

H. E. TALIAFERRO, EDITOR.

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

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By THOS. F. MARTIN.

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The South Western Baptist.

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For the South Western Baptist.

"Ethiopia Stretching Forth her Hand to God."

NUMBER 3.

MR. EDITOR: In connection with what was said, I now design giving some reasons why I think meetings for the negroes should not be suspended.

I am well aware that there is a great deal of excitement existing throughout our entire country. That in many places, there has been movements made by the negroes toward insurrection. But, has it not generally been the case that such movements were headed by Abolitionists, which should have been hung to the first limb that could be found?

In some particular localities it may be necessary to adopt some stringent measures concerning our servants; but I see no cause for such in this section. If our negroes love and serve us, and prove their fidelity to us by a strict observance of all our laws, by all means let us prove our fidelity to them by doing them all the good we possibly can. Let us not return evil for good. The Savior did not thus teach us. When we see any signs of rebellion among them, then adopt such measures as prudence would dictate. "Sufficient unto the day is the evil thereof."

I have been informed that in many places, that churches that have been holding meetings for their special benefit, are suspending such meetings. I heard from the lips of a learned minister not long since, and that in the presence of a large assembly of negroes, words to this amount: "From the great excitement existing in our country among the negroes, and from the great opportunity their meetings afford them of plotting against their owners, &c., the whites had some fears in suffering them to hold meetings." Such expressions are, in my judgment, quite unwise. Ought we not to avoid every thing that would give them any reasons to believe we entertain any fears from them? I think our safety teaches us that much. I ask the question again, Do you want to have good, peaceable servants? If so, endeavor to influence them to be Christians. Nothing else will so effectually accomplish so desirable an end. I hesitate not in saying that, where a master renders to his servants "that which is just and equal," in nine cases out of ten, the servants would fight for their masters. Where they are treated well they have a strong affection for their owners. They feel themselves to be members of the family, and desire the peace, welfare, and happiness of the same, as much as their owners do. Not unfrequently it is the case, that mean, sorry, and unkind masters, in turn, make mean, sorry, indolent and insolent servants.

But how is this great work to be accomplished? Does it lie in the power of a Christian people to accomplish this work? Has God thrown around us such an inviting field, and not blessed us with the means adequate to the accomplishment of said end? Certainly not, my Christian friends. By the blessings of the Spirit of God accompanying our labors, we are able. "Then let us at once go up and possess the land, for we are well able." Let us resolve that "in the name of our God, we will set up our banners." But who will do this work? Who ought to do it? Who are responsible for its accomplishment? Who will be guilty if they fail to do all they can for the salvation of this race of people, which God in his providence has placed in our families?

In my future articles I design giving a brief answer to these questions.

Yours in Christ Jesus, CHARITY.
Loachapoka, Ala., Oct., 1860.

For the South Western Baptist.

MR. EDITOR: It is now as clear as the noonday that the Republican party North, have adopted the anti-Slavery policy to gain power and rule the country.

try. Not only the Slave interest in it, but to gain control over commerce and capital. This is no accidental turn of party fortune. Men deeply skilled in the history of governments, have been for many long years planning how to control the elements of power in a popular government. They first seized on the sympathy of our people for the oppressed, as they pleased to call them, of other nations, and have given all their influence to encourage emigration of every grade, from European nations.

To render their scheme to gain, and then control votes in this way, they have framed their governmental, moral and religious ethics, to suit their corrupt sentiments. Further, have indulged and rendered their licentious sort of liberty popular, by a literature degrading to our institutions. In order to distribute these elements over as wide a surface as possible, they have encouraged a system of grants of public lands, which not only accomplishes this one design, but also stimulates those receiving this bounty, to induce many more to come over to this country. By these schemes, the controlling power North, is in the hands of those who are planning to overturn our constitutional States Rights government, in order to give up its power to a sectional majority.

Well, the more effectually to give the whole control of capital and commerce into their hands, they have long seen that the domestic slavery institution—the aristocratic check to agrarian rule under our democratic institutions—must be destroyed. The only true issue now is, "Free against slave labor." The leaders North depend first, upon popular support, by misleading those not acquainted with the institution, into strong prejudice against it.

Secondly, they in this, take strong hold on the laboring masses, and appear as their benefactors. Now it is easy enough for us to see that the real good of the negro race, does not enter into their political nor religious programme. So far from it, their leaders know as well as we do, they are digging their graves. They have no compassion for them. All they seek is power, through corrupt foreigners, at negro expense.

The question then for the South to settle is, what course will, beyond all doubt, most certainly save us from this corrupting and disgraceful rule, by this inundation of foreigners, and the consequent overthrow of our peculiar institution? It is idle now, after their triumph at the ballot box, to look for deliverance from any quarter short of each State South, for itself, falling back upon its own sovereignty, and separate independence. And then forming a government for the South, purely American in its character and materials. Who is so blind as not to see that if we stay in the Union, the consequence is to thwart every benevolent design in favor of the African race among us, and more effectually to bind the Southern States under a foreign dominion. The votes North will soon be two to one, foreign. And here again, the South alone can perpetrate in America the pure English language, and English blood, by separation from the conglomerated races North. But if there was but the one reason their interference with the duty of the South, to guide the God committed religious destiny of the four millions of heathen African, providentially in our charge, this would be enough to require separation.

ALABAMA.

Population of the World.

The population of the world is increasing, and, if we give to the term Christian the widest latitude, it is by no means certain that the number of pagans in the world is not now as great as it ever was. Twenty years ago our highest estimate of the population of the globe was not above eight hundred million. It is now admitted by all to be not less than ten hundred million, and by those who are the best informed to be at least twelve hundred millions.

This change of figures is due in part to a more accurate knowledge of the geography of the world; but there has been a great increase in many countries, and no doubt, in the aggregate, a decided advance in the population of the globe. From the best and latest sources of information we derive the following estimate:

America, 63,000,000; Europe, 265,000,000; Africa, 115,000,000; Asia 700,000,000; Japan 35,000,000; Oceania 22,000,000. Total, 1,200,000,000.

Christians. Protestants, 85,000,000; Papists, 180,000,000; Greeks, 68,000,000; other sects, 7,000,000. Total 340,000,000.

Jews, 6,000,000; Mohammedans 144,000,000; Pagans 710,000,000. Total population of the world, one thousand two hundred million.

THE ORIGIN OF THE TURKISH CRESCENT.—When Philip of Macedon approached by night with his troops to scale the wall of Byzantium, the moon shone out and discovered his design to the besieged who repulsed him. The crescent was afterwards adopted as the favorite badge of the city. When the Turks

took Byzantium they found the crescent in every public place, and believing it to possess some magical power, adopted it themselves.

Striking Analogy.

The analogy of Buddhism and Roman Catholicism is strikingly set forth in the following paragraphs from the London Quarterly.—The identity cannot be accidental, one was borrowed from the other, and as Roman Catholicism is younger than Buddhism, it is clear that the former incorporated the forms of the latter, making Buddhism the greater part of their faith and worship.

A third suggestion, which has been frequently put forward both in this country and abroad, is that Christianity is borrowed from Buddhism. A more unfounded assertion never was advanced, nor one that will less stand the test of even the hasty examination. It may be safely asserted that there is not a trace of Buddhism in the Bible itself: all that is Buddhist is found in medieval and more modern Christianity. It was introduced long after the age of the Evangelists, and if we are not mistaken can be traced to the barbarous nations who were incorporated with the Roman Church at the downfall of the Roman Empire.

It is not necessary, even if it were possible here, to enumerate all the similarities between Buddhism and Roman Catholicism. A few of the principal resemblances and easiest to be understood will suffice for our argument.—One of the most prominent is found in the institution of an infallible head, who is not only the chief of the hierarchy, but the viceregent of God on earth. The idea of conferring infallibility by election to an office did not exist either in the religions of Greece or Rome, nor in any of the religions of the West; nor is it, so far as we can judge, sanctioned by anything in the New or Old Testament, but belongs essentially to the Buddhist principle that man may conquer godhood by force of his own exertions and the practice of certain virtues. In Tibet the Dalai Lama is chosen when a child; in Italy the Pope is selected in mature age; but in both cases the infallibility, which is the essence of the office, is attained by the transmission of some not easily defined virtue, supposed to be inherited from the founder of the religion.

A far more striking and exact parallel is found in the segregation of the clergy from the laity, and the institution of the monastic orders, which formed so important a part of the arrangements of the Middle Ages, and has done so in all times in Buddhist countries.—Practically, the two institutions are absolutely identical; established for the same purposes, governed by the same laws, exercising the same powers, and developing the same results. In both institutions, all parties joining them give up all worldly possessions, have all things in common, take vows of celibacy, and live apart from the rest of men. Poverty and absolute dependence on alms have always been the rule in Buddhist countries, as they were with the mendicant friars of the West, and were more or less professed, if not practised, by all orders of monks. The establishment of a hierarchy of Priors, Abbots, Bishops, and Cardinals, and of the corresponding offices in the East, is perhaps a necessary consequence of the organization of any large body of men among whom it is indispensable that discipline must be maintained; and is common to the two institutions as a consequence of the segregation of so large a body of individuals into a separate class, rather than as a preordained part of the institution.

If we turn from the hierarchy to the material forms of worship, we find the same novelties and the same striking resemblances. As is now perfectly well known, the principal object of worship in all Buddhist countries is and always was the veneration paid to relics. As early as the time of Clemens of Alexandria, it was known in the west that the followers of Buddha worshipped a pyramid, which was supposed to contain a bone, a relic of their god. The true old Tartar form of this was the homage paid to the bodies of the dead; but the Buddhists have refined on the primitive practice. No bodies are venerated but those of persons who have attained Buddhahood in some shape or other, and then it never is the body as buried that is revered, but some bone or utensil, or some spot rendered sacred by the presence of a saint, or where some miracle was performed by some holy person. The worship of holy places and of holy things rose in the Middle Ages to be the most prominent of all forms of devotion, but did not exist before, and has died out to a great extent since, though while thousands flock to see a holy coat at Treves, or the blood of St. Januarius at Naples or to worship at Loretto or Compostella, it cannot be said that this Buddhist formula is yet extinct in modern Europe.

The similarities of the liturgies may to some extent be accidental, and have no doubt been caused by the similarity of institutions; but it can hardly be considered an accident that the great act of devotion in one church should be

the endless repetition of 'Ave Marias' and 'Paternosters,' and in the other a still more continuous utterance of 'Ommani Padmi Hom,' or such like formulas; though it must be confessed that in no age did the Romish Church carry this so far as is done in Buddhist countries through the invention of the praying-wheel, by which mechanical means are employed to say the prayers of those who are too lazy to perform that office themselves.

It would be tedious to dwell on the many minor points of resemblance between the forms of the two religions. It must be already clear that the Reformation in the sixteenth century was nothing more than a rebellion of the Arian races* of Europe against the Buddhism which the Celtic races had superinduced upon the Christianity of the Bible; and that all the corruptions which the reformers attacked were (with the single exception of transubstantiation) Buddhist doctrines or formulas, such as popery, monachism, relic-worship, &c. After that great struggle it was found that all the Teutonic races of Europe—who never had been genuine Buddhists—had thrown off the Buddhist institutions and forms; but that no Celtic race had become Protestant, but held their old faith and old feelings fast. So it remains at the present day. Europe is Protestant in the exact ratio of the purity of the Arian blood in any race, and Romish in proportion as the people in any country are Celtic. The inference seems to be inevitable that the Celts were Buddhists before their conversion to Christianity. The Teutons were not, nor did they ever heartily adhere to the unfamiliar forms that had been forced upon them. The Buddhism which crept into the medieval church did not come by any of the usual routes of travel or of trade. No Buddhist missions were established in Asia Minor, or Palestine, or Egypt, whence, by their preaching, their doctrines were spread into the Roman Empire, and thence communicated to the nations who were gradually converted to Christianity. The very contrary, indeed, seems to be the fact. The Greek Church, although in immediate contact with Buddhist countries, has infinitely less of Buddhism in its formulae or faith than the Romish, and there is no trace of Buddhism having passed through it to the West. Nor can we trace it as proceeding from Rome itself, but on the contrary, we find all the peculiarities we have enumerated springing up gradually among the barbarians who overwhelmed the Roman Empire, and it was by them forced on the Church at Rome by the pressure of circumstances. Nor is it difficult to see how this arose. The policy of the Roman Church, as set forth in Pope Gregory's celebrated letter to Bishop Mellitus, was, to get the barbarians to allow themselves to be baptized, and to acknowledge Christ in any form. Even although the first converts were allowed to retain the worship of 'trees and stones,' the missionaries hoped that many would be weaned from their idolatries, and at all events that their children would forsake the *Kirk*, and take to the *Ecclesia*. This policy was to some extent unsuccessful, for the simple reason that the barbarians outnumbered the Romans as a thousand to one; that they were too illiterate to comprehend the arguments on which the new faith rested, and too rude to see its beauty, or to appreciate the doctrines of peace and love which it inculcated. If a few were truly converted, the mass still adhered to their old superstitions; and as the Roman element died out, the old faith came again more prominently to the surface, and was mixed up with the higher and holier faith, which it leavened, but neither destroyed nor superseded.

* By the word "Arian" the writer intends the vast variety of the Japhetic, or white race, and not the Arian heresy.

Simple Preaching.

A correspondent of the *Christian Intelligencer*, writing from Saratoga, speaks as follows: "One of the most delightful acquaintances I have formed at the Springs this season was Judge McLean, of the United States Court. I was specially interested in his criticisms on preaching. 'We want,' said he, more simple, practical sermons—right to the conscience—made lively by Scripture, history, and incident. I like an occasional anecdote, if well put; for our Saviour spoke in parables. But I cannot abide dry, abstract discussions, or cold homilies. Preaching should be piquant and popular, and suited to 'common people.' There was a capital lecture on pulpit rhetoric in the judge's remarks." Luther, counselling Dr. Mayer because he was faint-hearted and depressed on account of his simple kind of preaching, as he supposed in comparison with other divines, reproved him, and said: "Loving brother, when you preach, pay little attention to the doctors and learned men, but think of the common people, and try to instruct and benefit them. In the pulpit we must feed the common people with milk; for each day a new church is growing up which stands in need of plain and simple diet."

European Affairs.

In an article, glancing at the present condition of affairs in Europe, the *Mobile Advertiser* says: The most casual observer of things foreign, must remark that European affairs are in a very interesting because portentous condition. The struggle in Italy is of some consequence in itself, but may be shrewdly esteemed only the incendiary brand which lights up a grand conflagration. Chafing to be at it, but fearing to undertake it, Austria on the one side is concentrating her forces on the Po and preparing for a swoop upon Lombardy, to recapture it to her crown, and avenge herself upon her mortal enemy, Victor Emanuel, and his man Garibaldi. On the other side, Louis Napoleon, that tremendous man, "grand, gloomy and peculiar" as his uncle, and thrice as powerful, the nightmare horror of the house of Romanoff and Hapsburg, of Bourbon and Guelph, is crouching in his Gallic lair, his basilisk eye watching Austria and ready for the spring upon his prey, at the head of the four hundred thousand men whom he has under arms, at the very moment that she commits the "overt act" of trespassing one foot upon the soil of Lombardy.

Austria is painfully aware of her position, but with a sort of trembling desperation seems inclined to dare the worst, only delaying now in the hope of identifying in her cause such potential backers as Russia and Prussia, and to this end a conference of the triumvirate has been appointed to meet at Warsaw. This is indicated by their declining to invite Louis Napoleon to join them. The European intelligence informs us that he feels mortified by the sight. Not a bit of it. He knows what is to be done there, and knows he could not take part in it. He sits down in his closet at Paris and holds a high authoritative and confidential consultation with himself. His Imperial head has a better filling of policy, foresight and general wisdom than all the three heads of Czar, Emperor and King combined, which will harmoniously hob-nob at the pow-wow in Warsaw.

He foresees that they are likely to unite in common cause against him, that they put forth Austria to bring on the foray by striking a blow for the recapture of her cis-Alpine territory. Prussia feels that Napoleon has fixed a covetous eye on her Rhenish provinces, and with such allies as Russia and Austria is willing to take time by the forelock and enfeeble him if possible. As to Russia the Crimean wound still rankles, and his hereditary enemy, and her fingers itch to clutch Turkey, which he has quietly informed her, as only a Bonaparte could, she cannot lay a finger upon while he wields the terrible power of France, swift as the lightnings, sure and terrible as doom.

This, we think, is a true position of the paramount political affairs of Europe, and what they portend time will show. Meanwhile the chill of distrust of its French ally is still on England, and she continues to strengthen her borders and marshal her forces (volunteer and military as they never were strengthened and marshaled before.—The Bonaparte constantly assures them that he is their dear friend; but they remember Waterloo and St. Helena, and don't believe him.—N. O. *Christian Advocate*.

How the Christian Ripens.

In one sense the hour a man is converted he is fit for heaven; in another sense he is not fit; otherwise God would take him at once to Himself. The Christian, when first converted, is but a bud upon the tree, a mere blossom. There is need that he grow unto perfection, and that fruit should become ripe fruit. Christians are daily ripening by the perfecting energy of the Holy Ghost, without whom they can never advance in the divine life. But you ask me in what respect the Christian is ripening. I reply, he is ripening in knowledge, he is learning each day what he knew not before. He begins now to spell over the heavenly alphabet, and there be some words of the celestial tongue which he can speak most plainly. Things which were mysterious to him once are plain enough now, and riddles are become simplicities. He is no more a child in knowledge, but is become a man of understanding. He shall ripen in knowledge until he shall know even as he is known. So does he advance each day in experience; that experience of his which was but a little unripe fruit, has now swelled out into the full orb of the ripening pomegranate. He has felt, and tasted, and handled of the good Word of God. Religion is not a theory to him now; it is a matter of fact. And increasing thus in knowledge and experience, he ripens also in spirituality. He becomes less worldly; he shakes off more and more the cares which once were chains to him. He bears his trials more easily than he once did; he is not afraid of evil tidings; he is not grasping after the world's wealth; he seeks to fill a treasury into which the moth cannot enter, and where thieves cannot break through and steal; he is an instructor of the ignorant and

a teacher of babes; he is a ripe Christian, ripening for heaven; and you may add to this, that he now becomes more kind in spirit than he was before. The asperities of his youth give way to cordial kindness in his old age. He learns to overlook faults which irritated him when he was younger; he learns to bear with the young and with the silly, for he remembers that he was once young and foolish too. He has compassion for those that are out of the way, and a kind and encouraging word for the distressed, and he goes about with a beaming countenance, looking indeed like a ripe fruit with a rich bloom upon it, a pleasant sight for the great Husbandman.

Algeria.

The country now called Algeria, after being successively under the government of the Carthaginians, Romans, Vandals, for more than twelve hundred years, fell into the hands of the Arabs, who, newly converted to Mohammedanism, were spreading their faith with fire and sword. About the year 1500, it was overrun by Turkish pirates, who made it their nest and the terror of Christendom for three hundred years. About the middle of the seventeenth century, Admiral Blake, with an English fleet, attacked them and gave them a severe lesson, and fifty years later, Admiral Mathews did the same. Commodore Decatur's brave fight with them in 1815 is well remembered, as well as the final attack by the English and Dutch fleets in 1816, which entirely broke up the concern. Tens and perhaps hundreds of thousands of Christian captives have languished in captivity in Algeria between the years 1500 and 1800. The French invaded and subdued the country in 1830, in consequence of an insult offered to the French Consul. But a few years after, Abd-el-Kader, at the head of the Mascarab Arabs, led a rebellion and kept up a war of fourteen years. He was one of the bravest of men, but was finally conquered, and taken to Paris. He was at length set at liberty by Napoleon, and now lives at Damascus, where he greatly distinguished himself at the time of the massacres, by helping the Christians. Algeria cost the French in 1845, \$5,000,000 more than they got from it. But a considerable change for the better is going on. The reduction of the army has greatly diminished the expenses of the colony, and the establishment of peace has much encouraged emigration. An Arabic college, and naval and medical schools, have been established, which are flourishing; while roads, bridges and dykes have been constructed at great expense. The European population is now about 180,000.

The Student and Thinker.

It is interesting to trace the progress of that intellectual work by which the mere student is changed into the thinker. The subject of this work passes, gradually, into a new being. His tastes, views, habits, recreations, speech, looks, manners—these all undergo a process of substitution. Once he was bold; now he appears modest. Once he was boisterous, now he appears taciturn. Once he was fickle and vain, now he appears firm and manly. Once his mind was only a consumer now it is a producer.

The thinker is not content with mere facts and objects, effects and statements. He is inclined to search for principles, purposes, causes, laws. Appearance does not satisfy him. He seeks inward, upward, downward, so that, if possible, he may find the substance, the essence. All things seem to him to change for the better. The insignificant becomes full of meaning; the worthless displays wealth; dull things become charming; dead things become living. He prizes every moment of time, as worth a thought and a thrill. Every where, he is a finder of reasons. He finds them in the street, in the solitude of the forest, among earnest people and among frivolous people, in prosperity and in adversity, at festivals and at funerals. All day long, his mind grapples gladly with its own difficult question. Thought, with its very pain, is sweet to him. He loves it better than food, than sleep, than gold, than praise. It is his refreshment in weariness, his cure in sickness, his relief in disappointment, his beguilement in grief. He is now, and evermore, a cheerful thinker!

BAPTISTS IN MARYLAND.—The Maryland Union Association was formed in October, 1836, with 6 churches, numbering but 345 members. Now there are 34 churches, with 4,143 members. Of these churches, 10 are in Baltimore, 3 of which are colored, and only 4 are self-sustaining, while the Methodists have about 50, the Episcopalians 16, and the Presbyterians 12. The missionaries of the Union have baptized 1,882 persons, and it has collected and expended \$37,536 85.

NEW YORK BAPTISTS.—The N. Y. Chronicle says: "The advance of the Baptists in numbers, position and aggressive power in New York city, has been more than commensurate with the growth of the metropolis itself in population and wealth." The number of Baptist churches is 45, supporting 12 mission schools.

Missions.

The *Chronicle* (Baptist) has a valuable article on the success of Missions. We cite a passage which may serve our missionary advocates:—Modern missionary effort has given to 20,000,000 of people in Asia, Africa, and America the inestimable benefit of a written language. Twenty dialects of Africa have thus been enlisted in the cause of truth. In one of these, the language of three millions of men, a newspaper is published, printed by the natives themselves, and circulating amongst 3000 readers. Thus, then, the Word of God has been translated and a Christian literature commenced for five-sixths of the heathen inhabitants of the world. In this department of effort most of the difficulties have been overcome. May we not regard this as a promise of still greater success? In benighted Africa about one hundred churches have been organized in different parts of the coast and interior and more than ten thousand converts have been gathered into them. In India 1170 missionaries, native preachers, and catechists are employed; 75,000 scholars are taught in the mission schools, of whom 15,000 are Hindoo girls; and 125,000 converts have been gained, not including those who have finished their course. In China about ninety missionaries are laboring at fourteen different stations. Throughout the whole mission-field nearly 3000 European and American missionaries and their assistants, and more than 6000 native agents of all kinds, are engaged, having around them about 500,000 persons brought under the influence of the truth. The churches thus gathered are germinal churches, generally dispersed over the wide field of labor, and at the same time occupying positions of great influence.

BAPTISM AND COMMUNION.—The editor of the *Christian Sun* states that, on a recent Sabbath, at Antioch church he "buried 60 believers with Christ in baptism. Many went down into the water rejoicing, and came up out of the water rejoicing while their friends on the shore were rejoicing." After this ordinance, the Lord's supper was administered to 88 young converts, with more than 400 others. "During the distribution of the bread and wine, a deep silence pervaded the assembly, but when the parting hymn was sung, saints could no longer suppress their feelings, and scores in every part of the house shouted aloud the praise of God. For nearly an hour longer, we remained together, and shouts of praise went up from the old soldiers of the cross and young babes in Christ.

BAPTISTS IN GERMANY.—The Watchman and Reflector thus sums up the progress of Baptist sentiments in Germany:—"Twenty-six years have now passed since the Rev. Barmas Sears, D. D., baptized the Rev. J. G. Oncken—then a bookseller; and now as a result of his labors, and those of his associates, converted mainly under his preaching, there are 65 Baptist churches, 756 preachers and Bible readers labor constantly; 8,000 baptized believers are now members of these churches, beside a still larger number, who have either emigrated to other countries, or gone home to rest above; 65 Sunday schools, attended by 1,200 children, are held every Sabbath; and 12,000 Bibles and many thousand Testaments and Tracts are annually circulated."

THE PEACEFUL FRUITS OF FAITH.—There are lessons of patience and submission, yea, and of gratitude, which are best learned when the head is low. There is a mellowing of the man which is the cloudy autumn of weather weakness or decline—a softening of the spirit, an enlargement of experience, a meeker waiting on God, a weaning from the world, and a ripening of faith; in short, the whole of that maturing process which, in believing men constitutes the meekness for glory. If you cannot be thankful for the pain the sickness, the restraint, be thankful for the peaceful fruits.

HAPPINESS AND DUTY.—We know of nothing more contemptible, unmanly or unwomanly, and craven than the everlasting sighing for "happiness." Those who have the most of it think the least about it. But in the thinking about and doing their duty, happiness comes—because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the Universe! the heart and mind are brought (and reverently it is said) in contact with the Creator, and Ruler, and Father of all—the Perfect Bliss.

TEMPERANCE.—The United Baptist Association, North Carolina, withdraws from any of her churches that hold members who make, vend or use spirituous liquors as a beverage."

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The S. W. Baptist.
TUSKEGEE, ALA.:
Thursday, Dec. 13, 1860
The Great Political Crisis.
LOSS AND GAIN.
"What is all this worth?"—Webster.
This question, asked on a memorable occasion by the great New Englander for the purpose of rebuking the cold calculating policy that would entertain it, has at length become the practical question of the times. But alas, New England has no Webster to answer it.—Scarcely are the bones of the illustrious statesman quiet in the grave, ere the fell spirit of fanaticism sweeps his own loved Massachusetts as "with a besom of destruction," bearing down in its resistless tide, Constitution, law, fraternity, every thing in the defense and elucidation of which he gained his immortality. The ruin is complete; and long will Massachusetts rue the day she exchanged the wisdom of her Webster for the fanaticism and folly of her Sumner. The question has no doubt often suggested itself to the thoughtful reader, Why is it that while this Northern sectional party is denouncing us from the pulpit, the press, and the hustings, as barbarians, thieves, robbers and murderers, and our wives, mothers and daughters as Mormons—why is it, that while maintaining this tone of slander and invective against our people, they turn around in the very next breath and sing psalms to "this glorious Union?" Why is it that such immaculate purity can even consent to endure in the same government such barbarians, murderers, &c., as they represent us to be? Nay, after exhausting the power of language to express the lowest forms of depravity that our fallen nature ever illustrated, and applying them to us, how is it that immediately they proclaim that Union glorious which binds them to such abandoned wickedness, and that he who shall dare to attempt a dissolution of this "glorious Union," which binds a barbarous and corrupted South to the saintly purity of the North, shall be "hung as high as Haman?" There must be some reason for this. There must be some omnipotent consideration, which mitigates the horrid features of "the sum of all villainies," and reconciles the consciences of these "Simon-pures" to such an unhallowed alliance. It would seem that they would hail with the highest satisfaction the dawn of any measure that looked to a disruption of the ties that bound them to a people whom they consider so utterly unworthy of them. But, horrible did it! when these very barbarians and murderers, Mormons and thieves, propose to relieve their tender consciences of all connection with the "horrid sin of slavery," they throw up their hands, wall up their pious eyes, and imploringly ask us, "Are you going to dissolve this glorious Union?" We propose ascertaining, so far as we can in a single article, what that thing is which constitutes the glory of this Union in the estimation of the Black Republican party. We think it is a question which admits of an easy solution. If the reader will pardon our plainness of speech, we would say in a single sentence, It is the ALMIGHTY DOLLAR. What, then, do the Southern States pay the Northern States for the privilege of remaining in this Union to be abused, traduced and slandered?—What premium is she paying her worst enemies to continue her alliance with them? Let us look at a few "figures and facts." The principle that ought to govern, and does govern the commerce of all other nations but ours, is this: That the regions of country which produce its exports, are entitled to all the benefits direct and indirect, of the imports. Thus—if the Southern States produce two-thirds of our national exports, they are entitled to the corresponding benefits of these exports. But what are the facts? In the year 1857, (as that is the last data we have now before us) the exports of the United States amounted to \$279,000,000. Of this amount \$158,000,000 were the exclusive productions of the South—articles which could not be made at the North. There were \$80,000,000 worth of exports in articles common to both North and South, such as products of the forest, provisions, breadstuffs, &c. It is fair to presume that the South produced one-third of this amount, which added to the foregoing, would swell the amount of Southern products exported to \$185,000,000. This would leave the North something less than \$95,000,000. Now let it be borne in mind that two-thirds of the population of the United States are in the Northern States, and that so far as the population of a country furnishes the data from which to calculate its productions, the North ought to have produced the \$185,000,000 and the South \$95,000,000. But the very reverse of this is true. Again: To apply the other part of the principle that should govern the commerce of nations, to-wit: That the localities producing the exports, should be the beneficiaries of the imports, direct and incidental—let us see how strangely it, also, is perverted. By the tariff laws which are so adjusted as to protect Northern manufacturers against foreign manufacturers—the navigation laws—the bounties on fishing—indirect trade—goods of foreign manufacture coming to the South via North—excess of public expenditures at the North over and above a reasonable pro rata—Southern travel at the North—fugitive slaves escaping or stolen from the South—the South is drained annually of about \$84,966,000, for which she receives just

nothing at all. The details are thus summed up by the Hon. Henry L. Benning, of Georgia, who has subjected the whole subject to a most rigid examination:
TO SUM UP—DRAINS.
By the Tariff \$50,000,000
"Coasting Trade, 3,200,000
"Indirect Trade, 350,000
"Fishing Bounties, 150,000
"Fugitive Slaves, 1,100,000
"South's Foreign Goods coming via North, 1,000,000
"Excess of public expenditures at North, 4,666,000
"Southern Travel at North, 15,000,000
Total \$84,966,000
Some of these drains have been in operation ever since the organization of the government. It is estimated by our wisest and best statesmen, that these drains, interest and all, up to this time, would amount to the astonishing sum of \$4,000,000,000. What would the South now be, in all the elements of greatness and prosperity, if this four thousand millions of dollars had been expended in manufactures, arts, agriculture, &c., &c. This is the bonus she has paid to a government now about passing into the hands of a fanatical party—a party, which, through its most influential organs and leaders, speak thus of the results of the recent election of Lincoln and Hamlin:—
"Thus the people of the free North say to the slave oligarchy, 'We will endure your insolence, suffer your tyranny, bear with your assumption, no longer! We have listened to your threats, as insulting as they were cowardly, of what you would do, if we dared to carry out our convictions of right, at the ballot box, and elect a man who would not bow the knee to you, and who would place your accursed institution of slavery where the public mind would rest in the belief that it would become finally extinct.'
"You have sworn that if we dared to elect such a man you would dissolve the Union. We have elected him, and now we want you to try your little game of secession. Do it, if you dare! So long as you remain in the Union, peaceably and decently, you shall enjoy your constitutional rights. But every man of you who attempts to subvert this Union, which we prize so dearly, will be hung as high as Haman. We will have no fooling about this matter. By the Eternal! The Union must be preserved."
Such is the lecture read by the people of the North to their Southern brethren on Tuesday. And now what will the chivalry do about it?
Will they eat dirt? Will they take back all they have said about disunion, a Southern Confederacy, the rights of the South, the blood of their enemies, and all that sort of thing?—Chicago Democrat.
[From the N. Y. Daily Times.]
There can be no doubt whatever in the mind of any man, that Mr. Lincoln regards slavery as a moral, social, and political evil, and that it should be dealt with as such by the Federal Government, in every instance where it is called upon to deal with it at all. On this point there is no room for question, and there need be no misgiving as to his official action.
The whole influence of the Executive department of the Government, while in his hands, will be thrown against the extension of slavery into the new Territories of the Union, and the reopening of the African slave trade. On these points he will make no compromise nor yield one hair's breadth to coercion from any quarter or in any shape. He does not accede to the alleged decision of the Supreme Court that the Constitution places slaves upon the footing of other property, and protects them as such wherever its jurisdiction extends; nor will he be, in the least degree, governed or controlled by it in his Executive action.
[From the Speech of Senator Wilson.]
To-night, thanks be to God, to-night we stand with the slave power beneath our feet. (Applause.)
This haughty power which corrupted the Whig party, strangled the American party, and used the Democratic party as a tool, lies crushed to the dust to-night, and our heel is upon it. (wild and uproarious applause, and cries of, "good, good!") And, sir—said the Senator—that power never rises again; it can never more sway the destinies of the Government of the United States, we have crushed it, and ground it to powder.
Now, gentlemen, I say to the men of the South who have been threatening the dissolution of the Union, who are calling conventions, who are mounting the blue cockades, go on if you dare!—(Cheers and cries of good.) I intend to stand by the Constitution and by the Union, at any and every hazard, come what may, (loud applause,) and I say to those men of the South who are threatening to pull down the columns of the Union, that if they expect any aid in the free States among the cowardly men who have shrunk before their threats, they will be utterly disappointed. However these men may sympathize with, they cannot aid them for they are powerless in the free States. (Applause.) I was told, last winter, on the floor of the Senate, by Jefferson Davis, that Gen. Cushing had said if the contest came, we Republicans were to be "throttled in our tracks." I should like to see them try it on, gentlemen. (Great cheering.) Let them try it on in Washington, or anywhere they choose. (Renewed cheering.)
Now, we ask every soberminded man who is disposed to "ask for nothing but what is right, and to submit to nothing that is wrong," can such deadly antagonisms as these exist in the same government? If they are honest in these declarations of fensibil hatred to us, they ought to exult at the idea of our separation from them—if they are hypocritical in them, they are unworthy of our confidence.
Before closing this article, we wish to present one other view of this question. Who is responsible for the present state of things? Who has inaugurated revolution in this government? Why, evidently those who have brought on the "irrepressible conflict" between interests and sections, which our forefathers of revolutionary memory declared by solemn compact could co-exist and harmonize under one government. The dominant party North, through their President elect, (Lincoln), declare that "these States cannot permanently exist half free and half slave," and that

slavery "must be put in course of extinction." Our forefathers who made our constitution, declared they could so exist. Who are the authors of revolution, those who have abided by, and are now willing to abide by the existing constitution and order of things, or those who have declared that constitution, "a covenant with death and an argument with hell," and who have invoked "an anti-slavery Constitution, an anti-slavery Bible, and an anti-slavery God?" For these are the blasphemous expressions with which the leaders of this party are stunning the ears of the country. The alternative is on us, then, which no sophistry can evade, to submit to the revolution to be inaugurated with Mr. Lincoln, on the 4th of March next, or to separate ourselves from a revolutionized government, and thus save our common Constitution from the general wreck. A few weeks will decide the momentous question.
We would respectfully urge our fellow citizens to refer the whole subject of "co-operation" as it is called, to the several State Conventions. Every man must know, that it is the interest of every Southern State to seek the co-operation of every other Southern State, so far as time will allow, and the honor and safety of each will permit. We are sorry to see some unnecessary discussions getting up between good men upon this question. Elect good and true men to represent you, and leave the details to them. It is impossible for any man to know what new facts may develop themselves during the sessions of these several bodies. Honest, good, patriotic men will not abuse the margin that must of necessity be given to them in such an emergency as this. Our honest opinion is, that whatever is done in this respect must be done between this and the 3rd day of March, 1861.
Georgia Methodist Conference.
Augusta, Dec. 5.—The Georgia Methodist Conference was in session here today. Among the proceedings was the appointment of a Committee to prepare an address commendatory of the custom in the navy, requiring the use of the Episcopal form of service on board vessels of war.—Charleston Mercury.
We have noticed recently several indications of a tendency of Wesleyan Methodism towards the Episcopal church. This is another evidence, strongly foreshadowing such tendency. In addition to such growing proclivity, there is a concealed thrust at Baptist; for Baptist ministers will never use the Episcopal service, hence they will never receive appointments in the Navy. If Methodists wish to merge themselves into the Episcopal Church, let them do so, but we protest against the "form of service" of any denomination being made legal and binding in the Army, Navy, or any where else, by the general Government.
Elder I. T. Tichenor.
This brother, so long and so favorably known as the pastor of the Baptist church in Montgomery, Ala., has consented to travel in Georgia to solicit funds to endow the Southern Baptist Theological Seminary. The friends of the enterprise desire to raise twenty-five thousand dollars in Georgia, as a reasonable proportion, for this State, of the proposed amount. Brother Tichenor is pleasant and affable, and will be kindly received by Georgia Baptists.
Rev. Andrew Jay, of Sparta, Alabama, sends us several new subscribers, for which we thank him. We take the liberty of publishing the concluding paragraph of his letter. He writes: I find much that is pleasant in the ministry, but now and then a painful occurrence. I have reason to be thankful to God. The second year is now about through since I have been engaged in this service. It has been my privilege to baptize up to this time one hundred and fifty-three into the fellowship of the churches to which I have been trying to preach; and I have reason to believe that the churches are in a healthier state; possessing more vital religion, or spirituality. May God bless you with all needed blessings and stimulate the brethren to aid the South Western Baptist, is the prayer of yours in Christ, ANDREW JAY.
On Thursday, 6th inst., delegates to the Alabama Convention from Macon county were appointed. The ticket consists of Rev. O. R. Blue, Dr. James H. Foster, and Rev. S. Henderson, which, we learn, gives satisfaction to the county.
Having answered the questions proposed by W. R. G., and having defined our position on the present state of affairs, we shall not in the future give so much attention to the subject. We shall, in a brief way, give our readers facts as they are developed by the opening of the seals. Stirring events are just before us, and readers wish to see them. Prophets say, "a nation shall be born in a day," and it may be true of Republics and Confederacies.
CONSTITUTION OF THE SECOND BAPTIST CHURCH.—The Second Baptist Church of Montgomery, worshipping in a temporary building, on Washington street—south of the Capitol—having now a list of members ample to secure an organization, will be constituted, at the place indicated above, to-morrow morning, (Sabbath.) The sermon of the occasion will be delivered by Rev. J. FALKNER, of Chambers county; immediately after which the formal constitution of the new church will take place.
We are glad to know that this church has already secured several thousand dollars for a church edifice; and we trust that the sum will be so increased as to enable them, on their beautiful and commanding site, to erect a permanent and beautiful temple.—Montgomery Mail.

Richmond Type Foundry.
WALKER & PELTZER send out a circular announcing the establishment of themselves in the "Type Founding Business," and promise to sell at New York prices. This is another significant straw which shows the bent of the Southern mind. The South is going in all kinds of business, to set up for herself, and we rejoice at her determination. Let every effort, South, to render ourselves independent be heartily encouraged. We have been long talking of this, let us now act it out. The circular says:—
"It is our intention to build up such a foundry as will enable every Southern Printer to procure his type in the South as good a quality, and at as low a price, as he could do in the North."
Our indefatigable brother, Rev. R. H. TALLAFERRO, of Princeton, Ala., writes: "The Churches of my charge are in a healthy condition, mostly. I have baptized 37 persons since my return from North Carolina (which was last Aug.) and others are expected."
Declaration of Independence.
We take the following from the "United South," a good secular paper, published at Abbeville, Ala. It is one of the signs of the times, which shows that there are quite a number in the Methodist Episcopal Church warmly in favor of Lay representation in the Annual Conferences, and will not be satisfied unless it is speedily allowed. We have seen the reply of Rev. Mr. Montgomery to the charges, which is very weak and unsatisfactory. By comparing the declaration and the reply, it is clear that the Seceders have more iron and vim than the "Preacher in charge".
Rev. W. A. Montgomery, Preacher in Charge of the Sylvan Grove Circuit: WHEREAS, The introduction of Lay Delegation into the councils of the Methodist Episcopal Church South, is, in the opinion of the undersigned, of vital importance to its future success; that it is just and right, that no system of Church Government is, or can be Republican, where such element does not exist. And
WHEREAS, The above opinions were made known to our third Quarterly Conference, and its co-operation solicited to ascertain the general wish of the members of our Church in this circuit on said subject. And
WHEREAS, It was made the duty of our Preacher in charge, by the third Quarterly Conference, to take a vote of all the male members of the church, over twenty-one years, in full connection, for and against Lay delegation, and report the result of said vote to the fourth Quarterly Conference. And
WHEREAS, Our Preacher in charge, not only did all that he could to influence the members at different points, to vote against Lay delegation, but also failed to report the result of the vote taken, to the fourth Quarterly Conference, as had been required of him by that body, without assigning any reason for said failure whatever, thereby manifesting a determination to disregard a clear and plain duty imposed upon him by the Quarterly Conference, where the discharge of said duty would tend in any degree to elevate the Laity to an equality with the Ministry. And
WHEREAS, The above is the third instance, where the wishes of the members of the church have been wilfully disregarded by the Preachers in charge, to our injury. And
WHEREAS, We are clearly convinced that it is utterly useless for us to strive longer to secure our rights in the Methodist Episcopal Church South, there being a fixed and increasing determination on the part of the traveling Preachers to resist every effort that the Laity makes to secure a modification of the objectionable features in the present system of the Methodist Episcopal Church government, and thereby obtain our proper position in our church relations. Therefore, the undersigned in view of the foregoing injuries with many others, that we have not thought to enumerate together with existing and increasing evils that surround us, being unwilling longer to remain affiliated with a church whose government is obnoxious to so many objections, and in which there is no the slightest hope of reformation. We have resolved, after mature deliberation, fully conscious of the importance and responsibility of the step, to absolve ourselves from all connection with the Methodist Episcopal Church South. We therefore, respectfully ask for letters of dismissal, certifying to our good standing in the church.
EDWARD BLACKLIDGE,
JOHN E. PRICE,
SAM'L SIMPKINS, Class Leader,
JOHN JOHNSON,
GEO. P. KINNEY, Local Elder,
JNO. W. PERRY, Local Deacon,
GEORGE W. BAILEY,
JAMES W. STOKES,
C. W. TAYLOR,
W. F. TIGNER,
A. A. HELMS,
E. R. QUINN,
W. R. KELLY, jr.,
ALPHRUS DOZIER,
W. P. CANNON.
Abbeville, Nov. 13, 1860.
FOREIGN MISSION BOARD.—We learn through one of the Secretaries that this Board is greatly in need of funds. Its liabilities have increased and its receipts have diminished. Brethren, "hard times" will not exonerate us from duty to the heathen. Make early and liberal contributions, and relieve your laborious and trusty Board from embarrassment. We select the following from a letter by Rev. J. B. Taylor: Good news from Canton and Africa. Twenty additional converts have been baptized at the former place, twenty at Grand Cape Mount, and eleven at New Virginia.
HOWARD COLLEGE MAGAZINE for November is well filled with spirited and interesting articles. For its age, this is one of the best Monthlies in the whole country. Price \$1. per annum, in advance.
Professor P. W. DORRIS, of the Tuskegee Collegiate and Military Institute, has a new advertisement in this week's paper, which reads: This Institution has a fine success; at this we rejoice it is worthy.
We call attention to the School advertisement of Rev. W. S. McDIARMID, LaFayette,

Ala. Brother McDiarmid is a good teacher, and a Southern man.
For the South Western Baptist.
Selma—Its Hotels.
The traveling world (and all the world is traveling) takes a marked interest in learning of any improvement or facility for their accommodation. This, therefore, the writer expects, will be a refreshing item, for your readers.
Both the hotels in Selma have lately opened with new and costly improvements, and under management entirely new. It was the good fortune of the writer to fall in at the house formerly kept by Stone, now by Hutchins, well known in Montgomery, and other conspicuous points, for his efficient and agreeable service in this department.
All that is wanted in a hotel is there. Call, and see for yourselves. B. M. Montgomery, Dec. 1, 1860.
From the Sacramento Daily Union.
The Rebellion in China—new and Interesting Development.
EDITORS UNION:—This movement commenced some time before I left that Empire. I was among the number who occupied at first a position very much adverse to this rebellion, owing to its sanguinary features and its impious fanaticism. The whole complexion of affairs, however, seems now to be fast changing for the better, and the leaders in this wonderful revolution seem resolutely bent on the correction of all public abuses. I will submit to your readers a very brief sketch of its rise, progress and present aspect. In its religious phases I have a deep, and, as you will perceive, a personal interest. A recent visit of three American missionaries to the great city of Soo Chow, lately captured by the rebels, gives just now additional interest to the whole matter.
The originator of this rebellion, and founder of the new dynasty of Tai Ping, was born about thirty miles from Canton city, and his real name is Hung Sew Tsuen. His parents, though reputable, were poor, and he being an uncommonly bright youth, his relations determined to educate him by subscriptions among themselves. He succeeded in all his studies, and took honors at each literary examination in his own district, but failed repeatedly at the examinations at the provincial Capital. Failing in his last determinate effort to succeed, his want of success so preyed upon him that his mind for a time became slightly unbalanced. While in this dreary state some Christian tracts in the Chinese language fell into his hands. He was then a village school-master. The perusal of the tracts so impressed him that he determined to disseminate throughout his country the doctrines they taught. Soon he had followers, and he felt emboldened to give the Government officers trouble in retaliation for defeating him at the literary examinations. There are certain aboriginal tribes among the hills of the Province of Kwang Si which have never been subdued by either the Chinese or the Manchus. These aborigines have been supposed by some to be the same people as the Burman Karens. To this people application was made to unite in opposing the tyranny and idolatry of the Government.—This new movement of Hung Sew Tsuen was decidedly offensive to the Mandarins, and collisions began, the details of which no foreigners have ever yet been enabled to secure. About this time this leader visited Canton, and fell in with an American religious teacher named Roberts, and for a couple of months visits were interchanged and the doctrines of Christianity talked over. Meantime Yun San, one of the active coadjutors, had secured two or three thousand followers, and Hung Sew Tsuen having rejoined him, the next thing we hear was that they had captured the ancient Capital of China, Nanking, and fully inaugurated there a new dynasty called Tai Ping, with Hung Sew Tsuen as the regularly installed Emperor. Their successes have been mysterious and positively wonderful. I do not think, from any data within my reach, that Hung Sew's original design was a national revolution; but the unexpected sympathies of the peasantry, and the glaring weakness of the Government, aided by religious fanaticism, emboldened him to push forward his successful achievements.—The religious element seems to be a marked feature in all the movements of the Tai Ping army—something like the religious inspiration which so wonderfully influenced the troops of Cromwell. They cherish deadly hatred toward every phase of idolatry, and make a clean sweep of all idols and temples which they meet in their onward march. The Roman Catholic Churches in China are filled with images, as they are in any other country, and these images, too, the rebels demolish with unsparring hands, just as they do other idols.
It has now been about twelve years since this rebellion commenced. Among the leaders are some men of truly great minds and noble purposes. Hung Sew Tsuen himself is said to be a man of great powers of oratory and argument, and aways a mighty influence over others. He is described as "a man of good stature, of commanding appearance and dignified address." Hung Jin is the Prime Minister of the new Government at Nanking, and from all accounts he appears to be a man of highest mental culture, of generous impulses, a ready writer, and is exerting a wonderful influence in subduing fanaticism, correcting abuses, and in shaping the religious element in conformity to the Christian Scriptures. He is an ardent student of Christianity, and I regard him as one of the most extraordinary men of this day on the Asiatic continent. A

nation of four hundred millions of people is about to feel his potent influence for good. He is a firm believer in Christianity, and already commands the confidence of millions. He is at present engaged in writing a work on "Foreign Governments," and will urge the adoption of their polity upon the new dynasty. He has throughout shown himself a warm friend to foreigners. Among other things, his new book will advocate the establishment of Post Offices, the liberty of the press, and the Christian Calendar. He aims to break up the old exclusiveness and bigotry of the Empire.
The religious character of these people must be regarded with thrilling interest by all believers in the Christian religion. It is my privilege to claim a share in giving these millions some fundamental ideas of the gospel. Fifteen years ago, among other writings, I prepared a Dology in the Chinese language which is now sung pretty generally wherever Christian worship among the Chinese people is observed. I had intimations since I have been in California, frequently, that the Revolutionists sung a Dology in their worship, and on one occasion it was stated that it was my version. In an account of a recent visit of Rev. Messrs. Hartwell, Holmes and Crawford, Baptist missionaries, to the rebels, Mr. Hartwell says: "They observe the Sabbath the same day as with us, meeting regularly for social worship, when not engaged in actual war. They sing in their worship, and I was not a little surprised to hear one of them repeat Mr. Shuck's version of the Dology almost exactly as we now use it in our hymnbooks." Mr. Hartwell gives a copy of this Dology in Chinese and I find it word for word the same as I wrote it fifteen years ago. It teaches the full doctrine of the Trinity, and this is one of the fundamental religious tenets of the Revolutionists.
I also prepared a tract containing the Ten Commandments, stated and explained with an introduction and additional running comments. This tract has been most widely circulated by the Missions in China. I learn the rebels have published very large editions of just such a tract. I believe it is my tract which they thus print and circulate. Mr. Hartwell gives in Chinese and abstract of their doctrines, a form of their prayer, the Dology, and copy of the blessing they ask at table, all of which are truly Christian. By the very latest accounts from China this revolution is rapidly extending, having really attained gigantic proportions. My hope is that if the English and French fall again at the Peiho, they may feel it to be their true policy to negotiate with Tai Ping Wong, for he bids fair at present to sweep away the Manchu dynasty and seat himself firmly upon the ancient throne of China. The present rulers of China are foreigners, Manchus, who usurped the Government about 1644. All the leaders of the revolution are regular Chinese, and in politics and religion are anti-Tartars; hence the widespread sympathy of the people with them. They now cover an immense extent of the Empire, inhabited by tens of millions of people. They have lately captured the great cities of Soo Chow and Hang Chow. Peking, the Capital, is the first city in the Empire in point of population and wealth; the next in order are Soo Chow and Hang Chow. The great renown with which these two captured cities have been regarded may be gathered from the fact that there is an old Chinese national proverb which runs: "Above there is but one heaven; on earth we have Soo Chow and Hang Chow." I might give you still further interesting details, but this article is already too long. I did intend to present an idea of the religious belief of the Revolutionists by giving you a literal translation of their abstract of faith, prayer, blessing at table and Dology, but I will now only subscribe myself,
Yours, etc.,
J. LEWIS SHUCK.
Sacramento, October 10, 1860.
For the South Western Baptist.
Preamble and Resolutions.
The Baptist Church of Christ at Poplar Spring in conference assembled, Saturday 1st of December, A. D. 1860, adopted the following, viz:—
WHEREAS, The pastoral care of our beloved brother, Eld. Joseph Bankston, of this church for the year 1860, has expired, and whereas he recommended the church to engage the services of some other minister for the ensuing year, and feeling an anxiety to tender some expression of our love and esteem for him as a faithful minister of our Lord Jesus Christ. Be it
Resolved, That the whole course of his ministry, during his connection with us for the past four years, has been highly and entirely acceptable to this church. And while engaged as a missionary, under the patronage of the Domestic Mission Board at Marion, Ala., we regard his labors as the means, under God, of producing a wonderful revival of religion, which resulted in the organization of this church, and a general reformation of the community.
Resolved, That this preamble and resolutions be spread upon our minutes, and a copy sent to the South Western Baptist for publication.
Signed by order of the Church, in conference. GEO. E. BREWER, Mod.
J. A. LOGAN, Ch. Clk.
Poplar Spring Ch., Coosa Co., Ala.
THINGS FROM KEESE.—Harrison's celebrated "Blue Black Writing Fluid," a superior ink; "Harrison's Hydrosoma," a rich perfume; Spalding's "Prepared Ghee," the most popular article of the kind known; Pens of a new and superior kind. All for sale by Keesee & Sawyer.

Admission of Church Members.
A western pastor, spending his vacation in the East, in writing to the Christian Times, makes the following judicious remarks on the reception of members:—
In some respects the Eastern churches have an advantage over the West, while in others they might very profitably learn from us. They are in many things the slaves of routine, the end is sometimes lost sight of in the means. A little Western spontaneity, where the end is everything and the manner of reaching it comparatively nothing, would help them vastly.
But in one respect at least, we have much to learn from Eastern churches; i. e., the great care taken in the admission of members, to which their stability is in no small degree to be attributed. I was deeply interested in a conversation I had with a member of Oliver Street respecting its history, particularly during the pastorate of Dr. Cone. He told me that after candidates had related to the church the exercises of their mind, each was subjected to a searching cross examination by the pastor, often probing feelings which before were hid to the candidate himself, and bringing out into clear relief and self-consciousness the great change that had been wrought within. He would then take up the articles of faith one by one, not only desiring a general answer upon each, but in the case of the more intelligent, asking for Scriptural proofs for each point advanced. I am aware that many would be inclined to look upon such a course as being altogether too slow and precise, but may there not be a legitimate connection between this extreme care in admission of members and that stability and fervent piety which characterized this church in its palmier days, and which still remain even after the heavy drafts of late years made upon it? I may say too, in this connection, that in a conversation with a devoted Deacon of the First Church (having been connected there nearly fifty years), he told me that the present practice of that church is equally strict. Whenever a person desires to unite with them, a copy of their articles of faith and covenant is placed in his hands for careful study, and the Committee appointed to visit him must receive satisfactory proof that he cordially embraces the views of the church as well as gives evidences of true piety. He told me also that of the more than two hundred baptized by Mr. Nott, during his pastorate of twenty-two months, not one had required church discipline; that though fourteen months had elapsed since the lamented death of their pastor, during which time they had been dependent upon transient supplies, all their meetings had been kept up with unabated interest, and their membership is now larger than ever before; that of upwards of seven hundred reported to the Association, they know the whereabouts of every one, instead, as is so often the case, of having one or two hundred of whose condition no one knows.
I ask again, is there no connection between this careful method of admission and the future stability and permanence of the church, relation? Such an examination is as beneficial to the candidate as to the church, giving a precision to his knowledge both of himself and the doctrines of the gospel. To the church it gives that unity of judgment, and harmony of feeling without which no true prosperity can exist. We in the West have much to learn on this subject.
Dedication of the Baptist Church.
The new Baptist House of Worship recently erected in this city, was dedicated yesterday, being the Sabbath, with the usual and appropriate solemnities. The dedication sermon was delivered by the venerable Basil Manly, D. D., late of the Westworth Street Baptist Church, Charleston. His text was from the 96th Psalm, latter clause of the 6th verse: "Strength and beauty are in his sanctuary rite." The discourse was marked by the extensive theological and literary attainments and the deep vein of piety which characterizes the distinguished Divine, as well as its peculiar adaptation to the interesting occasion. An immense audience filled the church and gallery and gave undivided attention to the services.
The interval of several years since he resigned the Presidency of the University of Alabama, has created little change in Dr. Manly's appearance. He still retains the vigor of intellect and almost unimpaired vigor of body. May time deal gently with him and spare him for many years to come for the good of the church and country. A more pious and useful man or truer patriot never lived.—Columbus Sun.
REVIVALS.—The Arkansas Baptist reports a revival at Flat Woods church, 16 added. The Missouri Baptist reports revivals at Unity church, 13 added, Mt. Shiloh church, 24 received for baptism, Elm Grove church, 28. The Journal and Messenger reports a revival at Kalidia Ohio, 17 baptized.
Death of Mr. J. K. Battle.
One of those peculiarly melancholy events that shroud a whole community in gloom, occurred last week in the death of Mr. Junius K. Battle. Born and reared among us, he was universally beloved for the purity of his life and the amiability of his temper. But two years since the amiable life of hope and promise, he was suddenly called to his last resting place, by a large number of relative and friends, by the military company, of which he was a member. The funeral sermon by Rev. Mr. Paulin was a beautiful and just tribute to his worth and piety.—Eufaula Spirit of the South.
We call attention to the advertisement of WHEELER & WILSON'S Sewing Machine.

