postponed until our next Union Meeting.

The second question was then considered, and the following answer given: We believe it is the duty of all our Churches to keep up Sabbath Schools—especially Bible classes, when practicable, and that all of the members should make sacrifices to do so.

After some interesting remarks, especially by Elder F. Callaway, the following was adopted as the answer to the third question: That our ministers make occasional tours of preaching, and that the Churches encourage them to do so by releasing them from some of their regular appointments.

Resolved, That the Clerk be instructed to furnish the S. W. Baptist with a short account of the proceedings of this meeting, and request their publication.

Adjourned. J. W. WILLIAMS, Mod. R. B. LUMPKIN, Clk.

[illegible]