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The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Jan'y 24, 1861.

"Watchman, What of the Night?"

Dark and portentous as have been the political heavens for months past, we yet think there will be no civil war.—The Revolution in the Southern States may now be regarded as complete beyond the power, or inclination, we trust, of the Federal Government to suppress. Four States, South Carolina, Mississippi, Florida, and Alabama are out of the Union, Georgia and Louisiana will soon follow. These States have at least two millions and a half of white inhabitants, all united; add to these Texas and Arkansas and you have a number exceeding that of the whole thirteen Colonies that went successfully through the American Revolution. In the other Slave States there are seven millions who have a common sympathy with the seceding States, and will not, for a moment, suffer coercion on the part of the Federal Government. True, the Northern States, and most of the Northern press, are belligerent and defiant in tone, yet there is an influential and controlling conservatism in every section North, that nobly and patriotically oppose every effort at coercion. This conservative element is not sufficient to control Legislative action, yet its voice is potent thus far, to keep down invasion on the part of the violent Republicans.

In both branches of Congress the voice of the Republicans is still for war, but they are kept from rash action by the conservative Northern members, by Southern members, and by the President, if his policy can be understood. The Cabinet have been greatly embarrassed at the reception of the "Star of the West" met at Charleston. That vessel was sent as a *feeler*, to ascertain what the South would do in case of invasion. The proof was soon sent to the Cabinet by telegraph, and questions came directly before them, "What shall we do? If we invade the South, shall we resist? Shall we involve the nation in civil war, brother against brother? It is with us. They, it is now clear, will resist to the last. Then here comes news of the secession of Florida, Mississippi and Alabama, others will soon follow, what is best for our common country? With such fearful responsibilities the Cabinet naturally hesitated, and since then things look more peaceful. The seizure of the *Star of the West* is regarded by the Cabinet as done only in self-defence, and has produced but little irritation. The potent voice of Virginia, coupled with other border slave States, against coercion has had vast influence in quelling the war fever of Republicans, though they keep up a defiant attitude.

While we hope and believe that there will be no war, we have no hope of a compromise so as to again unite the two sections. Compromise propositions have been submitted and voted down in Congress by the Republicans that would not have satisfied the Cotton States. It is the part of wisdom for both sections to separate peaceably, make a just division of public property, each section paying its *pro rata* of the public debt, and form two Confederacies. They may fight for years, if the demon of destruction should so far get the advantage of them, to this they must come in the end, for we are two peoples and can not live together in peace. Separate us and we can be friends.

Let every child of God continue in prayer that there may be no blood shed in the settlement of these momentous questions. The Lord Jehovah has the hearts of all men in his hands, he alone can kirk the fierce passions of men, and can dispose our country to a peaceful settlement of pending difficulties. Jehovah has a cause in this country, more precious to him than governments which is now, on account of our difficulties suffering, he assured he will soon arise and plead it. And then alas! for opposers.

P. S.—Since writing the above, Georgia has passed her Ordinance of Secession by a large majority.

"Shall the Work Cease?"

Good and energetic Nehemiah asked this question when he was invited by Sanballat to come down into the "plains of Ono to take counsel with him." He responded that "he was doing a great work," and it must and should be continued. Brethren, shall the great work of Mission cease while we are contending with the Sanballats of this world? The fact must not be concealed that our Boards are so straitened for funds that they cannot continue their Missionaries in the field longer without relief. Last week we published the Appeal of M. T. SUMNER, this week we reproduce it that our Churches may see the wants of the Mission Board. Read it again, and then respond liberally. Read also, the Appeal of the Executive Board of the East Alabama Convention through their Financial Secretary, N. D. RENO.

We trust all who feel themselves under obligations to the Master and to these Boards will meet those obligations at once.

The great danger now is that the *Spiritual* will be absorbed in the *Secular*. This must not be. Never has the South had such pressing secular obligations to meet, but she must not lose sight of her obligations to Him who has all power in heaven and upon earth. A patriotism that does not meet the claims of God first is spurious. Now is the time for Christians to feel that they are making sacrifices. Heretofore their

contributions were made of their abundance and not felt, now, if they are made they are sensibly felt. But no one has ever made such a sacrifice as the Savior, nor felt it so keenly. He gave all his wealth and his life. He does not ask so much of us. How gracious is he! Yet we are his debtors and the claims must be met, or we must meet the sad consequences.

When a poor man now enters the service of his country, the men of this world arm and equip him from their own purses, and if he have a family, they provide for it in his absence. This is patriotic. But shall the children of this world forever outstrip the children of light? Brethren, these things should not be. Think prayerfully of these important matters. "Shall the work cease?"

Similar complaints to the following have reached us, and we adopt the reply of the *Christian Chronicle*, Philadelphia, as our own. A large number of our readers take no other paper, and they entreat us to give them the most striking events that are now occurring in our country's history:

A COMPLAINT.—We have once in a while heard the complaint from our city subscribers that we give more space to general news than is necessary; that they read in the daily papers the very intelligence, a summary of which we present in our columns at the close of the week. Now such friends must keep in mind that a large proportion of our subscribers, especially those who do not live in cities, take no other paper. They depend upon the *Chronicle* for all the important items of general news, and we propose in this respect to accommodate them, and our more favored patrons, who are accustomed to read the daily papers must bear with us in this matter.

Another complaint is that we do not give enough "revival intelligence."—Poor soul do you suppose an editor can "get up" revival intelligence when there are no revivals! That complaint we hand over to the churches. We would be glad to fill our columns with the glorious tidings of revivals among all the churches. But for the present we can only say, that while here and there the glory of the Lord shines forth, the churches generally are languishing and dead. May the showers of divine grace come abundantly and come quickly!

Death of Rev. A. G. McCraw.

Though not unexpected, this is sad intelligence. His health has been declining for some time. This has fallen one of the most dignified, pious and useful ministers of Alabama. It will not be known in time how much the Baptists of Alabama are indebted for their present position to this laboring servant of Christ. For more than a quarter of a century his labors have been abundant—fully equal to the "grace of God given unto him." All this was done cheerfully, without remuneration, for the Lord had blessed him with means sufficient for his own support. It was ever his pleasure to take charge of feeble Churches and retain them till they were able to call and sustain a pastor. In this his labors have been eminently successful. The cause of Missions found in him a warm supporter and a cheerful giver. Colleges and institutions of learning received a liberal support from his tongue and pocket. The poor and needy were never sent empty away.—He was a Gaius at home, receiving all who came and treating them with the hospitality of a Christian prince. The Baptist Church in Selma was the Jewel of his heart; for it was ready to labor and die, if need be. The loss of such a man is a sad calamity to all the Churches of Christ in Alabama, and to its citizens, for there was no better patriot than he.

For many years he presided over the deliberations of the Baptist State Convention of Alabama with dignity, urbanity and ability. The confidence of the Baptists of the State in him was unbounded. No wonder, for he possessed in an eminent degree all those noble traits of character which belong to the best of men on earth.

We did not intend to say this much when we sat down, but our heart is full, one of our long tried and best friends is gone. Thus, one by one, of the older generation of ministers are passing away—taken from evils to come. May the ever-blessed, and the ever-mindful, Master supply their places with faithful laborers, to reap down the ripe harvest!

He was buried in Selma on the 15th inst. We hope some one will at an early day, furnish us a biographical sketch of his life.

We have seen many hints as to the power and influence of the press—the danger of the people coming under its dominion—but we have seen nothing so plain and spicy as the following:

THE PRESS SUPERSEDING THE JUDICIARY.—Mr. Barnard, recorder of the city of New York, whose term of office expired with the year, on taking leave of the bench, expressed the opinion that "the time had come when cases were tried by the public journals instead of juries, and sentences were imposed by editors instead of judges."

King Cotton, then, has a competitor in this country, once known as the United States. Will they reign conjointly, or will there be antagonism?

Messrs. Sheldon & Co., have sold the Christian Review to Messrs. Benton & Andrews of Rochester. As the editors of the Review reside in Rochester it will be found a great convenience to them to have the work printed under their own inspection.

Cotton Market.

The Cotton Market is active, bearing good prices every where. Holders are pressing it into market rapidly. We have but little experience in the article, but we suggest, owing to the unsettled

state of public affairs, farmers had better sell at present prices.

Baptist Polity.

The Baptists; their Origin, Continuity, Principles, Spirit, Polity, Position, and Influence, is the title of a new work by Rev. T. G. Jones, of Norfolk, Virginia, and issued by the American Baptist Publication Society, Philadelphia, of 228 pages. We have not had leisure to examine but one chapter, Baptist Polity. We were so well pleased with it that we are almost tempted to endorse the whole book. Below we give a paragraph on page 170:

"Baptists maintain that the church visible, as usually represented in the Holy Scriptures, is not a hierarchy, not an aggregation of all the professors of the true religion in the world, or in any kingdom, province, or city, but simply a local body of baptized believers, meeting steadily for the worship of God and the observance of the ordinances of his house. That, as a voluntary society, it is independent of all others, competent to transact its own business in its own way, according to the laws of Christ; under whom it is, in its own proper sphere, sovereign, binding and loosing with all authority from which there is no appeal to any tribunal but that of God. That, while owing obedience to 'the powers that be,' in matters purely civil and secular, and justly claiming their protection in the exercise of all its rights, it is essentially distinct and separate from the State, and, in its spiritual character and relations, wholly independent of it.—That Christ is its only Head, its only and Supreme Ruler. That in religious rights and privileges its members are all equal. That among its ministers there is no special superiority in position to all other ministers of the first churches, their superiority did not descend to others. That, as a peculiar class of men, raised up for special purposes under extraordinary circumstances, which could only exist in their own times, they could have, in strictness, no successors. That in all matters of government and discipline, as well as of faith, the Word of God is the Supreme law. That the administration of that law pertains to the church. That hence all claims of Papal supremacy, as well as all pretensions to prelatic, presbyterial, and synodical authority, are to be rejected."

Communion.

It is refreshing to find candor sometimes among those who are opposed to us, and yet on all subjects claiming the attention of Protestant Christians, we know of none on which there is so great a lack of candor as that of Communion. The cant phrase of "Close Communion" is used against us as if it were the sum of all superstition and bigotry by those whose theory and practice of communion involve precisely the same principles as our own. The following will throw some light upon the subject, taken from the St. Louis *Observer*, a journal of the Cumberland Presbyterians:

"This is a subject to which my mind has been turned for some time, without coming to any definite conclusion. 'We, as Cumberland Presbyterians, profess to hold to 'open communion.' Well, do we really hold to that? I have heard some of our brethren finding fault, greatly, with the doctrine of 'close communion.' The question now comes up in my mind, do we, or do we not practice the same? 'I have heard ministers of our denomination, in giving the invitation to communicants, invite those only who are in good standing in their respective churches, (which I believe is the general rule in our church) and of course they have reference to those only who have been baptized by some mode.—Now, are there not some Christians, who for want of proper instructions, or through ignorance of the proper mode, or some other cause, may still be connected with any branch of the Church? Then do we not cut them off from the Lord's table? At the same time we find fault with our 'exclusive immersion' brethren, for debarring from the Lord's table those whom, I doubt not, they conscientiously consider unbaptized.—Are they worse than we? Let us reverse the matter. Let us place ourselves in their stead, and then conscientiously say whether or not we would do likewise. See St. John, chapter 8, verse 7, also Rom. chapter 2, verse 1. 'I have not written this with a view of giving advice, finding fault, disputing, but anything of the sort; but merely with the hope that some one will, through the columns of the *Observer*, give me some light on the subject; and whoever does so may be assured that he will receive the warmest thanks and well wishes of the writer.'"

CENTRAL AFRICAN BAPTIST CHURCH.—We have been requested to say that the congregation at this church have completed their brick edifice for worship, at a cost of over three thousand dollars, of which all has been paid except four hundred dollars. They appeal to the friends of the church for means to complete it. Our liberal citizens will no doubt respond to their appeal.—*Augusta Dispatch*.

Ordination.

The Baptist Church of Christ at Shiloh met in conference the 9th of Dec. 1860. After preaching by brother Abda Christian, a Presbytery was formed consisting of brethren B. Skipper and Geo. E. Brewer, for the purpose of ordaining brother Abda Christian to the great work of the Gospel ministry.—The examination being satisfactory, the brother was accordingly ordained.—Dedication Prayer and charge by Eld. Geo. E. Brewer.

Concord Church.

Concord Church, Russell county, Ala., assembled in conference, Jan. 5th, 1861, adopted the following Resolutions:

Resolved, That whereas our beloved pastor, Rev. J. W. Williams, has resigned the pastoral charge of this church, on account of his feeble health, and has advised us to secure the services of some other minister; and having obtained the services of our highly esteemed bro-

ther, HUGH CARMICHAEAL, for the present year, we desire to give an expression of our love and high esteem for brother Williams as a faithful minister of our Lord Jesus Christ.

Resolved, That the whole course of his ministry, during his connection with us for two years past, has been entirely acceptable to this church, and we regard his labors as the means of doing much good, in the name of our blessed Savior.

Resolved, That a copy of these Resolutions be sent to the S. W. Baptist for publication.

HUGH CARMICHAEAL, Mod.
J. M. BENNETT, C. CLK.

For the South Western Baptist.
Baptists of Alabama.

DEAR BRETHREN:—Your Board of Domestic and Indian Missions, located in Marion, must receive aid to meet the present quarter's liabilities to its Missionaries, or those brethren must suffer, for they are dependent upon the appropriations of the Board. They are mostly located among poor and feeble Churches. Their labors are vital to the existence of these Churches which they serve, if compelled to abandon their fields the cause must suffer.

Brethren, will you permit these interests to be abandoned? We know you are seeing hard times and perhaps the worst is not yet, and you are obliged to make sacrifices, but why not be willing to make them first for the Gospel's sake? Take away the influences of Christianity, and our country must perish, with its benign and sanctifying agency, trusting in God, we may yet see it delivered from its present trials.

To the list of Sept. our receipts were in advance of the same period of last year, but since that time they have fallen far below, and now we are \$8000 behind the 1st of January, 1860. The Board will require \$10,000 to meet the wants of this quarter which closes the 31st of March. We do hope our brethren will act promptly and furnish the necessary means to carry forward this important work. Yours truly,

M. T. SUMNER, Cor. Sec.

P. S. The Baptist Church in Marion, at its monthly concert of prayer, (Jan. 6th), determined to make the effort to raise \$500 for the Board, \$275 was secured at the meeting, and a committee of ladies was appointed to secure the balance. I hope this effort commenced here will be carried forward throughout the State by the Churches of our faith till the Board can have confidence that the work shall go on. Brethren try—sisters you can aid us much if you make the effort.

For the South Western Baptist.

Whereas, the citizens of the community and the members of Good Hope Baptist Church at Tuskegee, Ala., have built a new Baptist house of worship, and as it was indispensably necessary to have a new Bible, Mrs. Sarah Temperance Tate—formerly Miss Drake—has, in conformity to her well known liberal benevolence, presented to Good Hope Baptist Church with a new and well finished Bible. Therefore be it

Resolved By the members of said Church in conference assembled, that we as a Church tender our sincere thanks to the donor for her Christianlike liberality, hoping that she, by the kind providence of Deity, may become as all other saints in Heaven, a flower in the garden of God, and holy love is the fragrance and sweet odor they all send forth, and with which they fill the bowers of that paradise above. Every soul there is as a note in some concert of delightful music that sweetly harmonizes with every other note, and all together blend in the most rapturous strains in praising God and the Lamb forever.

Resolved, That this preamble and resolutions be spread upon our minutes and a copy of the same transmitted to the South Western Baptist for publication.

J. Y. M. POKERT, M. L. LONG, SIMON O'NEAL, Committee.

Scope of Miracles.

The Gospel miracles differ from all others in their nature and frequency, and in the disinterestedness which characterized them. Neither the Savior nor his disciples ever wrought a miracle for his own personal benefit.—Dr. Carson well says:

"Trophimus have I left at Milefium sick." Did you, Paul? And why did you leave him sick when you possessed the power of working miracles?—Why were you so profuse of your miracles in Melita, while you were so sparing of them among your best friends? For the very reason of showing that miracles are rather for the proof of the Gospel, than for the private benefit even of the heirs of glory. God is sovereign in this as well as in everything else. Jesus healed the ear of the high priest's servant, while Paul did not heal his friend Trophimus. The Apostles exercised their power, not by their discretion or caprice, but by the suggestion of the Holy Spirit. This, then, is a providential fact, the record of which, though to human wisdom trifling, is yet of great importance to the children of God.—They are not to expect that they will always be free from sickness, or that their sickness will soon be dismissed. They have reason to trust that God will always be with them, and will turn everything to good for them. But they must submit to him as a sovereign who gives no account of his matters."

RELIGIOUS PAPERS.—A correspondent of the *Western Methodist Protestant* asks: "Does not the minister who fails to ask the brethren to subscribe to the church paper, indirectly, or even directly say, that in himself is embodied all the knowledge his people need?"

Monument to Robert Raikes.

At a meeting held in Gloucester, England, on the anniversary of the birth-day of Robert Raikes, the founder of Sunday schools, the propriety of erecting a monument to the philanthropic cobbler, was suggested, and one speaker hoped that the London Committee would inaugurate the movement by recommending a voluntary penny subscription from all the Sunday schools in the world, for the erection in Gloucester of a handsome building, to be called the Raikes Sunday-school Hall; this building to be devoted to classes of youth, and young men, on Sundays, for their instruction and advancement in higher branches of Christianity than were generally dwelt upon in the ordinary Sunday-school; while it might also be used during the week for the diffusion of useful secular knowledge, and the higher branches of science and literature.

He Takes no Religious Paper.

Who takes no religious paper? A member of the church, and quite a leading man in the community to which he belongs.

Is he a poor man? No; he carries on a large business, and makes money faster than most of his brethren. If he were poor, there would be some excuse for him.

Is he an intelligent man? Well, yes; he takes one or two, or perhaps more political papers, and is well posted up in political matters. You might as well think to turn the sun out of his course, as to convince him that anything is wrong which his party advocates. And he waits every thing done in the church according to his way, and his way, he is perfectly sure, is the way things were done in the purest and best times of the Reformation.

But he knows nothing about the missions of the Church. He does not know where she has missions established among the heathen. He could not tell whether they have done any good. He could not tell you whether a descendant of Abraham has been converted these fifty years. He knows nothing about how other congregations in his own church are getting along. So when one member rejoices he cannot rejoice with it, and when another member suffers he cannot suffer with it.

He casts a dime into the box once or twice a year, when the collections are taken up, and then wonders what the Church does with so much money.—*Ex-change*.

The Preciousness of Faith.

Precious, indeed, that faith that *lives* upon God in adversity, that goes to Jesus in trial, and that repairs to the Spirit in sorrow. Precious faith, that finds a promise for every condition, a helper in every emergency, a saviour for every sorrow—that can hope against hope, taste a sweet disguised in every bitter, and see a bright light veiled by each dark cloud. This is the true gold that procures all blessings, and enriches its possessor with all good. He that has faith in God has every desire of his heart fulfilled. He can dive into the treasures of God's word and say,

"All these are mine, for they are my Father's epistles of love."

He can turn to the Redeemer's fulness and exclaim,

"It pleased the Father that all this fulness of grace, and truth, and love, should dwell in Jesus for me."

He can repair to the throne of grace and say,

"Here I am permitted to draw near to God, burdened with sin, laden with woe, oppressed with trial, assailed by temptation, crushed with sorrow, casting, by an act of faith, all my care upon him."

Is it not that precious faith that enriches his poverty, that dignifies my meanness, that guides my perplexities, that cheers my loneliness, that calms my grief, that defeats my foes, that paints a bow upon every cloud, and that brings all heaven into my soul?—Yes, such is the fruit of that faith of which God is the giver, the Spirit, the author, and Christ the object, and a poor, empty, unworthy soul the happy possessor.—*Dr. Winslow*.

The Death of Christ.

"We want this sounded in the ears of every man, that Christ's death was the paying of a price—that Christ's death was the paying of a ransom—that it was the price of propitiation—that it was a price of purchase—that it was a price of redemption. And when He had laid down his life upon the cross, we suppose there was meaning in what he said when he uttered these words: 'It is finished.' I cannot believe that he meant to say, I have spent my three and thirty years upon this earth, and now I am about to die. I believe that the saving of his Church—the great work for which he came—was a covenant work; and that when he said, 'It is finished,' he meant what he said at another time, 'I have finished the work which thou gavest me to do.'"

"Away, then, with all those systems that would teach something so reasonable to men, that at least, they would get rid of the cross of Christ altogether. We must be valiant for the truth that Christ stood in the place of his people; that he made a propitiation for them; that he brought them back. The apostle Paul says, in the third of Galatians, 'Christ hath redeemed us from the curse of the law, being made a curse for us.' I do not know how much of significance there may be in that passage, in the fourth of Galatians, which, perhaps, we are apt to explain wrongly, that 'When the fulness of the

time was come, God sent forth his Son, made of a woman, made under the law! I do not know how much of significance there may be in that passage, as to his having been made under the law of redemption—the law of the kinsman; for, after the apostle had said that he was made under the law, he immediately adds, 'To redeem them that are under the law, that we might receive the adoption of sons.'—*Krause's Sermon* p. 66.

MASSACHUSETTS BAPTIST CONVENTION.—We have received from the Secretary Rev. J. Ricker, a copy of the Minutes of this Convention for 1860. It contains much valuable information, and represents the Baptist churches in that State to be in a very flourishing condition. The number of Baptist churches in the State is 268; Ordained Ministers; 283; Communicants; 36,250; Baptized during the year 1860.

Death of Ralph Farnham.

Mr. Ralph Farnham, whose name has been so often before the public in the last few months as the last surviving member of the Bunker Hill, died on Wednesday, Dec. 26th, after a few days illness. In a short note written by him on Nov. 5th, in a plain hand, he states that he was born July 7th, 1756, so that he was in his 105th year. He was born in Lebanon, Maine, and when 23 years old removed with his father to Acton, and settled on the farm on which he died. He served in three campaigns of the Revolutionary war. He was not present at the battle of Bunker Hill, having been appointed sentry on that day a short distance therefrom, but when relieved, having obtained leave of his commanding officer, he saw the close of it from Pleasant Hill. He obtained hope in Christ in 1780, and was a consistent member of the Free Will Baptist church in Acton for about three-fourths of a century. He uniformly enjoyed good health, and has told the writer that he has never been laid aside by sickness for a single day. An interesting religious service was held on completing his hundredth year, and public exercises of religious or social character have been held, we believe, on each anniversary since then. For a man who enjoyed few educational advantages in his youth, he was very intelligent, and was very fond of reading.—He also loved, and read his Bible, and now he has, at this advanced age passed away from earth; and we have good hope that he has gone to the mansions in his Father's house.—*Zion's Advocate*.

THE HOLY SPIRIT.—A writer in the *American Review* fears that some of the reformers "in getting away from the smoke of Babylon, on their return to Jerusalem, have gone a little past."

He gives the following instances of radicalism which have come to his own knowledge: "In getting away from the abstract, mysterious and incomprehensible notion that the Holy Spirit, in conversion and sanctification, operates independently of the divine truth, some have run into the opposite extreme of relying upon the word alone, or have not learned that the Spirit accomplishes the work of conversion through the instrumentality of the word and sanctifies the Christian by personally and substantially dwelling in him."

JAMAICA.—In this Island there is a remarkable revival of religion prevailing, similar in many of its characteristics to those witnessed in Ireland, Wales, and Sweden. A correspondent of an English paper writes:

"Few, if any, expected such a manifestation of God's power as is now being put forth. The awakening seems to have appeared first in the lowlands of St. Elizabeth's, and among the Moravians, and then to have spread to Westmoreland, Hanover, Manchester, and was gradually extending itself to St. James and Trelawny. The 'prostrations' are very numerous, and embrace young and old, men and women. The confessions made by these 'stricken' ones reveal a very painful amount of immorality. The restitution of stolen property is not at all uncommon, grog-shops are closed, fiddles and other instruments of music have all been destroyed, in some districts work has been entirely suspended, and the people have remained day and night in the house of God, earnestly imploring mercy for themselves or others. The excitement is such as no one in the Island has ever known before, and the missionaries are worn out with incessant labour."

English Baptists and Methodists, both, we believe, have successful missions in this Island, with churches and schools.

PROGRESS IN CANADA.—The *Christian Messenger* says a late Sabbath was a high day with the Baptist church in Brantford. The Rev. Mr. Alexander, pastor of the Free Presbyterian church in that town, his wife, and a former deacon of the Congregational church, having adopted Baptist sentiments, were all baptized by Rev. Dr. Fyfe, in the presence of a large and attentive congregation. Our Montreal friends, states the *Messenger*, have sold their chapel in St. Helen Street, for \$9,000, and have bought lots near Zion church. They are about to build a stone church, which will cost \$16,000. Towards this, seven persons have subscribed \$6,000, and they hope to raise \$9,000 or \$10,000 in subscriptions, besides what the old building realized.

"Mockery."—Hodge, in his *Outlines of Theology*, decides that if the parent is destitute of faith, the baptism of the child is a mockery. Let Episcopal, Methodist, Lutheran, and all other divines, who do not restrict baptism to the children of believers, bear this Pedobaptist testimony in mind.

Boston, Thomas County, Ga., is the post office of Rev. W. BLEWETT.

See "School Notice" by E. M. & J. A. LAW. These patriotic gentlemen have gone to Pensacola with the State troops. We trust they will soon be able to return, and resume their School.

Secular Intelligence.

SOUTHERN FORTS AND ARSENALS.—The following are the principal U. S. military posts in the Southern States:

Fort McHenry and Washington, Md.; Monroe, Va.; Johnson, Caswell and Macon, N. C.; Moultrie, Pickens and Sumter, S. C.; Pickens, McKee and Marion, Fla.; Morgan, Ala.; Pike, Macomb and Jackson, La.; twelve or fifteen in Texas, and barracks at Savannah, Key West, Pensacola, Baton Rouge, New Orleans, and Newport, Ky. There are ordnance depots at Augusta, Ga.; Chattanooga, Fla.; and Little Rock, Ark.; a national armory at Harper's Ferry, Md.; Washington City, Fort Monroe, Va.; Greenville, N. C.; Charleston, S. C.; Mount Vernon, Ala.; Baton Rouge, La.; San Antonio, Texas; and St. Louis.

FLORIDA ORDINANCE OF SECESSION.—We, the people of the State of Florida, a Convention assembled, do solemnly ordain, publish and declare, That the State of Florida hereby withdraws herself from the Confederacy of States called under the name of the United States of America, and from the existing government of said States, and that all political connection between her and the government of said States ought to be, and the same is hereby totally annulled, and said Union of States dissolved, and the State of Florida is hereby declared a sovereign and independent Nation; and that all ordinances heretofore adopted, in so far as they create or recognize said Union, are rescinded, and all laws or parts of laws in force in this State, in so far as they recognize or assent to said Union, be and they are hereby repealed.

MISSISSIPPI ORDINANCE.—To Dissolve the Union between the State of Mississippi and other States united with her under the Compact, entitled "The Constitution of the United States of America."

The people of Mississippi in convention assembled, do hereby declare, and it is hereby ordained and declared, as follows, to wit:

SECTION 1. That all the laws and ordinances by which the said State of Mississippi became a member of the Federal Union of the United States of America, be, and the same are hereby repealed, and that all obligations on the part of said State, as to the said Union, shall be rescinded, and all laws or parts of laws in force in this State, in so far as they recognize or assent to said Union, be and they are hereby repealed.

SECTION 2. That so much of the first section of the seventh article of the Constitution of this State as requires members of the legislature and all officers, legislative and judicial, to take an oath to support the Constitution of the United States, be and the same is hereby abrogated and annulled.

SECTION 3. That all rights acquired and vested under the Constitution of the United States, or under any act of Congress passed in pursuance thereof, or under any law of this State, and not incompatible with this ordinance, shall remain in force, and have the same effect as if this ordinance had not been passed.

SECTION 4. That the people of the State of Mississippi hereby consent to form a Federal Union with such of the States as have seceded or may secede from the Union of the United States of America, upon the basis of the present Constitution of the said United States, except such parts thereof as embrace other portions than such seceding States.

VIRGINIA LEGISLATURE.

"RICHMOND, Jan. 13.—The Senate last night passed the House Convention bill, with an amendment, fixing February 13 for the assembling of the Convention.

So Virginia has now formally called her State Convention.

REPUBLICANS PRESSING ACTION.—WASHINGTON, Jan. 16.—12 M.—Hayne of South Carolina had an interview with the President last night, who listened to his proposition, but refused to write in writing. He is now preparing it, but in no hurry to submit it as delay is important.

Hayne demands the withdrawal of the garrison from Fort Sumter. He is not sanguine of success. The President intimated nothing. The Republicans are pressing action, their object being to involve the country in civil war, and thus inaugurate, who promises to turn the machine as he finds it.—*South*.

GEORGIA CONVENTION.

MILLEDGEVILLE, Jan. 16.—The State Convention was organized by day by the election of George W. Crawford, of Augusta, President, and A. R. Lamar, of Columbus, Secretary.—From thirty-five to forty is the majority for immediate secession.

ALABAMA LEGISLATURE.—MONTGOMERY, Jan. 15.—The Legislature organized this forenoon, and will confine its action, as far as possible, during the session, to the business arising from the action of the Convention. The Governor's message urges the necessity of Alabama at once being placed upon a most efficient war footing, and the appointment of a military board by the Legislature.

Eight of the laborers who have been detained in Fort Sumter for some time, made their escape on Saturday, and reached the city. It is believed here that there are thirty laborers who are still detained against their desire and consent.—*Ch. Courier*.

INAUGURAL OF GOV. CURTIS.

HARRISBURG, PENN., Jan. 15.—Gov. Curtis, in his inaugural, says that Pennsylvania will respect all just laws, and promote *fairness* and peace between the States. He denies the right of secession, and says that the first duty of the Government is the enforcement of the supreme law of the land, and offers the support of the State for this purpose.

INAUGURAL OF GOV. YATES.

SPRINGFIELD, ILL

