

H. E. TALLAFERRO, 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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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER,
PUBLISHED WEEKLY,
By THOS. F. MARTIN.

TALLAFERRO & Co.,
PROPRIETORS.

The South Western Baptist.

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7	7 00	14 00	14 00	14 00	14 00	14 00	14 00	14 00	14 00	14 00
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All Job Work is considered done when finished.
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be addressed to the SOUTH WESTERN BAPTIST, Publisher.

For the South Western Baptist.
Buckner's Translations and the
Tennessee Baptist.

To the Baptists of the South
and South-west:

Justice to the Board and the interests
of its Missions demand something more
than has appeared in reference to the
publication of Rev. H. F. BUCKNER'S
translations into the Creek language.

At the last session of the Bethel Baptist
Association, Ky., a respectful call
was made upon the Board of Domestic
and Indian Missions, to state their reasons
for declining what is claimed as a
proposition to publish these works gratis
in the Tennessee Baptist of March 17,
1860. The Board promptly furnished,
through the Western Recorder, as de-
sired, the leading facts of the case.—
This explanatory article called forth an
"Editorial Telegram" in the Tennessee
Baptist of Nov. 17, 1860, which, with
other kindred editorials of that paper,
demand some notice. An intimation
that "a reply to the article of the Board
at length" would be forthcoming, has
caused the delay of this article.

More than two months have elapsed,
and no such reply has come to the
knowledge of the Board. The circum-
stances forbid further delay. Tennes-
see Baptist, of March 17, 1860, con-
tains what is claimed to be a propo-
sition, by the South Western Publish-
ing House, to publish the works of Bro.
Buckner without charge to the Board.
On the 23rd April following, an official
letter was addressed to the firm of
Graves, Marks & Co., asking them to
state definitely what they would do,
and giving them such information as
the Board possessed—the amount of
manuscript each work contained, the
number of copies to be printed, and
the style of execution. Furnishing all
the data in our possession, they were
asked if they would print the Gospel
according to John, the Hymn Book and
the Grammar in the Creek language,
without charge to the Board. They
were further asked what would be their
estimate of this printing—the addition-
al cost of the balance of the work—that
is, the paper, binding, &c., and finally
requested, "Please make your estimates,
and say definitely in writing what you
are willing to do." This is the course
that, in a business matter, as this was
regarded and treated by the Board, any
practical business man would pursue.
Is there any thing unreasonable in the
questions asked, or objectionable in ask-
ing them. Certain it is, that no excep-
tion was taken to them either by Mr.
Rogers, who was seen by Eld. Sumner
in Nashville, or by Mr. Marks, who met Eld.
S. at the Kentucky Convention a few
days later. The reply of the first was,
"I do not know what to say," of the
other, (both of them members of the
firm) "we received your letter, but really
I do not know what to say." Now if there
it there was any proposition before the
Board, these were strange answers. The
Tennessee Baptist of July 28, 1860, says,
"This proposition was made in good
faith—the partners of the House hav-
ing been consulted." And yet when
two of the partners are called upon per-
sonally by one of the Secretaries of the
Board, and asked for a definite reply
to their letter of enquiry, each of them
says, "I do not know what to say." This
was the only reply the Board had when
brother Buckner arrived. Was it such
a reply as would have justified them in
sending the work to the S. W. Publish-
ing House? Let any candid man say.
It is said that the Board "required" in
their letter "what no publishers could
do," &c. We have simply to state that
the same specifications were made to
Sheldon & Co., New York, and the
Southern Publication Society, Charles-
ton, S. C., and the same questions
asked. Both Houses answered promptly,
and as definitely as the letter required. The
reply of two of the partners of the S. W.

Publishing House, "I do not know what
to say," certainly took away all expecta-
tion that the work would be published
gratuitously. If the article referred
to was intended by the writer to be con-
sidered as a proposition, the other part-
ners of the House virtually declined to
confirm it. If they did "not know what
to say" in response to the enquiry of
the Board, how was it possible for us
to proceed in negotiations with them?

Great stress was laid upon the fact
that the work was done in New York.
This is urged against the Board in ev-
ery editorial allusion, in a manner seem-
ingly designed to excite sectional prej-
udice against the Board. If the Board
has sinned in this respect, its accusers
are still greater sinners, for notwith-
standing they have a Publishing House
of their own, some of their own works
are published at the North.

The last edition of the Iron Wheel
was published in New York. The Tennes-
see Baptist of July 21st, 1860, (just
at the time when Buckner's works were
in the press) says, "the revised edition
of the Wheel is at this time on the road
from New York." We are also inform-
ed that they have intimate business re-
lations with a House in New York, and
also in Philadelphia.

To all this we have no objection, but
think it a little unfair that those sus-
taining such relations to the North,
should endeavor to injure the Board upon
such ground, and that after the Board
had sought to have the work done at
the South and failed, and had given them
the opportunity of saving this expense to
the denomination—if they had been in-
clined to do so. The Telegram further
states, "We not only published this of-
fer in the Tennessee Baptist, but au-
thorized Bro. Buckner to make it person-
ally to the Board, which we learn he
did." The same paper of Aug. 18 says,
"If the publisher's offer was not sufficient,
did not Bro. Buckner make the offer to
the Board which we authorized him to
make? We have evidence that he did."
Here are two statements that brother
Buckner was authorized to make a propo-
sition to the Board for the gratui-
tious publication of his works by the
S. W. P. House. Once it is stated
by the writer, "we learn he did," and
again, "we have evidence that he did."
The Board unequivocally denies that
any such proposition was made to them
by Bro. Buckner. Bro. Buckner him-
self denies that he made any such propo-
sition. In a letter dated Micco, Creek
Nation, Nov. 26th, 1860, he says, "I am
pretty sure that I did not make any
proposition to the Board in the name or
in behalf of the South Western Publish-
ing House; for I do not remember
that I ever was authorized to make
such a proposition." Hence it appears
that the repeated statements that Bro.
Buckner was authorized to make a propo-
sition to the Board in the name of the
S. W. P. House, and that he did so,
are not sustained by the facts. He says
he received no such authority, and we
know he made no such proposition. It
may be proper here to give the reasons
of the Board for sending the communi-
cation to them that they did.

1st. The article in the Tennessee Baptist
which is claimed as a proposition
included but two works. Besides these
there was a Grammar to be published.
It was the desire of the Board to as-
certain where and on what terms they
could secure the publication of all
these works.

2nd. It was known to the Board that
if the South Western Publishing House
did the work, or any portion of it, grati-
tously, they would claim a representation
on that ground in the next Biennial
Convention. It was the duty of the
Board to know how much representa-
tion they would be entitled to on that
score.

3d. The proposition was not in a
respectable and definite shape. We
wrote a respectful letter, asking them
to put their proposition in a tangible
and business-like form, so that we might
understand clearly what they were wil-
ling to do, and what we could rely upon.

The Board is further charged with
depriving the Indian Sabbath Schools
of the donation of \$1000, by prevent-
ing brother Buckner's visit to Nashville.

We are unable to see the logical con-
nection between brother Buckner's vis-
it to New York and the refusal of "a
good sister" to give \$1000 to Indian
Sabbath schools. If she really loves the
Indians and has the money to give, and
has the heart to give it, why not give
it, though unable to see brother B. per-
sonally.

It is not true that the Board prevent-
ed him from visiting Nashville. He
stated when in Marion and in New
York that he desired to return through
Kentucky and Tennessee. There was
nothing said or done by the Board, or
any member of it, to prevent his visit
to Nashville. Nothing was said about
it. We know that he did visit both
Kentucky and Tennessee on his return
home. Whether or not he visited Nash-
ville we cannot say. He had perfect
liberty to do so if he desired.

The Board will call attention to but
one thing more. It is stated in the
Tennessee Baptist of August 18, 1860

that thousands are waiting to hear the
reasons of the Board for declining the
proposition under consideration and
having the work done in New York.—
Here they are. Justice to the Board
and respect to the "thousands now
waiting to hear them" call upon the
Tennessee Baptist to insert this article
in its columns of once.

Why it is that the longing anxiety of
these thousands has not been gratified
long ago, is not for us to explain. They
had the letter of the Board of April 23d,
1860. They had Messrs. Rogers and
Marks to say that they told brother
Sumner early in May, "We have receiv-
ed your letter, but really do not know
what to say."

They had also an article before them
prepared by Bro. Lee, of Miss., publish-
ed in the Mississippi Baptist, the Mes-
senger, and the Standard. Also, the
official communication of the Board,
setting forth these reasons. Why it is,
with all these facts before them, they
should keep these waiting thousands in
such anxious suspense is remarkable in-
deed.

As "it is the glory of the Tennessee
Baptist to publish both sides," these
waiting anxious thousands must have
been disappointed at the closing re-
quest of the "Telegram," that the Wes-
tern Recorder and the Mississippi Bat-
tist should copy the reply to the article
of the Board, at the same time declin-
ing to publish the Board's article, or
giving them a single item of its con-
tents.

All these are facts—facts that ought
to be known. The Board and its Mis-
sions are suffering because they are not
known.

All papers friendly to justice—the
Board and the cause of Domestic and
Indian Missions, are respectfully re-
quested to publish this article. We
shall take no further notice of the mat-
ter.

By order of the Board, Marion, Ala.,
Jan. 24, 1861.

WM. H. MCINTOSH, Pres't.
R. HOLMAN, } Secretaries.
M. T. SUMNER, }

For the South Western Baptist.
Elder A. G. McCraw.

DEAR BRO. TALLAFERRO: It seems fit-
ting for me to say a few things about
this good man. My intimate acquaint-
ance with him for twelve years, three
of which I was a boarder in his family,
enables me to speak of him advisedly.
To say that Bro. McCraw was a good
man, is only to speak in accordance
with universal consent. And yet I
doubt if the measure of his goodness
was generally known. It is easy, com-
paratively, to be (or seem) good in the
pulpit, or in the stirring revival, or in
the occasional visits made or received
among congenial spirits when all is
sunshine and cheerful as the blooming
of spring. But to be good at home—
good every day, in prosperity and ad-
versity, has in it a difficulty incident to
human nature, which can be surmount-
ed only by a good man. Such a man
was Bro. McCraw. I have no recollection,
during my three years sojourn in his
family, of ever hearing him utter a
bitter word or murmuring sentence.—
He never missed his morning and even-
ing prayers and reading of the Scrip-
tures. His theme was his Savior, the
covenant of grace and the promises of
the Gospel. His delight was truly the
Law of the Lord, and in it did he med-
itate day and night.

Bro. McCraw was a devotional man.—
He had the form of godliness with the
power also. He was always ready to
speak of and feast on the love of the
Savior.

Many were the nights which he and
I spent in his studio till the hour of 12,
preparing for the coming Sabbath,
when he would seem to become so full
of his subject as to lay down his pen
and break forth in tears and words of
rejoicing, expressing his delight in
speaking and writing on the great
theme of recovering mercy. "Fear not,
thou worm Jacob, and ye men of Israel;
I will throw thee saith the Lord, and thy
Redeemer, the Holy One of Israel," was
one of his favorite quotations, when he
desired to express a sense of his own
weakness, and at the same time his
confidence in God. He was particular-
ly fond of those hymns and songs, and
texts of Scripture which had in them
the most of the sentiment of "O taste
and see that the Lord is good. Brother
McCraw was a great man. Not perhaps
in the sense in which the world views
greatness, but in the true, real sense.—
If he were only great as he was good,
even then his greatness would not be in-
conceivable—but he was a great man in
the additional sense of possessing an
extraordinary judgment and good com-
mon sense. In these he was surpassed
by few if any, in my acquaintance.—
True, he made no pretensions to litera-
ry or scientific learning. With the ad-
vantages only of a common English
education, he was left to look to other
sources than the glitter and fame of a
collegiate polish for influence in society
and position among his brethren.—
These sources consisted chiefly in his
wonderfully well regulated mind, sea-

soned and trained by a deep-toned and
constant piety, with a commanding ap-
pearance and dignity—all of which
conspired to gain respect wherever he
went, and to supply a deficiency com-
mon to human nature, which, no col-
lege was ever endowed or enabled to
supply. While it will be readily award-
ed to others to hand down to posterity
the name of those renowned for learn-
ing and deeds of daring, in gilded lines
of sounding eloquence, it will never be
yielded by the thousands of Baptists in
this country, to displace, for any other,
from the tablets of their hearts, the im-
perishable records of the memory of
one so dear to them as that of brother
McCraw. And when those eulogies and
histories which place so much stress
upon human acts and acquirements, to
the almost entire neglect of moral and
religious worth, shall have perished in
the dust, the memory of the useful ser-
vant of Christ shall remain embalmed
in the affections of God's elect, beyond
the reach of time to efface, or the ages
of eternity to dissolve.

Finally: Bro. McCraw was a Chris-
tian. A thirty years' ministry, (or up-
wards,) among the same people, a uni-
form life and a happy death, would
seem enough to satisfy all on this point.
His last hours were rendered some-
what remarkable by the influence which
prayer and reading the Scriptures had
upon his mind. These exercises al-
ways seemed to compose his thoughts,
(otherwise wandering,) and call forth
suitable responses and sentiments, thus
showing that what was his theme in
health was his comfort and solace in
sickness and death. How comforting
should it be to a wife thus bereaved and
relatives dear, to know that a husband
and father lived like a Christian and
died like a saint and is gone home to
heaven to receive his long sought re-
ward.

I might add many other things to
these sketches with interest to myself
if not to others, but for the fear of becom-
ing tedious to some, who in different
circumstances from my own relation to
our brother, might think, perhaps, that
less would do as well. We lay no
claim to infallibility for Bro. McCraw,
as we know he never desired it for
himself nor granted it to any human
being. Yet, whatever may have been
his foibles, if any, I leave others to
judge, the grave to hide and God's
grace to conceal.

I can only say with certainty, for my
self, I have no stone to cast at the sa-
cred memory, nor censure to blot the
pure name of my brother and father A.
G. McCraw. W. WILKES.
January 1861.

Antiquity of Baptist Principles.

We have traced the succession of
Baptist sentiments through the Wal-
denses to the period of the Lutheran
and English Reformations in the six-
teenth century. From this time the
presence and peculiarity of these views
are admitted facts.

Before, however, dismissing this por-
tion of our subject, we may observe
that while a portion of the Waldenses
fell into the current of the Reformation
in Germany and France, and many con-
tinued to retain a separate visibility.
Of these, a part became the immediate
predecessors of the modern Waldenses;
while the rest, manfully struggling to
maintain the standard of the ancient
faith, and exposed to the alternate rage
of Papal and Protestant persecu-
tion appear as a part of the great fam-
ily of modern Baptists.

As late as 1544 we have a declara-
tion of the sentiments of this people
which strikingly corresponds with ut-
terances of their ancestors: "Art. VII.
We believe that in the ordinance of
baptism the water is the visible and ex-
ternal sign, which represents to us that
which, by virtue of God's invisible op-
eration, is within us, namely: the re-
novation of our minds, and the mortifica-
tion of our members through Jesus
Christ. And by this ordinance we are
received into the holy congregation of
God's people, previously professing and
declaring our faith and change of life."
(Jones' Church Hist. vol. II, p. 47.)

In a plea for "Liberty of Conscience,"
(1560,) they still further declare that
"they had received this doctrine from
their ancestors; and that if they were
in any error, they were ready to receive
instruction from the Word of God, and
would presently (instantly) renounce
any heretical or erroneous doctrine
which should be shown to them."
(Jones, vol. II, p. 281.)

Did our prescribed limits permit we
should be glad to speak of the Baptists
as they existed in Spain, Navarre and
Biscany, Bohemia and Poland, Transyl-
vania and Wales. In all these coun-
tries, during the long night of the
dark ages, there lay concealed multi-
tudes who held with clearness and ten-
acity those sentiments which distin-
guish Baptists from all other denomina-
tions. Especially is this true of Wales.
Indeed the history of the Welsh Bat-
tists is a collateral and independent line
of proof of the apostolic origin of Bat-
tist churches. They are the second of
the Two Witnesses by whom God pre-

served to the world the "faith once de-
livered to the saints."

In speaking of the history of the
Baptists Mosheim says: "The greatest
part of their singular opinions, as is
well attested, were approved several
centuries before Luther's time." (Vol.
III, p. 200.) Cardinal Hosius, Presi-
dent of the Council of Trent, 1550, thus
testifies to the antiquity of the Baptists:
"There have been none for these twelve
hundred years past who have been more
vigorously punished." In 1819, at the
instance of the King of Holland, Drs.
Dermont and Upeie, learned members
of the Reformed Dutch Church, pre-
pared a history of the Dutch Baptists.—
This is their conclusion: "We have
now seen that the Baptists, who were
in former times called Anabaptists, and
in later times Mennonites, were the
original Waldenses, and who long ago
in the history of the church received
that origin. On this account the Bat-
tists may be considered as the only
Christian community which has stood since
the days of the Apostles, and as a Chris-
tian society, which has preserved pure
the doctrines of the Gospel through all
ages. The perfectly correct external
economy of the Baptist denomination
tends to confirm the truth disputed by
the Roman Church, that the Reforma-
tion brought about in the sixteenth
century was in the highest degree ne-
cessary, and at the same time goes to
refute the erroneous notion of the Cath-
olics that their communion is the most
ancient."

Thus we have seen that though the
light of a pure church may have been
obscured at times, by reason of the
thick clouds that enveloped it, still it
continued to shed its rays through the
long night of Papal darkness. During
all this time had God His "witnesses."
His kingdom was not destroyed. True,
its history is not to be traced along the
high places of the earth, nor marked
by the footsteps of pomp and supersti-
tion, and power. Rather like a stream
that courses its way along the moun-
tain base, and anon is hidden in the
deep ravine; so the Gospel church took
at times an almost subterranean course;
still it flowed on slowly, silently, sure-
ly, until in these latter times the river
of salvation, has broken forth afresh,
widening its banks and causing "the
waste places of the earth to flourish
like the garden of the Lord." The ob-
scurity of the church through the dark
ages is at once accounted for, and con-
firms her real character, when we re-
member that during this period she
"had fled into the wilderness where she
had a place prepared for her of God,
that she should feed there one thousand
two hundred and three score years."
(Rev. xii. 6.)—Christian Chronicle.

Baptism and Circumcision.

Rev. N. M. Williams, in his able review of Dr.
Huntington's "Relation of the Sunday School to
the Church," meets the theory that "Baptism
came in the place of Circumcision" in a clear
and forcible manner. He says:—

Few things more clearly illustrate
the capacity of the human mind to im-
pose on itself, notwithstanding the
might and nobleness of its powers, than
the strength of conviction with which
this dogma has been received. Baptism
in the room of circumcision! Will the
author of the Discourse tell us whether
baptism came in the room of infant cir-
cumcision, or of adult circumcision? For
both were practised. If he says it came
in the room of adult circumcision, why
does he "baptize" infants? If he says
it came in the room of infant circumci-
sion, by what authority does he disting-
uish infant from adult circumcision? If
he cannot show his authority for this,
then why does he not baptize everybody
that wants to be baptized—unregenerate
adults, unregenerate heathen, un-
regenerate servants? For unregenerate
servants, unregenerate heathen, un-
regenerate adults, were circumcised. If
baptism came in the place of circumci-
sion, by what authority does the author
baptize female infants? Why is he,
why are our friends generally, who are
on his side of the baptismal question,
unwilling to baptize a child on the
strength of his grandparents' faith, or of
his great grandparents? Was it ever
known that a Jewish child was refused
circumcision because neither his father
nor his mother had faith?

We have yet another difficulty. Why
do you not admit your baptized infants
to the Lord's Supper? Were not cir-
cumcised infants admitted to the Pass-
over? You need not be reminded that
the time was when infant baptism and
infant communion went hand in hand.
Why do you deny your baptized infants
the one ordinance when you grant them
the other? Baptists have always in-
sisted that if baptism came in the room
of circumcision, the Lord's Supper came
in place of the Passover; and this mode
of expressing our objection to the for-
mer has never yet been answered.—
Baptism in the place of circumcision! Why,
then, when certain men went down
from Judea to Antioch, and said,
"Except ye be circumcised after the
manner of Moses, ye cannot be saved,"
—why was not this the message that
the brethren at Jerusalem commission-

ed Paul and Barnabas to carry back to
Antioch:—"Brethren, we beseech you
to remember what we now declare unto
you, that baptism came in the room of
circumcision: have ye not all been
baptized? how then can circumcision be
necessary to salvation?" What method
of healing the difficulty would have
been so efficacious? Yet not a hint of
any such method is to be found in the
letter that was sent. Baptism in the
room of circumcision! Why, Paul tells
us of something else that came in its
room. Turn to Colossians, the second
chapter and the eleventh verse, and
study those memorable words; memora-
ble, for they seem to have been written
for the very purpose of counteracting
that figment of the imagination, that
baptism came in the place of circumci-
sion:—"In whom also ye are circum-
cised with a circumcision made without
hands, in putting off the body of the
sins of the flesh, by the circumcision of
Christ." Circumcision made without
hands came in the room of circumcision
made with hands. Baptism is adminis-
tered with hands. The work of the
Holy Spirit on the heart is done without
hands. The circumcision of the heart, then
comes in place of the circumcision of the
flesh. I close this train of thought by
a quotation from the works of the great
philosophic theologian, Coleridge, who
was not a Baptist.

"Equally vain," says this independent
thinker, "is the pretended analogy from
circumcision, which was no sacrament
at all, but the means and mark of na-
tional distinction. . . . Nor was it
ever pretended that any grace was
conferred with it, or that the right was
significant of any inward spiritual opera-
tion."

A Ministerial Ability.

The ability to be alone is a great
ability. It is not peculiarly important
for the Gospel minister, upon the ac-
quirements of whose heart and brain
such vast interest depend? At the
same time every church member should
be taught its importance for himself.
The ability to be alone (we mean, of
course, only alone in regard to the pre-
sence of human beings) with pleasure,
felicity, and effect, is an ability not as
easily attained or retained as some may
suppose. Doubtless Satan is ever ready
to infuse an irksomeness and gloom in-
to the soul in retirement. To remain
half an hour resolutely and passively
alone, shut up with God, is such a grand
security for his intimate enlightening
and invigorating manifestations, that
Satan plies all his powers to prevent
it. Satan is not so much opposed to
set seasons of hurried prayer, which
modify rather than remove business or
social perturbation. He is not so much
opposed to merely an intellectual glance
each morning at a short psalm, or half
a chapter of the Bible, especially if it
be followed by an hour's heart-plunge
into a newspaper. He is not so much
opposed to an exciting discussion or
controversy in the social group on the
current topic in the public mind. Nor
would he be much opposed to solitary
reveries which continue flights of fancy
or throbs of emotion, started in the
busy world by his guileful influence.
But Christian solitude, especially if
daily, systematic, obtaining the force
of a habit, Satan will spare no pains to
prevent. His envious malice is com-
mitted against it as against the sight
of the soul's intimate familiarity
with the source of bliss; and the
reader and writer must be resolute
and watchful, or be kept short of it.—
Christian Advocate & Journal.

Value of Time.

The Roman Emperor said, "I have
lost a day;" he uttered a sadder truth
than if he had exclaimed, "I have lost
a kingdom."

Napoleon said that the reason why
he beat the Austrians was, that they
did not know the value of five minutes.
At the celebrated battle of Rivoli, the
conflict seemed on the point of being
decided against him. He saw the critical
state of affairs, and instantly took
his resolution. He dispatched a flag
to the Austrian head-quarters, with
proposals for an armistice. The unwary
Austrian fell into the snare, and for a
few minutes the thunders of battle were
hushed. Napoleon seized the precious
moments, and while amusing the enemy
with mock negotiations, re-arranged
his line of battle, changed his front,
and, in a few minutes, was ready to
renounce the force of discussion for the
stern arbitrament of arms. The splen-
did victory of Rivoli was the result.

The great moral victories and defeats
of the world often turn on minutes—
Crises come, the seizing of which is
victory, the neglect of which is ruin.
Men may loiter, but time flies, and life
flies on the wings of time, and all the
great interest of life are speeding on
with the sure and silent tread of desti-
ny. The road to hell "is paved with
good intentions." Did we but do to day
the good which we propose to do to-
morrow, how changed would be the face
of the world!—What groanings and
wailings over sin would instantly beat
on our startled ears! What splendid

schemes of benevolence would instan-
tly start into consummation! But to-
morrow comes, and finds us even more
unprepared for the proposed reforma-
tion than yesterday; and "thus on till
wisdom is pushed out of life." Seize
the present; do to-day the possible
good of to-day, and then to-morrow
will bring both a larger field of action
and a richer moral preparation, and life
will advance on a perpetually ascend-
ing scale of beneficence and happiness.
—Examiner.

Foreign Religious Intelligence.

CIVIL AND RELIGIOUS LIBERTY IN ITALY.
—Lord Shaftesbury, at a late colop-
tage meeting in England stated that
Count Cavour had written to him that
he was as much in favor of civil and
religious liberty as any man in England
and nothing should be wanting on his
part. He further stated that the Count
bore high testimony to the character
and conduct, during recent events of
those Italians who had succeeded from
Rome. It has given him a deep im-
pression of the immense value of the
Bible, and the right to communicate it
to every individual.

Sabbath Shoes and Umbrellas.

WANTED.—A species of gum shoes
and umbrellas that will stand the Sun-
day mud of this latitude.

I know a preparation which I think
will fully answer the purpose; and as

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, Feb'y 7, 1861.

Important Forthwith.

Correspondents sending money for subscriptions, making changes, &c., will remember to give the name of the person to whom the paper is sent. Sometimes the husband writes, and does not tell us that the paper is sent to his good wife.

Subscribers, when about to remove from one place to another, should give us timely notice to make the change, giving us the name of both the old and the new post offices.

We always dislike to part with old subscribers, by discontinuance, but especially now in these times that try printing offices, do we dislike to give up a single old friend. Brethren, let us stand together amid the convulsions that environ us, and keep the banner of Christ before the world.

We invite attention to the articles of "Polyglot." We hope the suggestions in his "Preface" will be carried out. We wish just such articles as he suggests. We hope others will contribute similar articles.

The Claims of Christ upon His People at this Juncture.

"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."—Ps. 137: 5-6.

Nothing so thoroughly develops Christian character as adversity. As the darkness of the night serves to increase the lustre of the stars—so never does the light of grace shine so impressively as when surrounded by menacing calamities. Perhaps the Word of God does not contain a sublimer burst of hallowed zeal, of inextinguishable love, of persistent faith in contempt of the most embarrassing providences, than is found in the above passage. Israel was in Babylon, groaning under the most intolerable captivity,—in mournful groups they sat and wept upon the banks of the Euphrates—their tuneful harps hung silent upon the willows, while their enemies insulted their grief by requiring a song. Yet, despite of all these calamities, their affections still lingered around the holy city, "yea, we wept when we remembered Zion!"—Such sacred regard for the cause of God in the day of its calamity was subsequently rewarded. For it was not long before "the Lord turned again the captivity of Zion," and then adds the sacred penman, "was our mouth filled with laughter, and our tongue with singing;" then those who had so recently insulted their grief by requiring them to sing one of the songs of Zion, were compelled to exclaim, "The Lord hath done great things for them." Thus "He caused their enemies to be at peace with them," and established them again in their ancient homes, where they could worship Him in the beauty of holiness.

Permit us, then, Christian reader, to suggest a few thoughts from this interesting passage of Jewish history, by way of indicating the duty of Christians in these perilous times. In seasons of great national calamities, we are too prone to forget every other interest in taking care of our own. We seem to forget that the same beneficent God who measures out our prosperity, sends also our adversity—and that we are as much the objects of his care when "in a little wrath he hides his face from us," as when we are walking in the light of his countenance. We do not sufficiently remember that there are traits of Christian character, which are essential to the glory of his name, and which can only be developed in times that try men's souls. Such characters as Elijah, and Daniel, and Nehemiah, could only have been formed amid fiery trials. Faith never reaches its sublimest achievements until, cut off from all human aid, it plants itself upon the abstract promise of God, and in spite of the most cheerless embarrassments, "attends not at that promise of God through unbelief; . . . being fully persuaded that, what he has promised, he is able also to perform."

We need not remind the reader, that the times in which we are now living will prove as the "refiner's fire and as fuller's soap." God is now "sitting as a refiner and purifier of silver." Happy will they be who shall come forth from the crucible as spiritual "sons of Levi." Happy will they be who shall pass honorably through the fiery ordeal.—They will be recognized as his "jewels" in that day; and he will present them before the universe as showing how much this world has been worth to him. "Then shall the righteous shine forth as the sun in the kingdom of their Father."

But let us not forget the main point that we set out to suggest—the duty of Christians at this crisis. We must not allow the interests of Zion to share the fate of ordinary public interests in seasons of great commercial embarrassments. What is now needed is, a union of the cause of Christ, in all its moral and important interests, with our individual interests. We must feel, as Christians, that we cannot more thoroughly and safely promote our individual interests, than in promoting that glorious cause. The vigorous sustentation of all the agencies of the Gospel of Christ, is the most effectual way of compassing every end which the patriot can desire. Do we desire peace? The second note that fell from the lips of the angels who proclaimed the birth of Christ, was "peace on earth." Do we desire wisdom to direct the councils of State in this transition period? Nothing can so thoroughly "teach our Sages

for wisdom" as an earnest inculcation of Gospel truth through all the agencies of our churches. Do we desire prosperity? This follows in the same line of divine agencies—"Peace be within thy walls, and prosperity within thy palaces." A necessity as overwhelming as eternal truth can make it, is laid upon the Christianity of the times, to mingle its benign counsels with those which are now shaping the destiny of those States which have resumed their sovereignties, and are contemplating the formation of a Southern Confederacy. "The Lord of hosts is with us; the God of Jacob is our refuge," and let us see to it, that we do not forfeit the Divine Presence by deserting a cause which would prove a far greater disaster than if all the world were in arms against us.

Much is said and written by our statesmen as to the importance of securing a recognition of our independence by the more important nations of the earth. Let Christians throughout these Southern States see to it, that our nationality be recognized by "the King of kings and Lord of lords." We have already a Friend, an Ambassador, at the Court, who has assured us that whatever we shall ask in His name, "the Father will do it." If prayer shall go up to Him continually from every pious heart, then may we rest in serene confidence upon the assurance that no weapon formed against us shall prosper. For "who shall curse when the Lord hath not cursed?" "If God be for us, who can be against us?"

We cannot close this article without calling the attention of our brethren to the great importance of sustaining vigorously and liberally the several Boards of the Southern Baptist Convention.—Sincerely it needs no argument to prove to enlightened Christians that at such a time as this,—a time of peril and embarrassment such as the present generation will never likely see again,—the Blessed Master will regard with more than common complacency and tenderness, the sacrifices that his friends may make for his cause. As darkness and disaster thicken around us, let us gather still closer around the ark of our God—for its presence amongst us, as in the case of Obed Edom, is the pledge of every blessing that God can confer. Let the words with which we set out be the utterances of our heart of hearts, "If I forget thee, O Jerusalem, let my right hand forget her cunning." Then it will not be long ere we shall take our harps from the willows, and throughout our land will hear the exultant song, "The Lord hath done great things for us whereof we are glad." God speed the day when "the effect of righteousness" which is "quietness and assurance," shall extend to all the borders of our land, causing our "enemies to be at peace with us."

Something Singular.

It is a remarkable fact that many of the so-called religious journals of the North, which have been most bitter in their denunciations of the South, and the most unrelenting in their opposition to any other Slave States being admitted into the late Union, are now the most clamorous for the Government at Washington to "whip back" the States that have seceded into the "glorious (?) Union!" It would seem, if there was any honesty in their opposition to any other Slave States coming into the disrupted Confederacy, they would hail with unspeakable joy the withdrawal of every Slave State from the concern. If the addition of other States, having in them the "hated institution," be an iniquity so shocking to their consciences that it cannot be borne, the subtraction of States having the "fatal leprosy" (?) should be hailed by them with highest satisfaction. Pretty types of Christianity indeed! After denouncing us as barbarians, murderers, thieves, and robbers, when we propose relieving them of all responsibility in the premises by withdrawing ourselves from such immaculate purity (!!) they straightway invoke the powers that would be butcher us by the whole sale! "O Christianity! what crimes are committed in thy name!" What transparent hypocrisy!

It has been the misfortune of the South to see the worst type of Northern journals, the Hotspurs. There are many, very many, Northern journals battling for the whole country, and among that number we greet as an exchange, recently sent us, the *Hartford Times*, Hartford, Conn. It is an old journal, of established reputation, and highly conservative in spirit. We learn from it, and other kindred papers, that there is a strong anti-coercion party at the North, rapidly organizing, and speaking in terrific tones to the Republican disorganizers and despots.

Southern Baptist.

A slip from the office, of Jan. 16th, informs us that the paper, suspended awhile, will soon reappear. Rev. W. B. CARSON, former editor, has retired from the chair, has settled at Enoree, Spartanburg, S. C., and was married Dec. 20th, by Rev. Dr. Boyce, to Miss MARY GRIFFITH, of Laurens District.—We congratulate brother Carson on his retirement to peaceful and quiet life.—May his life be long, happy and useful! We hope to greet the Southern Baptist soon, and hope its visits will continue. The "Crisis" bears hard on religious journals, and we fear many will have to suspend for a season, others must cease forever. Under the pressing circumstances it should not be regarded as a disgrace to suspend or cease to exist. If any denies that religious journalism is not a failure as a money enterprise, we demand the proof, is all we have to say in the premises.

A Modest Man.

We would like to know the names of all our friends, but some will not allow us that pleasure. We received the following note the other day with no signature, purposely withheld, we take it. While we feel disposed to censure our friend for his modesty, yet our necessities are so great we wish the world, just now, was full of such men. Here is his brief note:

Enclosed find four dollars for which you will send your paper to the above names and address, and acknowledge the receipt of same in your columns.

Rev. J. M. Scott.

This faithful servant of Christ and ripe Christian is now in his 82nd year. His mind is yet vigorous—is still in the ministerial harness. He is a devoted patriot, as well as a zealous Christian. We take the liberty of publishing the following extracts from a business letter:

"Well, I am sitting in the house to day, and have been for a week, writing under the pain of a crushed foot, having not walked a step in eight days. I suppose we as a State are out of the Union; so be it. But who has done this sad work? Who has broken up the best, the most happy government the sun ever shone upon? Why, the North—the North, we say—justice, truth, and righteousness—say so too.—But are not these days exceedingly ominous? Our happy government severed, broken to pieces. When will the end be? Who can tell? No being on earth. Upon the earth there shall be 'distress of nations with perplexity, the sea and the waves roaring; men's hearts failing them for fear, and for looking after the things that are coming upon the earth.'"

Will the nations of the earth write upon these United States, "Their glory is departed?" Is the ark taken? Not yet; God reigns, who is holy, just and true, Jesus reigns in heaven and over all the earth. The hearts of all men are in his hands, both kings and plebeians, the great and the small, Black Republicans and Southern Democrats. The cloud that's upon us is dark, the storm gathering, but God is in the storm, and rides upon the whirlwind. States may be severed; kingdoms broken to pieces, but his kingdom shall stand forever, for the mouth of the Lord hath spoken it.

I see in this week's paper the death of our good brother McGraw. Oh how the servants of the Lord are passing away! Ah! bro. Taliaferro, I too soon shall be done. I have just entered my 82nd year.

Southern Religious Papers.

Says the *Watchman & Reflector*: "For the most part, the religious newspapers of that section—particularly the Baptists—have maintained a remarkable tone of moderation and silence, when we consider the heat and excitement by which they are surrounded." The compliment is a just one, and we are sorry that the course of the Northern religious papers will not allow us to return it, especially the Baptist journals. Had the Government listened to such papers as the *Examiner*, *New York Chronicle*, *American Baptist* and *Christian Chronicle*, Philadelphia, the whole country would now be deluged in blood. They have urged, with great vehemence, "the enforcement of the laws," which, rid of a little sophistry, means outright coercion. This comes with a fiendish grace from papers professing to plead the doctrines of the Prince of Peace. Northern religious papers did much in getting up the present Crusade against the South, and they must still play the part of Peter the Hermit.

A sketch of the life and labors of J. E. DAWSON, by J. H. CAMPBELL, will appear next week.

We supposed our paper was going regularly to the *Correspondent*. We have intended to exchange with our neighbor—not at all wishing to cut his acquaintance. We forward the copies requested.

Rev. GEORGE E. BAWER has removed from Rockford, Alabama to Wetumpka, and wishes his correspondents to address him accordingly.

We are pleased to learn that our old friend, Maj. N. W. COCKE, has been elected Chancellor of the Southern Division of Alabama.

SHELDON & Co. have sent us "The Youth's Catechism," by H. C. Fish, D. D. These volumes are unsurpassed as Sabbath School Instructions.

We rejoice to see the following announcement in the *Talladega Watch-tower*, of Jan. 23d:

BAPTIST MALE HIGH SCHOOL.—This Institution commences the second session of the sixth annual term, on the 28th prox. The School is in a flourishing condition, and we take pleasure in commending it to the confidence of the public. It is under the control of Messrs. A. W. Poindexter, and G. A. Woodward, gentlemen of unexceptional moral character, of profound scholarly attainments and acknowledged disciplinarians.

For the South Western Baptist.

BENTON, ALA., Oct. 17, 1860.

DEAR BRO. TALIAFERRO: Our good Pastor, brother David Lee, commenced a protracted meeting here on Saturday, the 22nd ult., which is still in progress. He has been assisted by elders T. M. Bailey, P. H. Lundy and David Peebles. Bro. C. F. Sturgis reached us to-day and preached for us. The word preached has been blessed to the conviction of many sinners in and around our village. Quite a number have been made to rejoice. I do not know the exact number of conversions, as some will unite with the Methodists. The accessions to our church so far have been twenty-one—fifteen of that number were baptized this evening and still the work goes on.

Yours in Christ,

S. W. O. WATSON.

Explanations of Difficult Passages.

For the South Western Baptist.

PREFACE.

When I used to read the Bible, without any of these appliances which now assist me in my attempts to understand it, I met with many difficulties which sorely puzzled my youthful mind, but which a little information would have enabled me to solve. As the vast majority of Christians read their Bibles in the same way, it has seemed to me that it would be well for religious newspapers to recognize it as one of the manifold objects of their widespread and beneficent mission, to aid such readers to understand their Bibles aright. To the accomplishment of this object I shall contribute my mite, in the hope that others may come to my assistance, and that the S. W. B. may hereafter have a well-filled corner, under the above or some similar heading. In the articles which I shall write, (if the project prove agreeable to the editors,) I shall use every help, whether domestic or foreign, without troubling myself to acknowledge the sources from which I draw, wishing rather to give information, than to gain a reputation. Nor shall I confine myself to those passages which have tried the skill of the learned; on the contrary, I shall often stop to solve some of the easier riddles.

POLYGLOT.

ART. I. GOD'S HARDENING PHARAOH'S HEART. The Scriptures tell us seven times that Pharaoh hardened his heart (Ex. 7: 13-22; 8: 11-15-28; 9: 7-34.) But, on the other hand, they also tell us seven times that God hardened Pharaoh's heart. (Ex. 4: 21; 7: 3; 9: 12; 10: 1-20-27; 11: 10.)

Now comes the puzzle. If God hardened Pharaoh's heart, why should He punish him so terribly for that which he could not help? punish him by the devastation of his lands, the ruin of his people, the loss of millions of servants, the death of his first born, the loss of his magnificent army, and his own miserable death in the Red Sea?

The usual answer to this question is, God did not make Pharaoh harden his heart, he simply permitted him to do so, permitted him to follow his own evil propensities, and thus bring on his well merited punishments and final fate.

But was any mind ever fully satisfied with this solution? If this be the correct answer, why do not the Scriptures read—"and God permitted Pharaoh to harden his heart," instead of the direct assertion, "God hardened his heart."—The very fact that God's agency is asserted an equal number of times with Pharaoh's, viz: seven, shows that the latter is the result of the former, that Pharaoh hardened his heart because God made him do it. This conclusion is strengthened by the fact that the first announcement to Moses is, that God will harden the heart of Pharaoh, (Ex. 4: 21,) and the final result is summed up in the words, "God hardened Pharaoh's heart," (Ex. 11: 10.) Thus God's activity surrounds and shuts in that of Pharaoh, so that the latter appears but as the instrument, while God is the prime mover. The subordinate activity of Pharaoh is again indicated by the fact, that in the beginning of the plagues his obduracy is attributed more to himself; but as the plagues increase in number, and rise in intensity, his obduracy takes a more supernatural character, and is more persistently attributed to God, as its cause.

We cannot then avoid the difficulty by saying, "God permitted Pharaoh to harden his heart," but we must face it, and say with the Bible, "God hardened his heart."

But can we not retain the exact words of Scripture, and acknowledge their most evident meaning, and yet clear the honor of God; yet keep him from being the author of Pharaoh's sin? Can we not thus unravel the riddle.—Sin adheres to a man. He may at any moment free himself from it by repentance. But if he does not, the particular forms in which the sin, which is native to his soul, shall manifest itself, are not in his power. The germ of sin is in his power; he can cast it from him or not as he chooses; but God alone determines the particular sins which shall spring from this germ.—Man determines for himself whether he shall be a sinner or not; but God determines in what way he shall be a sinner, and turns the fountain of evil, springing up in his soul, into whatever channels best suit the purposes of his own glory. This does not make God the author of sin, but only its sovereign ruler. He does not put any more evil into a man's heart than was originally there; He simply overrules by His providence the manifestations of that evil. The heart is already vile, God simply places it in a position, where the surrounding temptations will cause the vices, already inherent, to develop themselves in certain forms. A man's heart has the essence of sin in it. Now this essence may show itself in drunkenness, lasciviousness, murder, pride or any of the myriad forms of evil. God simply determines in which of these forms it shall come to the light.

Now apply this view of God's providential management of sin to Pharaoh's case. God did not put sin into Pharaoh's heart; but he did cause the sin already there, to manifest itself in his obdurate refusal to let the Israelites go. God did harden his heart.—Pharaoh might have been a very wicked man, and yet have permitted the Israelites to depart in peace. That he did not do this, that he turned a deaf ear to the voice of prudence, that he heeded not his priests, who already after the 3rd plague declare, "it is the finger of God," that his firm set obstinacy withstood the miseries and importunities of his people, this was the work of God.

This theory seems to me to shed so clear a light on God's providential management of sin; to open so seeming a path through some of the darkest valleys of Scripture, that I cannot forbear tracing it through other and equally difficult passages. These shall appear in future numbers of the S. W. B.

POLYGLOT.

For the South Western Baptist.

"And we ought to lay down our lives for the brethren."

This is a weighty proposition. As an announcement of the Scriptures, its authority will not be questioned by the believer. It may strengthen us in our approaches to its proper appreciation to review the principle of it. To die for another is an act which we are capable of performing alone under the impulse of the strongest and most disinterested love and devotion. With the value we set on life in vice and in selfish unregeneracy, such a love is foreign to us. It can proceed alone from God. It is his love. This it is that saves and sanctifies. Each believer cherishes it towards every other believer, because as being God's love it embraces all.—To blend it with the love of the believer would be to corrupt it. It can not fail because the Great Original of it is infallible. As we find the basis of brotherly love in the being of God, so we find in his gracious dealings with us, the measure of our obligations to each other. "Because he laid down his life for us we ought to lay down our lives for the brethren." Strong as is the tie that binds the descendants of common parents in natural brotherhood, it is seen at a glance to sink into insignificance along side of that relationship which is created by the death of Christ among Christian believers. Our Savior by his death having procured for us our adoption as children of God and constituted us his brethren, it is the spontaneous confession of every regenerate heart that it is consonant with reason and feeling that "we ought to lay down our lives for the brethren."

Do not all men agree in the justice of that condemnation that was pronounced on the ungrateful servant who having in his bankruptcy been forgiven by his creditors in turn, imprisoned his own unfortunate debtor? Christian love then is seen to rise both in principle, example and precept above every other affection; in tenderness and strength exceeding the attachment with which we cling to life itself. High as is this the Scriptural standard of it, we must all come to it, or we can not dwell together in the heavenly home to which we are aspiring. Could we act upon it now to what a degree of holiness and happiness should we not at once ascend? What a different picture of Christian society should we not present to our admiring fellow-men? We should no longer meet and part strangers in the very churches in which we worship.—The rich would not remain in cold and careless ignorance of the rational wants of destitute brethren and sisters around them. Envy would not corrode the hearts nor distrust chill the confidence of the poor. Discussions of doctrines and duties would cease to degenerate into the personal altercations which now so often humiliate and distress us. But with one pulse beating in all our hearts and with hand joined to hand we should "declare plainly" that we "seek a country."

M. J. W.

Columbus, Ga., January 1861.

For the South Western Baptist.

MICCO, CREEK NATION, Dec. 21, 1860.

Dear Brother Holman:

I ought to write to you, and yet it is difficult—my heart is so sad. When my family were sorely afflicted as they have been for five weeks, I got a friend to write to you for me, and now how can I find suitable words to inform you of the death of my dear companion?—L. A. D. BECKER departed this life on the morning of my sorrowful birthday, the 18th of December,—the day I was 42 years old, and just 26 days before she would have been the same age.—In the prime of life, and in the possession of remarkably good health, she fell a martyr to her great calling, and to the sudden changes of this climate. When she took her bed she would have weighed 170 pounds, and never appeared more rosy in her life. The temperature had just changed 59° in less than 36 hours, when all my family stricken down with Typhus Fever, of which my dear wife died in less than twelve days, notwithstanding the almost constant attention of a good physician, and scores of sympathizing friends. Her disease, however, was complicated, and I think congestion of the brain proved fatal.—I have but one thought to comfort me, and that is, she was "ready." When she first took her bed she looked earnestly upon me and called me to her saying, "Mr. Buckner, I know you do not think I will die, but I will. I feel that my mission here is ended, and I am going home. I want you to be particular with sonnie [our only son] and raise him up in the fear of the Lord, and give him as good an education as you can." Truly I did not think she would die, for I had often seen her apparently more dangerous. Often, often times in this Nation have I seen her apparently nearer the gates of death than she ever seemed to be until a few hours before her departure. But she knew it all the time, while it was bid from me; and to the very last she talked almost incessantly of "going home," and the last words she did say, and only a few minutes before she expired were, "I am going to sister and father up yonder." Now her body sleeps by the side of dear sister Murrow in our garden, but their souls, I doubt not, are in Paradise.

For sixteen years she was my companion in Missionary toils, three years

as a home Missionary, and thirteen in the Creek Nation; but now I am left a stranger and a pilgrim to suffer, and alone. It does not become me to speak to you of her virtues and her sacrificing toils for the Indians; and if I were to attempt it, I could not do justice to the theme. All her works do follow her, and in the last day it will be known how much she has suffered for Christ.

How grateful I should I be to my Heavenly Father that her health was spared until I got home, for otherwise, I do not know how I could have survived the shock. I know I am not prepared to write now, but brother Murrow will give you further particulars. Two of my family are yet low; one has recovered of fever, one of measles, and my son is yet to have them.

I have had jaundice severely, and have been threatened with fever, but all have yielded to appropriate remedies. But I am worn down with anxious watchings and distressing grief.—May I not hope for the prayers and sympathies of all?

Affectionately yours in sorrow,
H. F. BUCKNER.

Southern Baptist Convention.

The next Biennial (8th.) session of this body will be held in Savannah, Ga. Time—Friday before the 2d Sabbath in May, 1861, at 10 o'clock.—Preacher of convention sermon—Rev. J. A. Brooks, S. C.; Alternate, Rev. Wm. H. McIntosh, Ala.

Article 3d of Constitution—"A Biennial Convention shall consist of members who contribute funds, or are delegated by religious bodies contributing funds; and the system of representation and the terms of membership shall be as follows, viz: An annual contribution of one hundred dollars for two years next preceding the meeting, or the contribution of two hundred dollars at any time within the said two years shall entitle the contributor to one representative; an annual contribution of two hundred dollars as aforesaid shall entitle the contributor to two representatives; and so for each additional one hundred dollars an additional representative shall be allowed; Provided, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars; And, provided, also, that in case of great collateral societies, composed of representatives, receiving contributions from different parts of the country, the ratio of representation shall be one delegate for every thousand dollars, annually contributed for two years, as aforesaid; but the number of representatives shall not exceed five.

WM. CAREY CRANE,
Geo. B. TAYLOR,
Secretaries.

Revival Record.

We rejoice that we can still chronicle, says the *True Union*, the fact that the Lord has not entirely forsaken our distracted land, but is still pouring out His Spirit in various places, North and South.

NEW YORK.—Seven were baptized in the Washington Avenue Church, Albany January 6th; at Martindale, 25 conversions; Bergen, 11; Canandaigua 20;—119 have been received into this church in the last 10 months.—Clifton Park, 11; Pine Plains, 5; East Durham, 50—twenty of whom were from the Sabbath School.

KENTUCKY.—Russellville, 25 recent conversions. The College students shared largely of the blessing. At Buck Creek a glorious revival has been enjoyed, with 35 conversions; at Pleasant Grove, 25 conversions; Little Union, 36; South Fork, 22; Jamestown, 8; New Hope, 13; Hardin Co., 11; Ebenezer Church, 23; Owensboro, 49, and ten or twelve reported elsewhere in the State.

MISSOURI.—Union Church, near Chillicothe, 15 or more conversions; Bethel, Crawford Co., 20 conversions; Mt. Pleasant, 20; Buffalo Knob 16; Ramsey Creek, 24; Knob Creek, 12; at Sugar Creek there have been 40 baptized, of the number three have been Methodists, three Campbellites, one a Cumberland Presbyterian, two Catholics, and one a professed infidel. Booneville, 40. At this place one year ago, they had no preaching, no prayer meetings, no Sabbath school; now they have large congregations, full prayer-meeting, and a flourishing Sabbath school.

MISSISSIPPI.—Grenada, 28 baptized; Mr. Ararat, 13.

MASSACHUSETTS.—At Melrose, 17 have been recently received into the Baptist Church.

OHIO.—At Millfin, 25 have been baptized this month; at Unity Church, 11.

ILLINOIS.—We learn from the Christian Times that at Urbana Olney and Rariton, revivals of religion are enjoyed. At Rariton the small church of fifteen has increased to forty. At Olney seventy-seven have been added to the church, fifty seven by experience and baptism. The church in Urbana had received by profession twenty-nine. At New Hope Church, McDonough Co., twelve were recently baptized. Among these were two households and not one baby. Others are still professing hope.

PENNSYLVANIA.—The Christian Chronicle has the gratifying information that a state of revival exists in the following named churches: Milesburg, Jersey Shore, Union. Baptisms are reported as having been administered in the Williamsport, Lewisburg and Madison Churches. At Goshen Church, Green Co., eleven were baptized in December; at Phelps Mills, 15.

NEW JERSEY.—At Riceville twenty

added to the church; at the Northampton Baptist church, Trenton, there are increasing.

THE WEEK OF PRAYER.—During the last week, many thousands in the country, in England, Scotland, Ireland, on the continent of Europe, in India, China, Western Asia and Africa, were offering their prayers in concert for the great and signal blessings which God has revealed and promised to those prepared to receive them. Never, probably, were so many Christians praying simultaneously, as it were, for the same blessings as the last week.

The outpouring of the Holy Spirit on the ministry and churches, preparing a heart for the service of God, a higher standard of personal piety, the revival of religion in colleges, academies, and other schools, the blessing of God's Bible classes, and on the children's Sabbath schools, and the triumphs of grace among the heathen, were among the objects for which prayer was offered. These blessings, we doubt not, were earnestly sought by thousands.

The Havoc of War.

In any view, what a fell destroyer war! Napoleon's wars sacrificed sixteen millions, and all the wars consequent on the French Revolution, some nine or ten millions. The Spaniards are said to have destroyed in forty-two years more than twelve millions of American Indians. Greece was sacrificed 15,000,000; Jewish wars, 25,000,000; the wars of the twelve Caesars, 30,000,000 in all; the wars of the Romans before Julius Caesar, 60,000,000; the wars of the Roman Empire, of the Saracens and Turks, 60,000,000 each; those of the Tartars, 80,000,000; those of Africa, 100,000,000. "If we take into consideration," says the learned Dr. Dick, "the number not only of those who have fallen in battle, but of those who have perished through the natural consequences of war, it will not perhaps be overrating the destruction of human life, if we affirm, that one tenth of the human race has been destroyed by the ravages of war; and, according to this estimate, more than fourteen thousand millions of human beings have been slaughtered in war since the beginning of the world." Edmund Burke went still further, and reckoned the sum total of its ravages, from the first, at no less than thirty-five thousand millions.—*Advocate of Peace.*

See advertisement of J. LAMBERTSON & Co. The Mill is now in successful operation, and will continue to accommodate customers.

Secular Intelligence.

The Ordinance of Secession.

(Special Correspondence of the Peacemaker.)

BATON ROUGE, Jan. 24, 1861.
I have just a minute to send you the copy of the ordinance of secession, and accompanying resolution, reported to convention this morning, by Hon. John Perkins, Jr., in behalf of the Committee of Fifteen:

AN ORDINANCE.

To dissolve the union between the State of Louisiana and other States united with her, under the compact, entitled, "The Constitution of the United States of America."

We, the people of the State of Louisiana, in convention assembled, do declare and ordain, and it is hereby declared and ordained, that the ordinance passed by us in convention, on the 22d November, A. D. 1811, whereby the constitution of the United States of America, and the amendments of said constitution, were adopted, and all laws and ordinances by which the State of Louisiana became a member of the Federal Union, be, and the same are hereby repealed and abrogated; and that the Union so subsisting between Louisiana and other States under the name of "The United States of America," is hereby dissolved.

We do further declare and ordain that the State of Louisiana hereby resumes all rights and powers heretofore delegated to the Government of the United States of America; that her citizens are absolved from all allegiance to said Government, and that she is in full possession and exercise of all those rights of sovereignty which appertain to a free and independent State.

We do further declare and ordain that all rights acquired and vested under the constitution of the United States, or any act of Congress, or treaty, 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.

The following resolution was also reported, supplemental to the ordinance: "That we, the State of Louisiana, recognize the right of the navigation of the Mississippi river and its tributaries by all friendly States bordering thereon, and we also recognize the right of egress and ingress of the mouths of the Mississippi by all friendly States and powers, and we do hereby declare our willingness to enter into any agreement to guarantee the exercise of these rights."

U. S.

OUR ANCIENT ALLIES.—It is the proud boast of the Catawba Indians, in many respects one of the noblest tribes of the aborigines, that they have never been the friends of the white man. The history of Carolina confirms the assertion, and gives them a distinction which they share with few of the tribes and nations of Indians.

We have a striking and affecting proof of the same spirit in an offer which reached Gov. Pickens on Wednesday from John Scott, the Chief of the Catawbas remaining in South Carolina. The services of all the fighting men of this glorious remnant are offered to Gov. Pickens for the defence of the State, in any manner he may employ them.

An offer of a thousandfold force from any other quarter would not have been more welcome than this instinctive tribe of a proud and noble race, whose ancestors often aided South Carolina in her hour of need, and whom foreign gold and influence could not detach from their friends.—*Charleston Courier.*

THE SEIZURE OF ARMS AT GEORGIA.

During a debate in the Georgia Convention, Monday, Mr. Toombs stated that he had telegraphed Mayor Wood of New York City, requesting

