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**The South Western Baptist,**  
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By THOS. F. MARTIN.TALIAFERRO & DAWSON,  
PROPRIETORS.

From the Christian Index.

Buck's Exposition of Our Lord's

Great Prophecy—A Criticism.

DEAR BRO. WALKER: I have recently

been reading the Rev. D. D. Buck's ex-

position of our Saviour's prophecy, con-

tained in Mat. xxiv., in which I find

many things truly excellent: but there

are some difficulties, yea, inconsisten-

cies, which render his exposition im-

probable and incredible. I allude par-

ticularly to the portion that contains

his theory of the personal reign of Christ

and its attendant circumstances. A

sermon on the Millennium preached by

myself and published in the Baptist

Preacher; neither the date nor number

of which I can now mention, as I have

not now the sermon; contains briefly

my views and arguments on the sub-

ject. But with your permission, I will

trouble you with a few notices of this

work, not with a view to discussion,

for my health is too feeble for that, but

to call the attention of my brethren to

the subject. As nothing short of the

fulfillment of prophecy can demonstrate

its truth, or the correctness of any ex-

position, it must remain, therefore, high-

ly conjectural. But our author, appar-

ently to avoid this difficulty, professes

to resort to the literal meaning of the

prediction, this he adheres to, so far

as it suits his purpose. To enlighten

my mind upon this subject, I

would be obliged to the friends of this

theory (of Christ's personal reign dur-

ing the Millennium) to answer a few

plain questions in relation to it. The

theory itself I find in his appendix,

note (P) page 441; Question 1st, Will

the millennium belong to time or to eter-

nity? It appears it will be after the

resurrection of dead saints and the

transformation of the living, also the

renovation of the earth, adapted to the

glorified state. Question 2d, Will prop-

agation still go on? If not, where will

the Gog and Magog sinners come from,

and all the material for Satan to op-

erate on, after he is released? Will he

find them in this glorified state, among

angels and saints? Question 3d, Will

Christ and all holy beings engage in

this contest, and, like Homer's gods,

mingle in the strife of battle and the

din of war, or will they withdraw to

some other region, and leave another

fair world to the ravages of sin and

Satan? If the Millennium belong to eter-

nity, how will the 1,000 years be reck-

oned in one eternal day, for there shall

be no night there. Question 4. This

theory teaches there will be two differ-

ent resurrections, one of the just and

another of the unjust, more than a thousand

years apart, while Paul teaches, Acts

xxiv., 15, 1 Cor. xv. verse 42—and 1

Thessalonians iv. chap. 16 and 17

these, which when Christ shall come,

at the same signal and the same moment

all the dead, both just and unjust, shall

rise and stand before the Judgment

Seat of Christ. 2 Cor. v. 10. If you will

examine the context where it says, "The

dead in Christ shall rise first." It does

not mean that "dead saints shall rise be-

fore dead sinners;" but that dead saints

shall rise before living saints shall be

changed, then both the changed and the

raised saints will rise up together and

meet the Lord in the air, "and ever be

with the Lord." Not in Jerusalem, it is

to small a place; even the earth will

not afford area sufficient to contain the

human race. Hence they will meet the

Lord in the air, or in infinite space.

I have also an insuperable objection

to an expression somewhere made, that

believing Gentiles are added to the old

Jewish stock, or vine, or church, as

some say. This is a Pseudo-baptist

contrivance, mixing up believers and

unbelievers. He says on page 328: "Thus

we learn from the Scriptures that the

elect are comprised in two great divi-

sions, the believing Gentiles and the

children of Israel." This is not true.

Paul says, when Christ died he broke

down the middle wall of partition be-

tween Jews and Gentiles, and of the

two made one new man, not that he ad-

ded one to the other, but out of the two,

Jews and Gentiles, selected a new body

of converted persons to constitute his

church on earth. Pursuing this subject

our author says: "The natural descend-

ants of Israel have been from the be-

ginning, the people of God in a peculiar

sense, if not in the highest spiritual

sense." This is not so. God has never

promised a spiritual blessing even, to a

carnal or natural man as such, either

Jew or Gentile; He promises spiritual

blessings only to spiritual persons. The

natural descendants of Israel were not

his peculiar people in the highest spir-

itual sense." For Rom. ix., ver. 6-8.—

"They are not all Israel which are of

Israel." &amp;c. This passage, together

with Gal. iii. ver. 16 and 29, shows

plainly that believers in Christ only,

whether Jews or Gentiles, are children

of God. On page 400, in note the 3rd,

our author thinks he has presented an

unanswerable argument against the

post-millennial advent, from the fact that Christ and his Apostles exhorts the people to watchfulness and prayer, lest coming suddenly he find them unprepared, which they could not honestly do, if they knew that a thousand years would intervene before his advent. It is surprising that it should not occur to him that death would produce the same result to each individual, and afford as strong incentive to watchfulness as his advent would, and is often the most sudden and unexpected of all events, and was no doubt alluded to by Christ and his Apostles. There are many absurdities attending the theory of Christ's personal reign in the Millennium and literally collecting the unconverted Jews into Jerusalem, and fixing his headquarters there. His converting them afterwards does not relieve the difficulties. They are so numerous that I cannot even allude to them now, but I may take a cursory notice of them hereafter, if I retain my health sufficiently.

Your brother in Christ,

Ed. Baptist.

For the South Western Baptist.

**'I'll Plant my Cotton To-morrow.'**

John, you ought to see my plantation. It's in the prettiest fix you ever saw anything in your life; I'm bound to make a fine crop. To-morrow I'll plant my cotton if it does 'nt rain."

"I'm glad to hear it, Henry. You deserve credit for your industry, and I hope you may make a splendid crop. I think I will ride over some time this week and look at it."

"Do come, and bring sister with you, if she is willing to put up with a bachelor's fare. It's a long time since she honored me with a visit."

"Certainly, I'm willing, Henry; but if you would only get married, I should like it so much better. You are getting to be a confirmed old bachelor."

"Can't help it sis; I must make more money than I've got before I shall be able to support a wife. They are right expensive articles, you know. May be in about two years I may begin to think about it."

"You are positively incorrigible, Henry; but it is getting late, so let's all retire; you know you will have to be up soon in the morning."

"Yes, I shall be up and off, before you are visible I guess, so good night and good bye, too."

"John, did you hear that noise in Henry's room; what do you reckon it is?"

"Nothing but Henry dreaming. Don't you know he is always hallowing in his sleep. Don't be so scary."

"There it is again; it sounds awful. I can't stand it any longer; if you don't go I must," and springing out of bed she hastily lit a candle and ran into the adjoining room. Her husband was just turning himself over for another comfortable nap, musing something about the foolishness of women folks, when a loud scream from his wife caused him to spring from the bed and hastily followed.

What a scene met his view! There lay Henry, his face almost purple, the veins swollen nearly to bursting, his eyes rolled back, and with every other symptom of that dreadful disease, apoplexy.

"For God's sake Lucy, get my lancet; and tell Bob to catch a horse and fly for Dr. B. What a pity he lives so far; but if I can bleed him I think he will get over it."

"There's your lancet; Oh, this is dreadful! John, John, why didn't we come when we first heard him! Can't you get any blood? Why don't the Doctor come? Oh, our Father in heaven, have mercy! I pray thee."

"I hear the doctor, Lucy; run bring him in quick."

"Oh, doctor! save my brother, and I'll bless you as long as I live. 'No hope!' Oh, it can't be. He was so well last night. Dr. try—do every thing. He is all the brother I have in the world, and I can not give him up. Oh, God, have mercy on him!"

Amen! said the doctor, then turning to Mr. W., "You had better persuade her out of the room. He can not live many minutes. I was called in too late."

"Come, my dear, we can do no good; we must try and submit to God's will."

"Oh, John, I can't; I can't bear it. Henry, Henry, don't you hear your sister?" and throwing her arms around him, her wild screams of agony gave evidence of the deep conflict in her heart.

And thus died this young man, in the prime of life, when the colors in hope's rainbow were brightening every day, and a long vista of years of increasing wealth, and as he fondly believed increasing happiness, constantly beamed bright and enticing before his mental vision. Get money, and with all thy getting get money, had ever been his motto; and turning a deaf ear to the calls of wisdom, and slighting her mild accents of mercy and entreaty, he had made Mammon his God, and to this golden idol cheerfully sacrificed his talents, affections, and his whole strength of mind and body. And what has been his reward? Nothing. Did I say nothing?

ing? Let his poor lost spirit, now agonizing in the merciless tortures of "the worm that never dies" and "the fire that is never quenched," answer if it be nothing. Methinks I can hear him, like Dives of old, crying out, "Father Abraham, I pray thee send a messenger to my brethren and sisters in yonder's world, mammon worshippers like myself, 'that he may testify unto them lest they also come to this place of torment.' And methinks I can hear the same response sounding back over that deep, dark gulf—"If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead."

Reader, what are thy plans for the morrow? Hast thou too, slighted the counsel of the wise man, to "get wisdom," and like this young man, consecrated thy best days to getting money? Oh, be warned in time! 'No, no fancy sketch I've given you, but a terrible reality. One step farther and you too may be found struggling in the arms of that grim messenger, from whose chilly embrace no mortal hand can wrench you; the next, pitying angels and rejoicing fiends may behold you struggling and writhing in all the untold agonies "that hang around that second death."

"Choose you this day whom you will serve"—"Ye can not serve God and Mammon." "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

Mimosa Cottage.

For the South Western Baptist.

**Translations—Article III.**

(From the Greek of Paul's Sermon on Mars Hill.)

Andra Athenais, kata panta hos deidaimonesteros humas theos—Acts 17: 22.

Ye men of Athens I perceive that in every respect ye are more religious (than the rest of the Greeks).

How graceful the compliment, then, too, how well-timed. Pleasantly fell those winning words on the ears of an audience whose mingled feelings were compounded of curiosity, scorn and fanatical rage, and the sweet prelude must have prepared many a heart for the reader reception of an unwelcome truth. Paul understood controversy, courtesy, and blend politeness with a manly love of truth.

Alas! the days of Paul are gone, and a race of "plain, blunt men" has sprung into being. These, as themselves inform us, call things by their right names. These, had they stood in Paul's place, would have commenced with the abrupt, intemperate words, which our plucky English translators put into the mouth of the well-bred Paul, "Ye men of Athens I perceive that in all things ye are too superstitious." This conciliatory opening is indicative not only of courtesy and policy in Paul, but of a far nobler quality—the ability to appreciate the excellencies, and to palliate the errors of those that differed from him in belief. Did not Paul know that they were sunk in a degrading—nay, a hideous and polluting superstition. Why then did he not tell them so in plain terms? One of our modern controversialists would have commenced with "too superstitious," and given them a catalogue of all that was cruel, obscure and loathsome in their rites. Not so Paul, his generous human heart perceived and appreciated the noble, though misguided zeal which prompted them to erect so many costly temples and dedicate such superb statues to the service of the Gods whom they worshipped with so sumptuous a ritual.

Paul could appreciate and commend zeal in the service of false Gods, while we cannot appreciate the virtues of our brethren in Christ, simply because they do not precisely agree with us in belief. Some times we hear a Baptist say, with apparent regret, "The Methodists are getting a firm hold in such a village, and the Presbyterians are going ahead in another," cannot appreciate the noble fact that Christ is preached, because forsooth, there is error-mixed therewith. I wonder when experience will teach us that perfection does not exist in denominations, any more than in individuals. "Aye but have we not a perfect guide, the Bible?" "Certainly, but when will imperfect men interpret the Bible perfectly? When men shall once possess an interpretation which can be demonstrated to be perfect, and have the intellect to appreciate this demonstration, then—then, and not till then, will an error in ceremonial be a proof of dishonesty and impiety."

Our lack of Pauline appreciation of the excellencies of those that differ from us in opinion, is visible, not only in our inter-denominational relations, but also in the internal policy of our own denomination. Just now, we are all agog motegathering. My friend, the anti-landmarker says, "Hold, brother, there is something in your eye—let me pull out this landmark mote." Landmarker replies, "No, my brother, but there is a great mote of open communion in thine eye." While I, who am an anti-landmark plus, an anti—anti—landmark man, i. e. an anti-both-sides man, interpose with, "Come my friends, you both have motes, for you are kicking up a fuss over nothing. While a per-

fectly disinterested bystander, who belonged to none of the triad of motegatherers, might say to us, "Come brethren, put up your microscopes, take a broader field of view, look at the whole eye. Isn't there much of clearness and beauty in it; the mote is but in one corner. And do not gaze at the eye alone, but take a general survey of the whole face—be Paul-like—say, is there not much there to commend, much that is noble, Christ-like? Come, join hands and give three cheers for Baptist unity and brotherhood. (Hoped for result of bystanders interposition). Exit landmarker, anti-landmarker and anti-both-sides-man with hands joined and hearts re-knit.

POLYGLOT.

For the South Western Baptist.

**A Visit to the Churches.**

NUMBER 1.

MESSRS. EDITORS: I propose giving the readers of the Baptist a short sketch of a tour recently taken by the writer among some of our up-country churches, hoping it will be interesting to your numerous readers. In giving this sketch, I design noticing only such things as come under my observation. I design giving the state of religion, judging from what I saw in the churches visited.

On Thursday, the last day of May, I preached at Antioch Church, Chambers county, Ala. The congregation at that place was small—more so than any church visited by me. What few brethren were there seemed to be alive, and expressed a desire to experience a revival of religion. This Church is enjoying the pastoral services of Bro. J. Faulkner, of LaFayette, Ala. In consequence of his engagements in law, he can only devote a portion of his time to the ministry. How glad would I be if all our ministers were free from all cares, so that they might give themselves "continually to prayer, and to the ministry of the Word."

On the night of the same day I preached at the same place, to a great extent, disappointed. This Church has once been among the strongest churches in the Liberty Association, in almost every respect; but many of her prominent members have left for the Great West, or other places, and their places have not yet been filled. The congregation at that place was quite small considering the population of the town. Religion seemed to me to be at as low an ebb at that place, as any one I have visited in a long time. Even the members of the church appeared to have but little desire for a revival of religion. I was forcibly struck with a remark I heard an intelligent lady make while walking on the street after preaching. She knew not that I heard her. The remark was this: "She was afraid there were too many Sunday Christians in that place. The meeting-house could be full on Sunday, but many professors did not have religion enough to go to meeting in the week days,—she did not like that kind of religion that would not make an every-day christian." I was pretty much of the same opinion. David once said: "I was glad when they said to me, Let us go into the house of the Lord." Bro. J. F. Bledsoe is the pastor of the church. He is placed in a condition similar to Paulkner, but of a different nature. He is confined all the time in the school room, being the Principal of the Baptist Female College in that place. I learn that his school is in quite a flourishing condition. I remained in town until the evening of the next day. The political questions of the day seemed to be the subject that bore with the most weight on the minds of the people. I saw and heard men talk, and I believe some of them were vain enough to think that this government could not long exist, without it took heed to what they had to say. After listening to their harangues I came to this conclusion: the sun would rise and set as it had ever done; and were these men dead all things would go on as if they had never lived. I left the place with a depressed spirit, praying God to hasten the time when he would revive his work of grace in the hearts of his children at that place.

While I remained in LaFayette I was very kindly entertained by bro. H. B. Woody, who is engaged in the tavern business. Travelers visiting LaFayette will find his a good and pleasant house of entertainment.

Yours in Christ Jesus,

E. W. HENDERSON.

PARDON THROUGH CHRIST.—If we were in prison, under sentence to the gallows, and a pardon signed by the appropriate authorities should be brought us, we could not but heartily rejoice; and hence it is written, "We joy in God through our Lord Jesus Christ, by whom we have now received the atonement," because arraigned, tried, and condemned in the court of justice and of law, we obtain for our guilty, perishing souls, through the atonement, pardon and liberty.

For the South Western Baptist.

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

ST. PAUL.

How significant was Paul's declaration to Timothy, "I am ready to be offered." What did it speak? A life well-spent, duty discharged, a conscience at rest; indeed, it bespoke these. What serenity of soul he must have enjoyed—what tranquility and peace! Ah, shall it be my lot thus, to contemplate death—shall it be yours? Much is said of "Dying Grace;" and, indeed, it is all desirable that we have this at that trying hour; but it is far more important to have "Living Grace;" for much of a dying Christian's peace, depends upon the way he spends his life. "I have fought a good fight," says the Apostle. He had contended with the iniquitous principles of this world—its fashion and its vanity; he had "kept the faith." He had not to go before his Maker with reproaches and misgivings, for duties undischarged—for frivolities indulged—for this—for that—the other! His life had been a commentary upon the gospel he preached, and, though imperfection was written upon all that he had done, he felt that he had "done what he could." Are we striving to die like Paul—then, indeed, we must do as Paul did. Our talent must not be buried in a napkin. It must be used to the best of our ability. O, ye that are at ease in Zion—shall ye die like Paul?

"EARNED."

Claiborne, April, 1860.

Remarkable Discovery at Rome.

THE PALACE OF THE CÆSARS—AN EVIDENCE OF EARLY CHRISTIANITY.

The Detroit Advertiser of March 24th, publishes a private letter written by Lewis Cass, Jr., to Rev. Mr. Duffield, of Detroit. From this letter we make the following interesting extracts:

MILAN, Feb. 14, '60.

Rev. George Duffield, D.D.—Dear Sir: In fulfillment of my promise, I proceed to give you a brief account of the discovery at Rome, at an ancient representation of a crucifix.

In the progress of the excavation on the Palatin, where the ruins of an arch, covered with inscriptions and delineations, was brought to view. Further explorations in the same direction resulted in the exposure of a room, on the walls of which was found a sketch, cut or engraved with a sharp pointed instrument, of a crucifix, together with the figure of a man in the attitude of prayer, standing near it. The announcement of this discovery created great interest. By order of the Pope, the design was removed from its position, happily without injury, and confided to the care of Monsignore Machi, who invited me to inspect it, and by whose permission I procured a copy to be made which is herewith enclosed. It is needless to say that this event has elicited elaborate speculations.

Notwithstanding a general discrepancy, the conflicting views concur with scarcely an exception in the conclusion, that the aim of the sketch was to cast ridicule on the worship of the Christians. It presents the outlines of a cross, on which is a human figure bearing the head of an ass. A tunic envelops the waist, and the arms and legs are partially covered with bandages. To the left, with one hand raised in the posture of adoration, as depicted on ancient monuments, appears the form of a man, while below is seen the following inscription: "Alexander adores God." The execution of the engraving, as you will perceive from the facsimile, of which the scale is one-fourth smaller than that of the original, indicates an entire ignorance of art, being stiff and hard, without ease or grace whatever. Satisfactory evidence refers the date of it to the reign of Septimius Severus. There were numerous Christians in his court, one of whom, it is supposed of the name of Alexander, was thus exposed to ridicule by his Pagan associate or companion.

Familiar as you are with the early history of our religion, it is unnecessary to recall to your recollection the existence of the legend, current through the Roman dominions in the days of the Empire, that the Christians worshipped a Divinity whose head differed in no respect from that of an ass. In Africa, then filled with rich and splendid cities, this was the popular belief. It was inculcated in the Magian school of Asia, from the sands of Parthia to the Pisidian forests, and leveled at the converts to the strange faith in the streets at Narheordia, Amida and Mardin-on-the-Hill. The later Gnostics in particular, more especially the sects of Bardesanes, omitted no occasion to disseminate this calumny, accompanied with every epithet of contempt and detestation. At Orfa it was proclaimed from the throne to the sounds of trumpets, followed by a decree prohibiting the use of arms and the Arabic language to the worshippers of the God of Nazareth, and requiring them thenceforth to wear girdles of leather in token of their obnoxious creed. We meet with it in the writings of Tacitus, a bitter and relentless enemy to the Christians, whom he styles outcasts of the human race. It is also alluded to in the pages of the contemporary Fathers, by whom it was repelled with vehement and irrepressible indignation. The origin of this monstrous invention is lost to us. There can be little doubt, however, that it had its foundation in the hatred with which the disciples of the pure and spiritual doctrine were invariably regarded by the idolatrous nations among whom they lived. But whatever the source, the first mention of this calumny occurs in the records relating to the period intervening between the years one hundred and twenty and two hundred and fifty of our era, subsequent to

to which epoch all trace of it disappears. Precisely during the same period the room in which the design was found was constructed. The palace of the Cæsars on the Palatin, as you are aware, was the growth of successive reigns. That part of it which embraces the chamber in question was built by Hadrian, as the bricks of which it is chiefly composed attest. They are impressed with the names and titles of Consuls Pactinus and Aprianicus. This coincidence—the prevalence of the legend in the years already mentioned, and during that period only, and the erection within the same time of the wall on which the drawing is traced—establishes, satisfactorily, the purpose of the sketch, as well as the date of its execution. Still more conclusive, perhaps, is the manner in which the figure upon the cross is presented to view. It is delineated with drapery, while it was the invariable practice in executions of this nature, a mode of punishment very common among the Romans, to expose the victim or criminals in a state of nakedness. This discrepancy finds its sole warrant in the tradition that our Lord was put to death with a garment about his loins, and its admission in a work emanating from the hands of a Pagan whom we cannot suppose to have been influenced by any sentiments of awe or respect, and whose experience would never have suggested such a departure from the uniform custom, indicates clearly a caricature, of which the first requisite is conformity to its prototype. Finally, the words "Alexander adores God," admit of no other interpretation, nothing in history, legendary or monumental, tending to the idea that the symbol of a crucified being was ever regarded as an object of veneration by any other sect than the followers of Christianity.

"Every One of You."

When the murderers of Christ cried out on the day of Pentecost, "Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized, EVERY ONE OF YOU." I shut out no one of you; for I am commanded by my Lord to deal with you as it were one by one by the word of his salvation.

OBJECTION. But I was one of them that plotted to take away his life. May I be saved by him?

PETER. Every one of you.

OBJ. But I was one of them that cried out, "Crucify him, crucify him!" and desired that Barabbas the murderer might live rather than he. What will become of me, think you?

PETER. I am to preach repentance and remission of sins to every one of you, says Peter.

OBJ. But I was one of them that did spit in his face when he stood before his accusers. I was also one that mocked him when in anguish he hung bleeding on the tree. Is there room for me?

PETER. For every one of you, says Peter?

OBJ. But I was one of them that in his extremity said, "Give him gall and vinegar to drink." Why may I not expect the same when anguish and guilt is upon me?

PETER. Repent of these your wickednesses, and there is remission of sins for every one of you.

OBJ. But I reviled on him, I reviled him, I hated him, I rejoiced to see him mocked by others. Can there be hopes for me?

PETER. There is for every one of you.—"Repent, and be baptized, EVERY ONE of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost."

O what a blessed "every one of you" is here. How willing was Peter, and the Lord Jesus by his ministry, to catch these murderers with the word of the Gospel, that they might be made monuments of the grace of God. How unwilling was he that any of them should escape the hand of mercy. Yes, what an amazing wonder it is to think that, above all the world, and above everybody in it, these should have the first offer of mercy!—Bunyan's "Jerusalem Sinner Saved."

Way to Make Baptists.

B



## The S. W. Baptist.

TUSKEGEE, ALA.  
Thursday, June 28, 1860.

## "The Baptist Have no Government."

This stale slander has become stereotyped in some quarters, but recently we have heard it from our brethren, and from some whose positions give them influence. We do not know what such persons mean by "government," if they intend to say that we have no book of discipline, such as the Methodists have, or code of laws, such as Episcopalians and Presbyterians use, it is no slander, it is true. We have no ecclesiastical organization outside of the churches, and no code of laws except the New Testament? But if by it is meant that Baptists have no precepts or principles to regulate them in the government of their churches, it is a vast mistake; they have a government of highest authority, ample in details, efficient in operation, not one clause or principle has ever been made modified, or repealed, the trouble is not that we have no government, but that some men defy all government, not that we have no well defined precepts or principles, but that the pride of the human heart revolts against the simplicity of this government. Men love appearances, and many good men, who have not investigated this subject closely, yield to popular prejudice or are captivated by what seems to them, the order and efficiency of other religious organizations. We have met with a number of baptists who are eternally prating about the "poor Baptists," and who, from their ignorance, institute invidious comparison, the same class of persons are to be found in other denominations, wherever found, they are universal complainers and keep up the general stock of religious gossip. We never saw one who knew much of the scriptures or was worth much to their church. Among the "upper tens" their conception of church government consists in a fine house, an eloquent preacher, good music, and a fashionable congregation, and if these conditions are not met, there is to them no church, if they are, they of course constitute the church.

There are various causes to which these loose views of church relations, and church government may be attributed, and which, in our judgment, threaten the purity and peace of our churches; to some of these we shall allude before proceeding to discuss the main question. 1st. Many of our most excellent brethren have never examined this subject as a simple gospel question, they have been led to grant that the practice of the churches was well founded; there has been less necessity, too, for the discussion of this question than of some others. Besides this, many of those who have written, have allowed themselves to be too much influenced by certain abstract notions, and their own conceptions of equity, perhaps, by certain ideas of government in general. For instance, when they speak or write of democracies they are apt to have their mind filled with this single idea, and in drawing their inferences are in danger of following the political conception rather than the simple teaching of the New Testament. The terms "sovereignty and independence" have been used, if possible, with still less discrimination. When they use these terms, certain ideas naturally suggest themselves, and losing sight of every thing else, they reason from these abstract ideas without properly estimating the limitations which are prescribed in the scriptures or the spirit and genius of our religion. All admit that Christ is the only absolute sovereign, and that the churches are subject to him, and yet we reason as if the churches were just as absolute, both as to sovereignty and independence; in this way many excellent Christians lose sight of the simple gospel question. But this is a gospel question, and must be settled by the gospel.

2dly. The subject of church government has been ignored, or very partially investigated and taught in our theological schools and by pastors.

The general idea that ours is a democratic form of government, that we have no courts of appeal, that a church is the highest ecclesiastical tribunal, &c., is admitted, and yet the very men who use these "charming phrases," demolish the whole idea by theories of their own. They erect other churches and associations, and even individuals, into courts of appeal and seem to lose sight of the true gospel doctrine. We have reached a point which makes attention to this subject much more imperative than we have seemed to consider it, and we are much gratified to see that it is made prominent in the system adopted in the Seminary at Greenville.

3dly. The loose manner of receiving persons into our churches has opened a very wide door of mischief. The periodical and often fitful character of modern revivals has contributed to this result. In these seasons of high excitement, when many are professing conversion and coming to the churches, there is danger of relaxing too much a proper scrutiny into the "reason of hope," and many are received on very superficial evidence of conversion. Besides this, many indiscreet Christians urge persons to a public profession without sufficiently instructing them as to the solemnity of the act. Professional revolutionists have done much to enlarge this source of mischief. We remember a time when it was considered a solemn thing to unite with a church, a burning shame to be excluded; but of late we have had so much of it and

out, and out and in, that many persons think and speak of joining a church with about as much gravity and seriousness as they do about the most trivial arrangements of life.

In this connection, too, we may notice the influence of many who have joined us from other denominations.

In the great majority of these cases the change of views relates entirely to the ordinances. For the last several years religious discussion has been much confined to baptism and the communion, and some of our books on these subjects are much better fitted to make romantic immersionists than solid Baptists. It is not to be denied that many of these persons bring with them their preconceived ideas of churchism; and in this way we have received a large infusion of pedoism. We have scarcely known a man of this class whose ideas of church polity were not muddy. Accustomed to books of discipline and codes of laws, they are not prepared for the simple gospel plan of government. Baptism is a good thing in its place, but it requires much more than immersion to make a full blooded Baptist; and, dear reader, pardon the suggestion, none others will much promote real Baptist principles; they may swell our numbers, but, if their change goes no further than intimation, they may also swell our troubles.

Few men, comparatively, are prepared to follow principles to their legitimate results; even when we seem to have just conceptions of the truth, temptations to compromise spring up in every direction. Our feelings, pride of opinion, association, interest, and a thousand other influences betray us into unwise concessions, or divert us from the simple teachings of the scriptures. It is a melancholy evidence of our inconsistency that, in our discussions with pedobaptists, we insist on certain general principles and canons of interpretation which we seem to forget or repudiate when we investigate other subjects. We hold them to a rigid construction, an unwavering obedience to the Word; if they urge the authority of the Abrahamic covenant, we point them to the positive institutions of the Gospel; if they speak of expediency we remind them of the arrogance of the pretension, and tell them that the canon is complete. But, brethren, we are not so honest with ourselves; we require them to stop where Christ stops, but we make Christ's stopping place the beginning of our theories; and when pressed for a reason we fall back upon our own ideas of justice and propriety. We speak of "the churches of Jesus Christ" and are quite reluctant to allow that "pedo-societies" can belong to the church or enlarge the code, as greatly to weaken our own claims to the distinction. We discard the systems of others, because they are human devices, and yet we make such a large addition of human devices to the simple polity of the gospel, as sometimes to make it very questionable whether we have most of the human or divine in our own system. Baptists have always contended that the New Testament is their only statute book, and that all religious societies must conform to it to entitle them to be called gospel churches. The New Testament Church Polity is, therefore, the Polity of the Baptists; and the question is, whether such a thing can be distinctly traced in the great law book. Whether Baptists are faithful in executing this government, or conform to the model is another question. If other organizations are discarded for non-conformity, it may be well for immersionists to consider how it happens that non-conformity does not weaken their claims to be called gospel churches.

## The Mississippi Baptist State Convention.

This body at its recent session, appointed a large committee to mediate between the 1st Church at Nashville and the excluded faction, and passed some significant resolutions, we suppose, as a basis of adjustment. Of this proceeding the editor of the Mississippi Baptist says, "This is the first move in the right direction." This is quite a mistake, although he may not be aware of it. An effort was made by some of the best men in the South to reconcile this difficulty, soon after the Richmond Convention, which was accepted by the 1st Church, but rejected by the other party. We speak what we know. But if it were otherwise, we seriously doubt the propriety of such bodies intermeddling with such matters, the precedent is not good. By the way, will the editor or some one else harmonize the 1st Resolution. It asserts, correctly we think, that the New Testament is the "only rule of faith and practice;" again, the church is the only ecclesiastical authority known to the inspired word of God, and must of right construe the constitution and laws for itself. But the resolution proceeds, "nevertheless, any act of such church (done either by a majority or unanimously) in violation of the word of God is null and void." The difficulty lies here, what authority (since a church is the "only ecclesiastical authority known to the inspired word of God") shall pronounce its action to be a "violation of the word of God." It would require a church of singular depravity, first to violate God's word, then pronounce it to the world, and persist in it. But since a church is the "only ecclesiastical authority known to the inspired word of God," it alone can decide the question with authority. Brethren, you had better stick to the "old platform" and give this "nevertheless" to the winds; to a stranger "it hath the seeming," that this addenda

is designed to serve a purpose. When this committee goes to Nashville, the first church may read to it this resolution and say, we have of right construed the constitution and laws for ourselves and there is no "other ecclesiastical authority known to the inspired word of God"—what then? The church may say, We have not violated the word of God. What then, brethren? WHO SHALL SAY SHE HAS? THAT HER ACT IS NULL AND VOID? Last August we suggested to "all concerned," a return to "first principles," and we ventured the opinion that if this were done the difficulty would be settled in one week. To this remedy the committee is shut up by the resolution of the convention, and all it can do is, if possible, to induce the faction to return to the church and in a right spirit and right way, seek restoration. This is the easiest, the best, the only Scriptural remedy. That they will be rightly met by the 1st Church, we have not the shadow of a doubt. D.

## Mr. Pendleton.

This gentleman's last showing is, if possible, more ridiculous than any of its predecessors.

His quotation about John Wesley and Judas, does not prove that he and Wesley disagreed, but that he believed that in the case of Judas so out of "the sum of all villainies" God might in some way bring good. But whether he believed it to be "the sum of all villainies," the quotation does not show, it certainly indicates that he thought slavery a great evil.

But the slander, what of that?—Well, he says, "Where are the slaveholders, ministers or laymen, who can say, in view of the judgment of the great day, that they have done ALL (our capitals) their religious duty to their servants?" Well, Mr. Pendleton, may you not ask the same question with equal propriety, of every husband and wife, parent and child, master and servant, church member and citizen? Is there a living man who can claim perfection in any of these, relations? What a subterfuge.

Speaking of his "determination" of the system of slavery he says, "I had specially in view the fearful power of slaveholders in Kentucky, to dissolve the marriage relation as it exists among slaves." Indeed! but Professor, what is the difference between the "fearful power of slaveholders in Kentucky and the other slave States? And what, sir, is the difference between "dissolving the marriage relation as it existed among slaves" in 1849 and as it exists in 1860. The "fearful power" is from precisely what it was then. Is your determination the same?

Of the discussion of 1849, he says, "I employed forms of expression which I would now feel like modifying were I to examine what I then wrote." (Our italics.) The forms? Is that all? You would say the same things, but in different forms, and then, you only "feel like" it; why did you not make the modifications like a man, and let your countrymen know your present position?

Besides, if you have not examined what you wrote "so long ago" as 1849, how do you know that you would modify, or modify in the right direction, or how can you tell whether your writings have been garbled? He suggests one modification, and we suppose others would be about on the same scale. Speaking of the tendency of slavery to "promote infidelity," he says, "I now see that the language I used was too strong." That's all—the fact is not modified, only the language is too strong. And then we are told that, "My purpose to move North of the Ohio, was written under a misapprehension," which being removed, "I no longer entertain the purpose." But are you less an anti-slavery man? That's the question!

The reason which Mr. Pendleton gives why he is so much persecuted, is rich. We must give it in his own words.—"No doubt there are those who consider me a heretic because I pray for the preservation of the Union of the States of this confederacy." No, Professor, it is not your praying, other men as good as yourself, and with clean records on this subject, pray for the Union of the States? It is what you published in 1849, and now in 1860 refuse to modify or revoke, that fixes upon you the charge of heresy; and, that you are guilty, this last evasion furnishes the most conclusive proof. D.

## East Alabama Convention.

The fourth annual session of this body will be held with the Baptist Church at Columbiana, Shelby county, commencing on Friday before the third Sabbath in July. A large delegation is earnestly solicited.

W. W. MASON, President.

The following is from a friend indeed. It shows what can be done when an effort is made. Brother J. H. DRAUGHN, the writer, will excuse us for publishing it; it is intended to stir up others. From our hearts we thank him.

CLAUDE, ALA. June 14th, 1860.  
MESSRS. EDITORS: My age has unfitted me for business, I have given it up, and therefore have some idle time on my hands, and I have concluded I could not dispose of my time better than by endeavoring to increase the success of your excellent paper, in the success of which I feel much interest. On the other side you have a list, which will exhibit what I have been able to do; and I enclose herewith the sum of thirty-two dollars being the amount, in advance, of one year's subscription.

See G. N. KNOX'S advertisement. Mr. Knox understands his business in all its details, has been long in business at this place, and has established a name for honesty and probity. Give him a call.

COLLEGIATE INSTITUTE.—This Institution has just closed the collegiate year with 163 students. Professor DORRIS has had uninterrupted success in his enterprise. It is probably the largest High School in Alabama. Send for a Catalogue. See a statement of the time of commencing of the next term in another column.

## The Copper Mines.

At Duck Town, within the space of two miles, I suppose, there are ten mines: Hiwassee, Tennessee, Eureka, London, East Tennessee, Polk County mines, Catoosa, Isabella, Cochecho, and Western Tunnel. These are in Polk County, Tennessee; the "Mobile Mines" are six miles distant near the base of Big Frog Mountain, in the edge of Fannin county, Georgia, and owned by a Mobile Company. The Hiwassee and Polk County mines are owned by New Orleans Companies; the Eureka by a New York Company; the London and Catoosa by English Companies; and the Tennessee, East Tennessee, Cochecho, Isabella, Western Tunnel, and some others, the names I do not remember, belong to the Union Consolidated Company.

Like most mineral discoveries, the first copper mine was discovered by accident. No one was looking for, or thinking of copper, when the discovery was made. Long before, every passer by saw the hills over-spread with iron ore, as they supposed, which was, in reality, copper gossan. A man of some enterprise concluded to work some of this rich iron ore, erected his forge, and the experiment resulted in a product of mixed iron and copper—an utter failure in iron-making. This awakened curiosity and investigation, which resulted in the discovery of copper ore. Soon the news spread, the excitement became intense, men rushed to the spot, the land was bought up at high figures, companies were formed and went to work—workmen, owners, speculators and adventurers, all mixed up pell-mell together.

Most of the oldest mines have frequently changed hands until they have got into the hands of capitalists, and large companies have been formed in this country and in England, who now work them. These companies have gone to great expenses thus far in working the mines, in the erection of machinery and other fixtures, and very little net profit has been realized. Up to date those who sold their interests have made a better profit than the companies who now own and work them.

The Eureka Mines I will take as a representative of the oldest and best developed mines. They were opened some six or eight years ago, and have been worked with skill and energy. From eighty to one hundred hands are engaged, some of them day and night. The veins of ore are in a hill, and various shafts are sunk to points where the ore is worth working, and these veins are pursued by tunnels, making underground highways in the hill, according to the freakish meanderings of the veins. Some veins are one hundred feet wide; others are twenty and thirty feet wide, narrower ones are not noticed. These veins are unusually wide; ten feet in the history of copper mines is considered a wide vein; from two to five feet is the width of most of the Cornwall veins. The black ore only has been worked; of which the common kind yields six per cent; the best unsmeled ore yields sixteen and seventeen per cent. The smelted ore will yield forty-five per cent. The expense of transportation is so great that all ores are now smelted, and sent to Charleston and other points, and sold to smelting establishments, where the ore is refined until it is brought into ingot form for the various uses for which copper is made, which is almost endless.

## PRECIPITATED COPPER.

The art of making this copper has been carried on so successfully at Duck Town, Tennessee, that it is thought to be owing to the state of development in the ore, it being in a more soluble state than any ore heretofore known. It is becoming the most profitable way of making copper at the place. The expense is comparatively trifling. The process is this:

The sink in a proper place a long series of troughs and tanks, giving them a slight fall, say of eight feet in three thousand feet. These are filled with iron ore of every description, old railroad iron, broken car wheels, broken pottery, old castings of every kind, scraps of iron, &c., &c. The green copper water is pumped by machinery out of a large reservoir, to which it is conducted by tunnels which have been dug in pursuit of the ore veins. These tunnels concentrate at the reservoir in which the copper water is deposited, and then pumped up into the troughs and tanks. The ore is digged and thrown into the tunnels, through which the water passes into the reservoir, and the ore in these mines being in a soluble state, by the time it is pumped up it is very strongly saturated with copper, having a very green appearance. The water passes slowly through the iron in these troughs and tanks, and owing to the strong affinity that exists between copper and iron, the copper adheres to the iron in such quantities every day that every morning it is brushed off and falls to the bottom of the troughs and tanks, and then adheres again, and in process of time it dissolves the iron, which passes off in the water, while the copper remains in quantities so large that it may be gathered, and so rich that it yields ninety per cent. The water is so strong that it will dissolve an inch bar of iron in four or five weeks. One hundred and six pounds of any kind of iron will collect one hundred pounds of copper. Thus old worthless iron is made truly valuable.

The mines have proved a success so far as black ore is concerned, but they have not been tested, as yet, for the yellow ore. If the yellow ore is not found they must go down ere long, as the black ore will become so exhausted that the mines will become unprofitable. The black ore at its best pays but a small profit, and when it becomes pretty well exhausted it "will not pay," and then they will be measurably abandoned. Each mine has been working the black ore, waiting for some time to make the experiment and test the yellow ore. If one mine makes the test and proves successful, it will then be known that the yellow ore is in all the rest. The Eureka mine is now making such test with much encouragement. They are confident of success, from the encouraging specimens found as they descend the shaft. The yellow ore, in the history of copper, is several hundred feet below the black, in search of which various strata of gossan rock must be penetrated, making the effort slow and very expensive. But when discovered the ore is rich and inexhaustible, richer than the smelted black ore, smelted at great expense. The yellow ore has always been found below the black, and no reason can be given why these mines should be an exception; and as there is a large quantity of the black ore, if the other is found, the Duck Town mines will prove richer than any yet discovered. And thus the matter stands for the present, further detail would be tedious.

A fact by the way: The Ocoee river before the mines were worked was famous for fish; since then the copper water from the streams on which the machinery is located has run into it and has killed them all—scarcely a turtle can be found in it.

## Dalton, Ga.

This church appears to be doing well. Dr. COOPER is their laborious pastor. I had the pleasure of preaching the Word to them on two evenings. I hope the Lord will abundantly bless the labors of their good pastor.

We publish the following extract from a private letter:

TUSKALOOSA, ALA., June 19th, 1860.  
On Sunday last I had the happiness of welcoming publicly, as members of the church, twenty-nine persons who have been baptized within the last three weeks. We hope that this is the Lord's work, and that it will continue, even though our daily services have been suspended. Two others were received by letter—making thirty-one additions in all. My anxieties are now greater than ever. We "watch for souls" as they that must give account.

I ask an interest in your prayers. The God of peace be with you.

Yours in our Lord Jesus, C. MANLY.

## Atlanta, Ga.

There are two Baptist Churches in this place. Elder WILKES is pastor of the First Church, and Elder CLARK of the Second. The First Church has recently enjoyed a revival; quite a number were added. A meeting was in progress as I passed through, 16th inst., at the Second Church, the pastor being assisted by the laborers J. H. CAMPBELL. The prospect was good.

I saw Rev. J. M. Wood, Editor of the Banner and Baptist. He had just removed his paper from Rome, Ga., to that place, and had issued his first number. He wishes his correspondents and exchanges to take due notice of his removal.

## Exegesis.

After preaching at Tunnel Hill, Ga., I was visited by a clever Hardshell Baptist, who asked the following question:

Hardshell.—What is your opinion on the passage, "I will make Ephraim to ride; Judah shall plough, and Jacob shall break his clods?"

Missionary.—I am at fault, and have no opinion on the passage. Can only see that good hard work is done. What is your exposition?

Hardshell.—Well, Ephraim is the Missionary Baptists, Judah is the Primitive Baptists, and Jacob is the other denominations.

What say you, reader? H. E. T.

## Book Notice.

THE SIGNET-RING, AND OTHER GEMS. From the Dutch of the Rev. J. DeSiefde. Gould & Lincoln, Boston. P. 362.

We have read this little volume with decided interest and profit. It is a volume of "Gems." Our preaching brethren, especially those filling the office of pastor, will get many useful hints from it. It is written in a most charming style, and when committed will not be thrown down at the last leaf turned. Buy it, reader, by all means. It will suggest methods and fields of usefulness to you of which you now little dream. For sale, we suppose, at the Montgomery Book Emporium, and in the Selma Depository, M. Burns, Agent.

The following two small volumes are from the American Baptist Publication Society, Philadelphia. Pearls for Little Ones; or, Lectures on the Bible. By SAMUEL G. GREEN, B. A. The other, "John Thore," or, the Head and the Heart. Author's name not given. These works, like all the publications of that Society, are useful and instructive, well calculated to lead the soul to Christ, and then to edify it in the Kingdom of God. They are Sunday School books.

THE SPECTER BOOK, a new paper just started at Auburn by MESSRS. PRICE & MASON, Editors, and W. B. HUGHES, Publisher. It has a neat appearance, and the selected and original articles are well worth reading.

Prof. G. W. THOMAS, for many years a popular teacher in the East Alabama Female College, has bought property in Montgomery and intends at an early day to open in that city an independent male school of the first order. We cheerfully commend him as one of the best instructors of youth in our country.

We learn from the Southern Home Journal that a new Baptist Church was dedicated at Union Spring on Sabbath, 17th inst. Rev. H. DeVOTIE preached the Dedication Sermon. Rev. F. H. MOSS is the pastor. Brother MOSS was in our town last week and did good service in the meeting now in progress.

For the South Western Baptist.  
Missionary Meetings.

Appointments for Brethren A. G. McCraw, N. L. DeVotie, and Wm. H. McIntosh.

Ocmulgee, 4th Sunday in July and Saturday before, 21st and 22d.  
Shiloh, Monday, 23d, at 11 o'clock, A. M.  
Pisgah Tuesday, 24th, at 11 o'clock, A. M.  
Concord, Wednesday, 25th, at 11 o'clock, A. M.  
Pilgrim's Rest, Thursday, 26th, at 11 o'clock, A. M.

Union, Friday, 27th, at 11 o'clock, A. M.  
Fellowship, Bush Creek, Saturday, 28th, at 11 o'clock, A. M.

Mt. Pleasant, Tuscaloosa Co., (5th) Sunday, 29th, at 11 o'clock, A. M., and 3 P. M.

The brethren of these churches will please make known the appointments.

For the South Western Baptist.

Missionary Meetings.

The following is an extract from the Minutes of the Tuscaloosa Association with reference to the approaching missionary meetings:

"We, therefore, recommend that the last week in July, 1860, (beginning Saturday before the 4th Sunday, and including the following Sunday) be spent by the churches in holding meetings in the following order:

FIRST DISTRICT.—Siloam, Saturday and Sunday; Cedar Grove, Monday; Liberty, Tuesday; Mt. Zion, Wednesday; Mt. Olive, Thursday; Big Hurricane, Friday; Davis's Creek, Saturday and Sunday.

SECOND DISTRICT.—South Sandy, Saturday and Sunday; Big Sandy, Monday; Little Sandy, Tuesday; Hopewell, Wednesday; Ruhama, Thursday; Tuscaloosa, Friday; Big Creek, Saturday and Sunday.

THIRD DISTRICT.—Black Warrior, Saturday and Sunday; Pine Grove, Monday; Chapel Hill, Tuesday; Bethabara, Wednesday; Friendship, Thursday; Walker's Meeting-house, Friday; Concord, Saturday and Sunday.

FOURTH DISTRICT.—Bethany, Saturday and Sunday; Dunn's Creek, Monday; Bethesda, Tuesday and Wednesday; Mt. Tabor, Thursday; Spring Hill, Friday; Moore's Creek, Saturday and Sunday.

It is hoped that the brethren from the neighboring churches will attend, as far as possible, and it is also hoped that the private members will take part in discussing the matters brought before them. The members of each church can provide as they think best for taking collections for Missionary purposes.

The following ministers were requested to attend these meetings and use their influence in giving interest to them:

FIRST DISTRICT.—Dr. J. S. Battle, J. P. Thompson, Sr., B. Jennings, W. Watkins and A. M. Bryant.

SIXTH DISTRICT.—Dr. J. S. Bacon, J. Price, R. Foster, M. Chism, F. Smith, J. Rhoads, and R. Furness.

THIRD DISTRICT.—A. C. Thomason, B. Manly, Sr., L. R. Arnold, J. Walters, J. Roshing and Coleman.

FOURTH DISTRICT.—C. Manly, J. Thomas, R. Jones, Carter, Brent, Dyer, Hollingsworth and E. Howell.

A very interesting meeting is in progress in the Baptist Church in this place. Several have professed faith in Christ.

We learn from the Christian Index that Rev. J. E. RYERSON has baptized forty-four persons recently into the fellowship of the Baptist church in Rome, Ga.

Howard College Catalogue for 1859-60 shows 82 students, classed thus: 16 Seniors, 12 Juniors, 20 Sophomores, and 34 Freshmen. There are 23 young men preparing for the ministry, 4 of whom graduated this year. The College is constantly increasing in public favor under its present able Faculty.

## Crops.

The corn and oat crops are good all the way from Duck Town, Tenn., to this place. Rain had been abundant, except in Alabama, where some places have suffered. Recently, however, there have been good rains, and crops look well.

H. E. T.

For the South Western Baptist.

Minutes Wanted.

We still need to complete the statistics of the denomination for the Baptist Almanac for 1861, the minutes of the following Associations for 1859. The Almanac must be put to press in a short time. We will feel obliged to any one who will send us immediately one or more of the Minutes indicated.

Direct, YOUNG REAPER,

530, Arch st., Philadelphia, Pa.

ALABAMA.—Alabama, Canaan, Carey, Cherokee, Coosa River, Eufaula, Mulberry, Muscle Shoals, North River, Ten Islands.

MISSISSIPPI.—Aberdeen, Big Bear Creek, Biloxi, Choctaw, Columbus, Harmony, Liberty, Louisville, Mt. Pisgah, Pearl River, Union, Yalobusha Yazoo, Zion.

LOUISIANA.—Eastern Louisiana.

TEXAS.—Bethlehem, Central, Cherokee, Colorado, Eastern, Elm Fork, Judson, Leon Grove, Little River, Red River, Sabine, Sister Grove, Sodo Lake, West Fork.

GEORGIA.—Arbacocchie, Chestnut, Coosa, Ebenezer, Hiwassee, Lawrenceville, Middle, Middle Cherokee, Mountain, Muckalee, Noonday, Oostanula, Rehoboth, Sarepta, State Line, Southern, Tallapoosa, Toccoa, Union, United Baptist, United Chattahoochee, West Union.

ARKANSAS.—Fayetteville, Judson, Liberty, Mt. Zion.

TENNESSEE.—Central Concord, Duck River, East Tennessee, Enon, Indian Creek, Johnson, Mt. Zion, Nolichucky, Salem, S. W. Western District, Tennessee Union, Western District.

For the South Western Baptist.

Ordination.

BAPTIST CHURCH, TUSKALOOSA, ALA., (near Coffeyville), June 11, 1860.

MESSRS. EDITORS: On yesterday, Bro. J. M. STONG was ordained to the ministry by this church—Elders J. G. Williams, T. H. Ball, J. A. M. Thompson and R. Hickson being present. The Ordination Sermon was preached by Bro. Ball. The candidate being presented, was examined by Bro. Williams, received his charge from Bro. Ball and a Bible from Bro. Thompson, and is sent out to the ministry with the heartfelt prayers of the church, that his labors may not be in vain.

Your brethren,

JONATHAN FOSBERG, COM.

W. L. SCHOOGS, Secy.

VIRGINIA EIGHTY-NINE YEARS AGO.—This entry occurs in the Minutes to the Philadelphia Baptist Association for 1771: "A private letter from Rev. Sam'l Harris, of Col. Harris of Pittsylvania in Virginia was read to the great joy and entertainment of the Association; whereby it appears that there are four Associations now in Carolina, and two in Virginia; that two of our ministers are in Chesterfield gaol; that there is an unusual outpouring of the Spirit on all ranks of men in those parts; that many negroes endure scourings for religion's sake; and that two clergymen of the Church of England preach Jesus Christ with unusual warmth."—Religious Herald.

"WHERE ARE THOSE CHILDREN?"—A recent Methodist Quarterly Conference, at Tuscaloosa Ala., states that "a large number of children and young persons who were baptized in infancy by pastors of that church, have never been recognized as members according to the late provisions of the discipline," and decides that as many of them as may be found who "can comprehend the responsibilities of a public profession of faith in Christ, and who give evidence of a sincere determination to discharge the same" shall be formed into a class, under the special charge of the pastor, and, after due examination, admitted to the Lord's supper. It is worthy of remark, too, as a practical concession to the right of self-government in congregations, that the Quarterly Conference submitted its resolutions, "to the congregation for their approval, with the request that they earnestly co-operate with the pastor in carrying them out."

METHODIST ANTI-SLAVERYISM.—The Northern Methodist Conference, by a vote of 114 to 57, has ordered the insertion of the following new chapter on slavery in the Discipline: "Questions.—What shall be done for the extirpation of the evil of slavery? Ans.—We declare that we are much as ever convinced of the great evil of slavery. We believe that the buying, selling, or holding of human beings, to be used as chattles, is contrary to the laws of God and nature, inconsistent with the golden rule, and with that rule in our Discipline which requires all who desire to remain among us to 'do no harm and to avoid evil of every kind.' We therefore affectionately admonish all our preachers and people to keep themselves pure from this great evil, and to seek its extirpation by all lawful and Christian means." The Conference, however, adopted this explanatory resolution, thought refusing to insert it in the Discipline: "Resolved, That it is the sense of this Conference that our present chapter on slavery is declaratory of our principles, and advisory in its application."

A NEW MOVEMENT.—Mrs. Mason, the wife of Dr. Mason, the well-known missionary among the Karens, has come to this country at her own expense, with a view of procuring an army of co-laborers to engage in the missionary work of Burma. She has made sundry applications in this city to obtain the means of support, and among others, has called on Dr. Brigham, Secretary of the American Baptist Society, for an appropriation for the work. Dr. Brigham demurs, because that Society has on its books a resolution refusing to circulate the Baptist version in the East, for the reason that they translate the word baptizo by terms in the Oriental languages meaning to dip. This old resolution, which led the Baptists to break with that Society, and to establish a Society of their own, is still in vogue, to fetter Dr. Brigham, even if his own convictions should prove favorable to this application. We understand that Mrs. Mason is alone responsible for this Movement. The Missionary Union has no connection with it, inasmuch as Mrs. Mason has ceased to be their missionary.—N. Y. Chron.

NORTHERN BAPTISTS.—The Cincinnati Gazette, in its notice of the recent anniversary of our Northern brethren, says: "From what we have witnessed and heard of this series of meetings, we cannot but accord to this wide-spread and well-known body of Christians a very high order of intellectual and executive capacity. There were displayed in the deliberations and discussions an amount and variety of ability that deserve an honorable mention. We cannot but infer, also, from the annual reports, from the vigorous and stirring speeches, and from the animation and dispatch with which business was transacted, that the Baptists are a live, efficient and prosperous denomination, and that they must be acting a very extensive part in the elevating and evangelizing of our American millions."







