

It Can be Done!

Many friends believe nothing can be done "these hard times" for the S. W. Baptist. They are mistaken. Rev. ANDREW JAY has sent us many new subscribers recently, obtained in his own community. Others can do the same, if they will try. Brethren, we beseech you to make an effort, for we greatly need your assistance. Many discontinue on account of the hard times, can you not supply their places?

Southern Confederacy.

If time lasts a few weeks longer there will be formed in the city of Montgomery a Southern Confederacy. It is now a pressing necessity to the States that have seceded. Defense and protection demand it. The Federal Constitution with the Southern interpretation will be the basis of the Confederacy, and will satisfy the entire South.—There will be no necessity to make any radical changes in the Constitution to make it acceptable to all the States that wish to come into the Republic.—Some of the best provisions of the present Federal Constitution, were adopted years after the original document had gone into effect. As little alteration will be made in the present system of government as possible in adapting it to the wants of our section. With the wonderful capacity of our people for self-government the new Republic can soon be put into successful operation.

We have been amazed at the opposition to this Southern movement, especially by the North. The Union has proved a failure as a means of harmonizing the forms of Society in the two sections, we owe it to our posterity and to the world that we should separate and have two forms of civilization. Let there be two Republics, one a free Republic and the other a purely Slaveholding Republic, and the experiment will be fully made as to which form of government will best develop the greatness of a nation. Providence seems to indicate that the experiment should be tried; here then will be two Republics, side by side, with two forms of civilization, and why should any oppose the experiment which God so evidently suggests? In sight of each other, and in full view of the world, they should grow, flourish, or decay, a lesson to the whole world. The world has obtained most of its wisdom by experiments, but such a one as this has never been tried. Why, then, should it be opposed? Why deprive the world of such an important lesson? In this, the great problem whether Africa slave labor or capital is the most potent in the commercial world.

As to the Southern experiment, suppose only the eight Gulf States form the Confederacy, we shall then have a territory more than three times as large as France; more than six times as large as Prussia, and nearly six times as large as England, Scotland, and Ireland put together, thus having a sufficient area of territory and climate to form a government capable of self-defense, and will command the respect of the world. Add to this, the fact that there are productions peculiar to our section that the real and artificial wants of the world imperatively demand, and we need not fear the experiment we are so determined to make.

The most humanized, moralized and elevated part of the African race is to be found in the Southern States. What have elevated them but slavery? They have had the same chances with the descendants of Shem and Japheth from the time Ham walked with them out of the Ark of Noah, and what have Ham's descendants done for themselves, or for the world? Their slavery at the South has elevated them more than their own efforts, and more than all other instrumentalities. And the formation of a Southern Confederacy will enable the South, without Northern trammels, to do still more for the elevation of the African race. The work of Christianizing the race has been done almost entirely by the South, for it is a fact, patent to all, that the North has done nothing scarcely for the negro, at home nor abroad, much as they appear to be interested in the race. Missions to Africa are carried on almost exclusively by the South. Southern people understand negro character better than others, can make them better teachers in the Christian religion, and know how to sympathize with them. We long for a permanent peace on this vexed question, which can never be had while the two sections remain under the same government. Better to separate peaceably, then Judah and Ephraim will not vex each other.

Peace Prospects.

Last week we reported indications of peace. We are happy to announce that the indications continue, and increase. We think it now apparent that the present Cabinet will not attempt coercion. Things will remain as they are till Lincoln's administration, the animus of which will soon be seen. He has promised to "run the machine as he finds it," and if the "machine" is peaceable when he becomes chief engineer he will run it in that line. We predict that there will be a peaceable division of the public property, and ultimately an alliance formed by the two Governments for trade and mutual protection. There will be no war. The South will remain on the defensive, keep possession of the Forts she has taken, the seceding States will form their Confederacy, the border Slave States will repudiate co-

ercion, the conservative men North (and they are numerous) will soon form a strong party, and the Republicans will see that subjugation is impossible. And as men generally make the best of a wrong movement, the Lincoln administration will make an amicable settlement with the South in regard to public property, and also establish friendly commercial relations. It is now given up by all parties that the two sections can not live together in the same government—that separation is best—and the best possible relations will be established between the two governments. We hope soon to see the threatening clouds that have so long overspread the heavens of our country pass away before the rising of the "Sun of Righteousness." Let Christians continue their siege at the Throne of Grace until "He shall come, whose right it is," and reign over us.

Gratitude.

Rev. WM. LEE, of Louisville, Ala., is a laborer and successful minister of Christ. Appended to a business letter to us from her husband, Sister Lee expresses her gratitude thus:

BRO. H. E. TALIAFERRO: I ask your permission to acknowledge through your paper the receipt of fifteen dollars from the Church and friends at Antioch, Dale Co., as a compensation of kindness to me in my lonesome hours while my husband was absent preaching for them the past year, for which they have my sincere thanks.

My best wishes to you, and for the prosperity of your paper.

MARY LEE.

SUSPENSION OF RELIGIOUS PAPERS.—It appears that the Standard, of Nashville, the Southern Baptist, of Charleston, and the Western Watchman, of St. Louis have suspended. The probability is that others will have to do so. Such times as these bear hard on religious papers. When inquiry abounds, the love of many waxes cold. Where exciting political news is sought for, when any great party struggle ensues, the religious press is neglected for more stimulating or exciting pulpits.

The above from the Western Recorder, is a single secular paper in the list of suspended papers? It is useless to moralize upon these alarming facts.—Unless better patronage is bestowed others must follow in their unfortunate wake. All we can do is to submit the destiny of the South Western Baptist to God and its patrons.

"The Southern Cross."

We see it suggested that the Southern Cross would be an appropriate device for the flag of the Southern Confederacy. A writer on this subject says that as the religion of Christ has been spurned by the Abolitionists, the adoption of the cross on the Southern banner is eminently fitting.

We meet the above often in Southern exchanges. It should be repudiated.—It belongs to the fanaticism of the Crusaders; it could not obtain in the Puritan age of Cromwell. The South should be the last section to attempt the fanatical admixture of Religion and Politics. Let devotion to the Cross be shown biblically, not politically. A pompous and impious parade as suggested above would meet with a proper corrective by that One who has said, "My Kingdom is not of this world." We trust the "Cross of Christ," not a "Southern Cross," will ever be the hope of the South, and this can be without making a symbol and nailing it to the Country's Flag. There is a time promised when "HOLINESS UNTO THE LORD," is to be written upon every thing, but that period has not arrived, "when nation shall not lift up sword against nation." Till then, let nations continue their old armorial symbols.

Rev. W. Jacob Parker.

Our attention has been called to the above named brother's defense in the Baptist Correspondent. It appears that one Rev. L. M. Wilson, of Jefferson, Marengo county, Ala., asserted that brother Parker "had been arraigned before his Church on charge of open communion, and would have been expelled if he had not compromised his 'Soul Liberty' by promising not to do so any more." Elder Parker pleads "not guilty" to this charge in a lengthy article in the Correspondent, and triumphantly acquits himself. He had never been arraigned for any such thing, and the only grounds for such an accusation was, that, brother Parker, when quite a youth, before he had studied Baptist reasons for strict communion, and years before he was licensed to preach, had communed once with Pedobaptists. The charge of Circuit Rider Wilson, and the fact that brother Parker, when a youth communed once with Pedobaptists, were new things under the sun to us, and to the public. We would publish the article if it were necessary to prove that W. Jacob Parker was a sound, consistent Baptist, and a minister of good report in his denomination, but as all this is well known, it would be attaching too much importance to such ill-natured and untruthful charges. If brother Parker, continuing in doctrine and conduct as heretofore, could be injured at all, or any other Baptist minister, it would be by giving too much prominence to such silly and malicious reports. Let them rely upon their past conduct, trust in God, and pray the prayer of David, "O Lord, I pray thee, turn the counsel of Abithophel into foolishness."

African Slave Trade.

One of the charges brought against the late movement at the South is about to fall harmless before recent facts.—The re-opening of the African Slave Trade was one of the motives ascribed to the secession movement. But what are the facts? Several Conventions have declared against it. This will be

the action of all, and the action of the Southern Confederacy, when it is formed. Room for the increase of the present slave population is all the South wants; besides, they believe the Slave Trade is iniquitous, and the most rigid Statutes should be enacted against it.

Wants of the Boards.

In the same column we place before our readers the wants of our Boards, the Domestic and Foreign, the Bible, and Foreign Mission Boards, that they may respond to all, or to some of them. Never was there such a time of want by these Benevolent Organizations. The Domestic and Indian Board says:

Our Position and Wants.

We have been compelled to lay upon the table, for the present, at least, several applications for missionary appointment, in consequence of our small receipts, and the great uncertainty that hangs over the future. The Board have always gone to the extent of its ability, and never declined to vote appropriations when there was reasonable ground to expect that its resources would be adequate to meet the increased obligations. But prudence requires that no promises should be made at present further than our receipts will justify. No man can foretell what is to come upon us. At present we are receiving but little. We deeply regret the necessity that compels to this course; we ask our brethren, however, if the state of the country does not admonish us to move with care, and not involve the credit of the Convention? A debt should be avoided—a large debt is to be dreaded. Nothing would have a more discouraging effect upon the mission cause.

We are asked, can you not trust your brethren? Will they not come to you aid when the necessity demands it?—We do not believe our brethren would sanction the course that has so frequently been pursued by the different societies that have been compelled to cry out, debt! debt! The Domestic and Indian Board have thus far met promptly all their obligations, and hope still to be able to do so.

This is a time when the faith and principles of the people of God are put to the trial. We shall see whether the work of Domestic and Indian Missions shall stop. It will depend upon the love His people have to Him.

The appeal of the Bible Board is equally exploring. It says:

Hard Times.

Perhaps at no time within the history of this country has there been so general a cry of "hard times." There was in the Southern States a general failure of almost all kinds of crops, cutting off the usual resources of money, and causing an unusual expenditure for procuring from abroad that which was not produced at home. Added to this, the political aspect of the country has created apprehensions of future evils, depreciating the price of many kinds of property, destroying confidence in men and banks, putting a finishing touch to the hardship of the times. Every man feels like husbanding his means and curtailing his outlays.

That the cause of benevolence should first feel the effect of such a state of things is natural and to be looked for. That it does now feel its effects is certain, and that it will be more seriously felt is to be feared.

The question arises, what must be done? Must the cause of Christ, the evangelization of the world stop?—Must we cease our efforts to circulate the word of God? Must the Colporteur quit his field and all stand still until the storm passes by? These are questions for Baptists of the South to answer. If any are disposed to say stop let them decide first whether such a course would be loyal to Christ, and an imitation of his love for us? He "though rich, became poor, that we through his poverty might be rich;" for "the crown set before him he endured the cross and despised the shame." And shall his people refuse to make some little sacrifice for him? Brethren you to whom God has given largely and who notwithstanding the hard times have enough and to spare, will you let Christ's cause suffer? Surely not. The poor may be compelled to lessen their contributions, ought you not to increase yours? H.

The Foreign Board speaks of the "Crisis" thus:

The Crisis.

The condition of our country, political and financial, presses heavily upon the Board of Foreign Missions, and, indeed, upon all our religious interests. Owing to the large balance in our treasury at the commencement of the present fiscal year, the Board has, as yet, been able to continue remittances to our missionaries. But the constantly increasing diminution in the receipts, admonishes us that there is danger of being unable to do so. The receipts of the Treasurer are less for the present conventional year than for the same period of the last, by more than \$6,000, and this decrease has fallen chiefly upon the latter part of the period.

The Board, in view of the state of things, has resolved that it will not, at present, send out any more missionaries, and has curtailed appropriations to all the missions to the lowest point deemed compatible to their existence. Still, owing to the increase which had been made in the number of missionaries, before there was reason to approach such a crisis, it will require a large increase upon the receipts of the last few months to meet the appropriations as they become due. Will our brethren make this increase?

We await their answer with painful, but not desponding anxiety. We trust in God. The work is His. Those who, taking their lives in their hands, have gone forth from among us to the heathen, are His servants. Nor can we think that our brethren will permit those who, depending, under God, upon

their sympathy and support, have gone as their representatives to China, and Africa, and Brazil, and Japan, to suffer for the necessities of life, or such additional means as are needed to prevent the actual suspension of their work.—Will you, dear brethren and sisters?—True, hard times are upon us. But it must be harder still with those in foreign lands, if we withdraw our contributions. No, you will not do it. Well, then, without waiting for an agent, or for any one else, send us, by mail, what you can give. A general contribution of this sort would meet our necessities, and whether it is general or not, what each of you may do will aid us. Act promptly and liberally. P.

Last week we selected a paragraph from the late work of T. G. Jones, D.D. The Journal & Messenger in noticing the same work furnishes the following article:

Vindication of the Baptists.

It is often charged against the Baptists that they are of late origin, and that they actually had no existence until many centuries after the first establishment of Christianity. It is even confidently affirmed that they originated in Germany as late as the 16th century.

The Baptists universally believe that these views of their origin and character are both uncharitable and unjust.—They have always maintained that their churches are as ancient as Christianity itself. In a late work issued by the American Baptist Publication Society, we find an able vindication of the Baptists from these charges against their origin, by the Rev. T. G. Jones, D.D., from which we make a few extracts.—Respecting the origin of the Baptists, he says:

In all ages since the first, the Baptists have believed their denomination more ancient than themselves. The American Baptists deny that they owe their origin to Roger Williams. The English Baptists will not grant that John Smyth or Thomas Helwysse was their founder. The Welsh Baptists strenuously contend that they received their creed in the first century, from those who had obtained it direct from the apostles themselves. The Dutch Baptists trace their spiritual pedigree up to the same source. The German Baptists maintained that they were older than the Reformation, older than the corrupt hierarchy which it sought to reform. The Waldensian Baptists boasted of an ancestry far older than Waldo, older than the most ancient of their predecessors in the vales of Piedmont. So, too, we say of the Lollards, Henricians, Paternians, Paulicians, Donatists, and other ancient Baptists, that they claim an origin more ancient than that of the men or the circumstances from which they derived their peculiar appellations. If in any instance the stream of descent is lost to human eye, in "the remote depths of antiquity," they maintain that it ultimately reappears, and reveals its source in Christ and his apostles.

This opinion, though it does not establish their apostolic origin, yet to all unprejudiced minds it furnishes presumptive proof in favor of that claim. Yet the apostolic origin of the Baptists is not a mere matter of tradition or opinion. The analysis of the commission, the procedure of the Apostles, the constituents and the leading characteristics of the first churches, are essentially identical with those of modern Baptists. There is no necessity for tracing an unbroken succession. On this point our author remarks:

And we respectfully submit that in view of this identity, the latter have a right to claim that they are the true representatives and proper successors of the former, without being under any real necessity of tracing a chain of succession, and showing that no single link is wanting in that chain. Many a link in the deep darkness of the long and dreary past, amidst its revolutions and convulsions, may have been visible to the eye of God, nay, to the eyes of men then living, yet invisible to ours. For many centuries we have no connected and complete history of certain nations of marked peculiarities. Who doubts their continued existence through every hiatus in their history? For many ages there was no written history of the human race. Yet who doubts the existence of the race? It existed as really and certainly during all the unrecorded centuries, as during the historic ages. Its existence was in no manner dependent either upon the knowledge or the ignorance of men unborn. The first man, Adam, stood at one end of the line—another man just like him, stood at the other. Is it difficult to believe, however wide and dark the interval which separated them that the latter was the true and proper successor of the former? So the churches of the apostolic age stand at one end of the ecclesiastical line, the Baptists just like them, stand at the other. Who doubts that the line has been continuous,—though we may, in the darkness, or because of our own defective vision, be unable to see its whole extent,—and that those who stand at this end, are the true descendants and successors of those who stand at that?

But still this inability to establish a historic connection with primitive churches is often charged against the Baptists, and it is contended that even if their churches have a certain outward conformity to the apostolic model, still nothing is gained, as they can only establish their claim to an apostolic origin, but by tracing an uninterrupted succession from the apostles and primitive churches of Christ. Our author shows that this charge involves a false theory of succession, unsupported by the Scriptures, and even controverted by them; and finding no real support in the writings of the ablest and best of the Christian fathers. The succession claimed by the Baptists is thus expressed by the author:

The Baptists holding, then, in accordance with the common sense of men, in accordance with the teachings of the most illustrious of the early fathers, the Reformers, and other eminent servants of God; above all, in accordance with the teachings of inspired men and of Christ himself, that the true succession is succession of principle, of spirit, of faith, and of works, maintain that

the genuine representatives of the primitive Christians, the true successors of the apostles, are those who hold their doctrines, follow their example, tread in their footsteps; that it does not matter that there was once a time when one was not in the apostolic path, nor when nor how he got into it. If he be only in it now, that is enough—he is their successor. That, on the other hand, it does not matter that one was once in that path, nor when nor how he got out of it. If he be not in it now, he is not their successor. As many a one has begun right and ended wrong, so many a one has commenced wrong and ended right.

Still the Baptists do claim a real succession and continuity from the apostles, which is thus expressed:

The sum and substance of the Baptist claim to continuity from primitive times until the present, is simply this—that in all the intervening ages there have been persons, more or less numerous or conspicuous, existing as formally organized churches, or as scattered individuals, assembling from time to time, as their enemies allowed them opportunity, for the worship of God and for mutual edification—persons who, if now living, would be universally recognized as Baptists. If the existence, in all ages, of such persons, can be proved, all for which the Baptists contend will be proved. And that it can be, they at least have no doubt.

The author devotes many pages to proving this claim, which we have not space here to quote.

The Cause in Montgomery.

The cause in this city appears to flourish. It will be seen from the following from the Home & Foreign Journal, that a Second Baptist Church has been organized, and has an inviting field before it. Besides these, we see it stated in the city papers that Rev. Dr. MANLY, last Sabbath week preached the dedication sermon at the Chapel recently erected by the munificence of Rev. FLEMING FREEMAN.

Second Baptist Church.

Constituted in Montgomery, Ala. On the 2nd Sunday in December, 1860, by the approval of the 1st Baptist Church in Montgomery, there was a Second Baptist Church constituted, with 27 members, and some three or four have joined since. The Presbyters who aided in the organization of the church, were J. Falkner, from Chambers County, Albert Williams, F. Freeman, and myself. They presented Abstract of Principles, Church Covenant, Constitution, and Rules of Decorum, at that time, which were all explained to us as being what the Scriptures require of us as church members, and, it was distinctly understood in our Constitution that the Scriptures forbid church members going to theatres, circuses, balls, bar-rooms, tea parties, or dancing and playing cards for amusement and, that if any of our members violate these rules, they are to be admonished and reproved according to the Gospel, and if they shall persist in the course of any one of these things, the church shall withdraw from them, believing it to be our duty to make the Testament our guide. All this was put to them separately and unanimously agreed to with a promise to endeavor to act it out to the best of our ability. It was also unanimously agreed that the same rule which governs the members in regard to places of amusement, shall govern the children under their control.—After all explanations were made, we, as a presbytery, pronounced them the Second Baptist Church of Montgomery, believing them to be orthodox and orderly. After an adjournment of one hour the members again returned, and adopted their rules of Decorum, and recognized Deacon H. W. Watson as their Deacon, and brother A. Howard as their Clerk, and J. F. Thomasson, Treasurer; I but I fear he will not, for a while, be much burdened with money.

F. CALLAWAY.

Missionary of the Board in the city of Montgomery, Ala.

This is the fruit of a noble effort on the part of the 1st Church, in Montgomery, who, have, by their liberal contributions, sustained brother Callaway as their city missionary. The mission church is well located, and with proper direction must do great good. This has been a similar enterprise to the one in Augusta, Ga., under the care of bro. Carter, Missionary of the Board. That enterprise was the child of the 1st Church, in A.

From the Home and Foreign Journal.

Canton.

Letter from Rev. C. W. Gaillard. Good News—Baptism of 18 Converts.

CANTON, CHINA, Sept. 8, 1860.

DEAR BRO.—In writing to you, I frequently have to say that there is nothing interesting to communicate. But I need not say so now, for I have that which greatly rejoices my heart, and will also cause you and many others to rejoice, and thank God and take courage. Since my last communication, July 17th, I have baptized eighteen persons—ten women and eight men. August 4th, I baptized the son of Wong Mui, one of our assistants. August 27th, I baptized five women; and September 2nd, I baptized five women and seven men. One of the women is the wife of Young Seen Shang. Another is the wife of Leng Seen Shang, who has been preaching for several months, and bids fair to become a very useful man. The youngest one baptized is a girl of 13 years, and one of 15 years—sisters; their father and mother were both baptized this year. The oldest is a woman 69 years of age, and has been a most devoted worshipper of idols for the last thirty years. I hope she may be as devoted to Christ.

The first of September, six years ago, I began the study of the language, and the first of September, this year, I heard ten persons relate their Christian experience, a joyful anniversary.

Brother Graves has also baptized several during the last two months—

two of the number are English soldiers. One woman has been received for baptism, but could not come at the appointed time, because of the sickness of her mother-in-law. There are a few others who desire to become Christians, and I hope they may ere long. We have our hands and hearts both full, and more than full, for the body is nearly exhausted with labor, but the inward man is strong.

Brother Taylor, if you know how much the circulation of the Scriptures with notes would aid us in our work, I know you could soon collect some funds. It would not give us any less labor to perform, but it would enable us to accomplish more with the same amount of labor.

Brother Schilling has been here about a month, and seems to be making very good progress in the language.

May the Lord direct you in all your ways. Yours in Christ Jesus,

C. W. GAILLARD.

From the Home and Foreign Journal.

News from our Missions.

SHANGHAI.—We have letters from Shanghai to October 4th, 1860. They report the health of the missionaries good. The war with the rebels, and the invasion of the empire by the allied armies have so unsettled every thing as to impede missionary labor. But some signs of interest encourage the missionaries. One—a rice merchant has applied for baptism. The brethren are strongly in favor of occupying interior stations as soon as the state of the country will permit. Brother Holmes has gone into the interior, but it is not certain that he can remain.

CANTON.—We have a letter from brother Graves, of date October 2nd, and a Journal of brother Schilling. Brother Graves has settled about 50 miles from Canton at Tai Sha. Thinks prospects are hopeful, and says: "Beg the brethren to remember poor Tai Sha before God. O, that its people may be led to Jesus now in this their day of visitation." From the Journal of Bro. Schilling we learn that the work of the mission at Canton is being prosecuted with diligence. Bro. Gaillard and Mrs. Schilling were somewhat unwell.

LAGOS.—Brother Harden writes that he is more encouraged. Fears there is to be war with Lagos by the king of Benin, who claims it as his property. ABEOKUTA.—Brother Phillips writes under date of 5th, 6th and 7th November. He is busily engaged in a school of twenty children. Health good. Expenses very heavy. Is urgent for full supplies of money. (Alas! that just when all our missionaries are so urgent for large appropriations, the state of our finances compels retrenchment. Friends of Jesus help!)

JAYES.—Letters from brother Stone to 24th October, and brother Phillips reports having heard from him up to the 5th November. All well. Seven boys under instruction, who were progressing well. Bro. Stone writes, "My wife and self are both enjoying good health. Excepting an attack of 'accidental fever' in the spring, I have had no fever this year." When the date of this letter is observed (October 24th) the expression does not harmonize so well with the opinion of certain "backsliders." Again referring to encouraging indications, he remarks, "I believe I shall yet go down to the grave rejoicing over the salvation of Yoruba."

AWYAW.—Brother Reid writes under date of October 1, 1860, after referring to the discouragements incident to a state of war, writes, "I do believe, with proper management, our work will prosper here when peace is restored. I say this because I think I now see evidences that the truth is affecting the people. The woman to whom I referred in my last seems quite determined in seeking the salvation of her soul. * * * She is certainly one of the most interesting native women I have become acquainted with." He thus concludes his letter—"Will not Christians set apart a time each day for special prayer for Africa? O Christians, let me beg you to help, for now is the time of great need. 7 o'clock, A. M., with you is 12 M. with us. Are there not some Christians whose spirits will blend with mine at that time in communion with God for the salvation of Africa and the whole world?" The other brethren are also urgent in their requests for prayer.

Resolutions.

Of the Columbus Church in regard to Rev. J. E. Dawson, deceased.

The committee appointed by this church to prepare some expression of their feelings in regard to the life and services of our late brother, Jno. E. Dawson, now deceased, beg to make the following Report:

Your committee are aware that the limits of an ordinary Report will not admit of a satisfactory review of the character and services of one so eminently endowed as our late Bro. Dawson, and we shall therefore, of necessity, confine ourselves to a very few of the leading points in his life and character.

Perhaps but few men of his day contributed more to the dissemination of the great truths of the Gospel, or had a more comprehensive or thorough acquaintance with the doctrine of Salvation by Grace, than he did; and none have devoted their power of body and mind more entirely, or more successfully, to the proclamation of the great truths of the Bible than he did. Endowed by Heavenly Father with a warm and generous heart, and powers of eloquence and persuasion almost irresistible, (when under the full inspiration of his theme) he has swayed multitudes, and caused thousands to pause and consider their ways and turn their feet Zionwards. He was peculiarly the champion of Education and Missions, and never shrank from the defence of the doctrines and usages of the Baptists.

His efforts in founding Mercer University, especially commend him to the gratitude of Georgia Baptists, not to mention a number of minor enterprises in which he personally engaged and brought to a successful termination.

In the infirmity of the Missionary enterprise in Georgia, he stood peerless as his advocate and defender. He was able to resist his arguments or his stirring appeals. At a later period he became the Pastor of this church and although he labored under the incipient stages of the disease, which finally terminated his earthly career, still he labored among us in the power and demonstration of the Spirit, and won for himself the love and affection, not only of his church and congregation, but of the entire community. Though disconnected from us at the time of his death, we still retain a lively sense and appreciation of his labors among us.

In view of the date of one so beloved, be it Resolved, That in the death of Bro. Jno. E.

Dawson we recognize the hand of an angel. Providence, and feel that we have personally lost a friend and brother, whom it was our privilege to love and admire.

Resolved, That in his death the whole Baptist Association has lost one of its ablest, most devoted and faithful members, and that we, as a church, and our country a Christian and patriotic citizen.

Resolved, That we tender to the bereaved sister Dawson our warmest sympathy in her affliction, and pray God that he may be to her more than husband or Father.

W. C. GRAY,
JAS. K. REED,
T. R. SLADE,
H. B. EMMAN,
J. W. WOOLFIELD.

Montevideo Church.

Whereas the recent announcement of the death of Elder A. G. McRAW, the pastor of this Church, has filled our hearts with grief and deep sorrow, on account of his own loss and the Christian Church universally.

Resolved, That this Church deeply sympathize with his beloved wife, children and relatives, and we pray that the Lord may send down upon them and bless them, notwithstanding great loss they have sustained in his death.

Resolved, That a copy of the above be published in his beloved wife; also to the Baptist, and request an insertion in the Baptist.

Done in conference, in the Montevideo Baptist Church, January 19, 1861.

H. R. LYMAN, CH. CLK.

Secular Intelligence.

THE GEORGIA ORDINANCE OF SECESSION.

The following is the ordinance of secession by which the State of Georgia was taken out of the Union.

An Ordinance to Dissolve the Union between the State of Georgia and the other States united with her, under the compact, of government entitled the Constitution of the United States: We, the people of the State of Georgia, in Convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance adopted by the State of Georgia in the Convention of 1788, whereby the Constitution of the United States was ratified and adopted, and all acts and parts of acts of the General Assembly, ratifying, adopting, amendments to the said Constitution, are hereby repealed, rescinded, and abrogated.

We do further declare and ordain, that the union now subsisting between the State of Georgia and the other States, under the title of the United States of America, is hereby dissolved, and that the State of Georgia is in the full possession and exercise of all those rights of sovereignty which belong and appertain to a free and independent State.

SOUTHERN CONGRESS. The following gentlemen have been selected by the Alabama Convention, as delegates to the Southern Congress, composed of representatives from the seceding States, whose business is to consult together and construct a provisional government for the Southern Republic. They are: Montgomery, Ala., 4th of February:

DEPUTIES FOR STATE AT LARGE.
Hon. Richard W. Walker, of Landmark.
Hon. Robert H. Smith, of Mobile.
DEPUTIES FOR THE DISTRICTS.
1st Dist.—Gen. Colin J. McRae, of Mobile.
2d Dist.—Hon. John Gill Shilton, of Beaufort.
3d Dist.—Hon. W. P. Chilton, of Montgomery.
4th Dist.—Hon. S. F. Hale, of Greene.
5th Dist.—Hon. David P. Lewis, of Lawrence.
6th Dist.—Dr. Thomas Pearn, of Madison.
7th Dist.—Hon. J. L. M. Curry, of Talladega.

ALABAMA LEGISLATURE.—The House passed a bill to provide against the invasion of the State by sea pilots bringing foreign vessels into Mobile (liable to fine and imprisonment in the Penitentiary), and authorizing the Commander of Fort Morgan to destroy the beacons and land marks at his discretion, and to erect a new beacon at the mouth of the Alabama River, and to construct a telegraph line from Point Clear to Fort Morgan. It is understood that Hooper of the Mail, will be a candidate for Clerk of the Southern Congress, and will be warmly supported by the secessionists.

FROM FLORIDA.—The Governor has appointed Delegates to the Convention of the Southern States, which is to assemble at Montgomery, Ala., on the 1st of March. They are as follows: Gen. Jackson Morton, Col. J. Patten Anderson, and James Powers, Esq.

(Special dispatch to the Advertiser.)

WASHINGTON, Jan. 23.—An informal count shows two-thirds of the Black Republicans in the Senate and House are opposed to any compromise, and therefore Crittenden's resolutions have been again voted against, and laid aside in the Senate.

Commander Armstrong, who was in command of the Navy Yard at Pensacola, reported to the War Department that it was impossible to defend it against a superior number, while two-thirds of those in the service of the Government favored the attack.

Up to the present time thirty-six resignations in the Army and Navy have taken place because of the secession of several Southern States.

