

H. E. TALIAFERRO, EDITOR.

"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—Acts 17, 19.

\$2 00 PER ANNUM, IN ADVANCE, OR
\$2 50 AT THE EXPIRATION OF THE YEAR

VOL. 13—NO. 2.

TUSKEGEE, ALABAMA, THURSDAY, MAY 9, 1861.

50 NOS. IN A VOLUME.

For the South Western Baptist.
Christ the Light of the World.

1. He is the Creator of light. In several passages of the New Testament, creative power is ascribed to him equally with the Almighty Father, (John 1:3; Coloss. 1:16; Heb. 1:2).—Hence, whatever applies to the glorious work of creation, is properly attributed to him, in whatever age of the world it may have been recorded. Going back then, to the beginning, we read that, while creation was in progress, God said, "Let there be light and there was light." Gen. 1:3. Instantly Sun, Moon and Stars were fixed in their orbits; and they sent abroad over the fields of unlimited space, a flood of glory that caused the sons of God to shout for joy. And the same divine power has continued and will continue these heavenly bodies in their spheres, until the glorious object for which they were brought into being shall have been fully accomplished.

2. He is a Sun. "The Lord God is a Sun." (Psa. 84:11). He is compared to the great center of the Solar System around which millions of shining worlds revolve; and from which they receive their light. He is the great central orb of the spiritual universe—the Son of righteousness, Mat. 4:2, whose glorious effulgence lights up the dark places of the earth, with a radiance truly holy and divine.

3. He is foretold by the prophets as the enlightener of the Gentiles.

Under the former Dispensation the Gentiles were excluded from the covenants, and were not allowed to tread the hallowed courts of the Lord's house. But prophets, wrapt in prophetic vision, looked into the far distant future, and beheld the rising of the Sun of righteousness, at which the people that walked in darkness saw a great light; and upon those who dwelt in the land of the shadow of death, the light shined, Isaiah 9:2; Mat. 4:14-16. And enlarging the prophetic view beyond the tribes of Jacob, the Gentiles were seen walking in the same divine light; and the Redeemer was given to be "salvation unto the end of the earth." Isa. 49:6. More than seven centuries after these predictions were given, the devout old Simeon came into the temple at Jerusalem; and taking up the infant Jesus in his arms, blessed God, and said: "Lord now lettest thou thy servant depart in peace according to thy word. For mine eyes have seen thy salvation, which thou hast prepared before the face of all people: a light to lighten the Gentiles, and the glory of thy people Israel." Luke 2:29-32.—Some thirty-five or more years still rolled away, before the light of the Redeemer began to shine in its noonday splendor among the benighted nations. The first gleam of a spiritual day began to be seen, when Peter addressing Cornelius and other Gentiles around him, said: "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness is accepted with him." Acts 10:34-35. Soon after this, the glorious light was diffused abroad, and in a few years flourishing churches were established at Antioch, at Philippi, at Thessalonica, at Corinth, at Rome, at Ephesus, at Smyrna, at Philadelphia, and many other places in the Roman Empire. During the succeeding centuries, the extension of the glorious Gospel of the Son of God has been perpetuated, and millions have walked in its light along the way to glory.

4. He is called, in the New Testament, the Light of the world.

The inspired Evangelist wrote this most glorious testimony respecting him: "In him was life and the life was the light of men." * * "That was the true light which lighteth every man that cometh into the world." John 1:4-9. And Jesus declared of himself: "I am the light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." John 8:12.—Again he said: "I am come a light in to the world, that whosoever believeth in me should not abide in darkness."—John 12:46. Glorious light indeed! The Son of God with a dazzling effulgence can only throw his rays upon the surface of objects in the universe.—But the Sun of righteousness can throw his divine rays into the deepest recesses of the soul, and light up the darkened understanding with a celestial effulgence that shines brighter and brighter unto the eternal day. The inspired Apostle used this figurative language in preference to that divine power: "For God who commanded the light to shine out of darkness hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Illuminated thus, how brightly should the saints of the Lord shine among the nations of the earth! What an impressive lesson do we learn from the heavenly bodies! They always shine and are never dim. Though clouds may for a time cover the face of the sky—though eclipses may occur—though night may intervene; still the Sun shines on as

brilliantly, and the moon as sweetly, and the stars as joyfully as ever; and as soon as intervening objects are removed, all nature is illuminated with their glory again.

Take one more view.
5. He is the light of the New Jerusalem. The beloved disciple was on the isle of Patmos, and was in the Spirit on the Lord's day. Glorious visions appeared before his spiritual sight, among which was that of "the Holy city the New Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband." A celestial radiance surrounded the city, while within, it had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." Rev. 21:23. When Jesus Christ was crucified at the earthly Jerusalem, the blinding Sun withheld his light, and all nature was clad in the habiliments of darkness. How much more shall his light be eclipsed by the noonday splendor of the exalted and triumphant Sun of righteousness, in the realms of eternal bliss, where God's elect will bask forever in the eternal sunlight of a never ending day!

J. M. W.

For the South Western Baptist.
Thoughts on Giving.

ARTICLE VIII.
The essay upon which I am entering is not the explanation of any particular passage, but contains incidentally an elucidation of several; hence I have taken the liberty of classing it under the above general head. I shall, however, give it as an especial title, THE TESTIMONY OF JUDAS TO THE TRUTH OF CHRISTIANITY.

False religions are weakened by the advocacy of their friends.—Christianity is strengthened by the attacks of its enemies. The direst foe Christianity ever had, gave the most indubitable testimony in her favor, Judas bore witness to the truth of Christianity and sealed his testimony with his blood.—He said, "I have betrayed innocent blood," and "went away and hanged himself." Let us examine this testimony and see whether it be credible. Let us ask three questions:

1. Did Judas know Jesus? for if not his testimony to his innocence is valueless.

2. Was he prejudiced against him? for if so his testimony is all the stronger.

3. Did he mean what he said?

First, then, did Judas know Jesus? This question seems almost superfluous. From the time that Jesus entered upon his public ministry Judas was constant with him. He accompanied him in all his journeys, witnessed his miracles and heard his discourses.
"But," an objector might answer,—"Judas was acquainted with Jesus only three and a half years, previous to that time Jesus may have been the veriest sinner." But we should notice that this is testimony concerning character, and not specific acts; and a character is neither formed nor changed in a day. Think you that if Jesus had been a sinner, previous to his entrance upon his ministry, he would have suffered no intimation of his wickedness to escape him, during that ministry. Could a character, which had been 30 years in forming, be so completely concealed for three and a half years,—concealed too under the most varied and trying circumstances. Judas saw him when surrounded by admiring, almost adoring multitudes, and when in silence and solitude he unbosomed himself to his disciples; saw him when the resounding hallicuh of jubilant thousands welcomed him King, and when the evens pharisees dogged his footsteps, calumniated his motives and stirred up the people to stone him;—saw him when he clasped to his bosom the beloved disciple, and when he looked into the depths of the dark heart of the arch traitor, and in all saw only perfect purity.

We cannot then invalidate his testimony by urging his ignorance; but 2dly. May he not have been prejudiced in Jesus' favor. Did he not love Jesus too well to tell the truth about him?

There are two theories of the life of Judas. One is that he was prompted, not by hatred to Christ, but simply by ambition. Scrutinizing the actions of Jesus, he saw that they manifested a marvellous power, and immediately, with a far-sighted policy and a quick decision, that would have done credit to a statesman, he determined to join himself to the disciples of Jesus. He wished to become a prince in that Kingdom, which he believed Jesus had come to set up on the earth. But, as day after day he watched the current of affairs, he saw that it bore him further and further from his cherished hope.—He had hoped to see Jesus, according to the Jewish idea of the Messiah, rise from glory to glory, till his empire encircled the globe; he saw him sink from degradation to degradation, till he seemed forsaken of the whole world. He determined to redeem all by one master stroke of policy—determined to

force Jesus to set up his Kingdom immediately by putting him in danger of his life, by raising the government against him. For this purpose he betrayed him. But when he saw Jesus, instead of setting up his Kingdom, suffer himself to be led away to execution, he gave way to despair. His ambitious scheme had failed; his whole life was a failure; he was a traitor, the murderer of an innocent man.

His disappointed ambition prompted him to seek revenge, by blackening the character of Jesus; while remorse urged him to find some excuse for his crime in the failings of his victim. Under this twofold impulse, how eagerly he must have scanned the life of Christ, to find something which he might distort into evil. But, though driven in his task by an intensity of any wish, which gradually wrung from him the love of life, he failed. The result of that deeply prejudiced scrutiny was,— "I have betrayed innocent blood."

How strong this testimony to the innocence of Christ and the consequent truth of Christianity.

N. B.—In our next we shall consider the 2nd theory of the life of Judas and deduce the testimony from that.

For the South Western Baptist.
Thoughts on Giving.

NUMBER 5.
Bro TALIAFERRO: Perhaps I had better conclude my articles, lest I weary the patience of your readers. The Scriptures not only teach that it is the will of God that all men should contribute to the support of the Gospel; but they also teach us the extent to which we should go. I believe many are as ignorant on this point as any I have noticed previously. Formerly one-tenth of the income was required for the support of the priesthood. We are under a new dispensation, and to some extent have a new rule by which we are to be governed. That rule can be found in 1 Cor. 16:2, which is as follows, "Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come." The apostle was writing by inspiration when he penned that Scripture. Every one is bound to observe the spirit of this rule in his contributions to the cause of Christ, else he becomes guilty before God.—Brethren, in making up our contributions to the Lord, heretofore have we closely observed this rule? Do we ask ourselves the question, how has the Lord prospered me in my farm, in my merchandise, in my practice, or any other business in which I may be engaged? Is it with you how much can I give and not miss it? or, how much bro. A or sister E. is going to give? or, with an honest heart, do you ask how much do I owe my Lord? I will here observe, that we never make a sacrifice at all when we give what we do not feel, nor that for which we have no use. If a brother in giving five, ten or twenty dollars, deprives himself of some of the actual comforts of life, it may be said he has made a sacrifice; otherwise it can not be. So with the sisters also. None should ever hesitate to give because he cannot give much. "Where there is a willing mind it is accepted according to what a man hath; and not according to what he hath not." The widow's mite was commended above all that was cast into the treasury.—Besides what has been said in reference to the duty of giving, I may remark, there are other strong motives presented in the Bible to encourage us to the performance of this duty. I proceed to notice. "Honor the Lord with thy substance, and with the first fruits of thine increase: so shall thy barns be filled with plenty." "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat; and he that watereth shall be watered also himself." "Cast thy bread upon the waters; for thou shalt find it after many days." "Bring ye all the tithes into the storehouse," &c. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give." "More blessed to give than to receive." "God loveth a cheerful giver." These are a few of the many passages in the Bible that go to prove the Lord will bless those who give from pure motives to advance his cause on earth. But says one, Do you believe such expressions to be true? O depraved heart! Let God be true and every man a liar.—Know ye not that heaven and earth shall pass away; and yet not one jot shall fail from his word till it is all accomplished? Banish unbelief from thy heart, and enter at once upon the service of God. Ever believing it to be more "blessed to give than to receive."

CHARITY.

Loachapoka, Ala.

Spring.—Every spring God works

countless wonders. Out of a little bud

he brings a branch with leaves, and

flowers, and fruits. From a tiny seed

he evolves a whole plant, with its sys-

tem of roots and branches. And more

wonderful still, we see springing into

life a new generation of insects and

creeping things, and birds, and beasts.

"In wisdom Thou hast made them all."

[Selected by N. S.]

One Day Nearer Home.

How sad the thoughts as slowly drops

the gentle twilight o'er land and sea

that another day has closed, but yet

to the Christian it brings the sweet re-

flection, "I am one day nearer home." Thus sings the mariner as he swiftly

glides on the briny deep, and with fond

anticipation looks forward to the greet-

ing of friends on his native shore. Yes,

thus the Christian as his little barque

pursues on down the boisterous ocean

of time, as the light slowly fades, and

the firmament is bedecked with brilliant

stars, and the silvery moon comes forth

the acknowledged queen of night, cries

with ecstatic joys and rapture, "I am

one day nearer home." See the weary

traveler as he passes through the cool

shade of the great oak, and the rippling

stream beneath invites him to stay, he

tarries not, for he remembers time is

swiftly passing away, and loved and

absent ones anxiously await his coming.

He trudges on until heart may have

become faint, and his footsteps slow

and feeble, yet, as he sees twilight

gathering, exclaims with ecstatic joy, "I

am one day nearer home!" Nearer home! yes, one day nearer the verdant

fields and fountain of our home beyond

the skies. There the blessed Savior

awaits our coming; the celestial lamps

are already lighted up; Heaven grows

brighter. Soon the pearly gates will

swing wide upon their hinges to re-

ceive a ransomed soul, saved by grace

from sin and death, for Heaven is our

home.

FAITH NECESSARY.—My friend! you

want to know what faith is. It is sim-

ply taking God at His word. He offers

you salvation on certain conditions.—

The specific condition is, "Believe on

the Lord Jesus Christ, and thou shalt

be saved." You have no right to dic-

tate the terms to Him; He has the right

to dictate them to you, and your duty

is to comply and obey. When the camp

of Israel was in peril of death from the

fatal bite of the fiery serpent, the com-

mand of God was, to look at a brazen

serpent on a pole, which Moses set up in

sight of all the people. That was a

simple process surely—merely the look-

ing toward an emblem of brass. The

dying Israelite might sweep the hori-

zon with his languid eye, and all to no

purpose; but the moment that he fixed

his eye on the serpent of brass, and so

obeyed God, he was cured. Now there

was faith in its simplest simplicity. He

took God at His word. He trusted what

God said, and relied on it. The resto-

ration of the bitten Jew was made to

depend on trusting in God's appointed

method of relief. And your soul's sal-

vation will depend on your obedience

to God's command to "believe on the

Lord Jesus Christ."

The Men of the Seas.

It is estimated that there are more

than 2,000,000 of men engaged in a

sea-faring life; or one out of every 500

of the earth's population is thus en-

gaged during the hardships and perils of

the sea to supply the remaining 499 with

the comforts and luxuries of life, or in

defending the rights and the honor of

the nation which he represents. In En-

glish vessels there are 300,000 men.

There are 150,000 American seamen en-

gaged in foreign commerce, and nearly

the same number are found upon our

inland waters. The whole fishery alone

employs 20,000, and the navy 7,000

to 8,000. Nearly one half of the whole

number of seamen are open to the truth

as it is conveyed in the English lan-

guage. Of this large class of our fel-

low-men it may be truly said, their field

is the world. Go where you will, you

find the sailor.

"Where'er the breezes sweep, or tempest breath

prevail,"

there is he seen who does business upon

the great waters, and beholds God's

wonders in the deep.

OWN UPWARD.—A beautiful reply is

recorded of a Dalcarnian peasant,

whose master was displaying to him

the grandeur of his estate. Farms,

houses and forests were pointed out

in succession, on every hand, as the prop-

erty of the rich proprietor, who summed

up finally by saying, "In short, all that

you can see, in every direction, belongs

to me." The poor man looked thought-

fully for a moment, then pointing up

to heaven, solemnly replied, "And is that

also mine?"

CALVARY.—Calvary is a little hill to

the eye, but it is the only spot on

earth that touches heaven. The cross

is foolishness to human reason, and a

stumbling block to human righteous-

ness; but there only do mercy and

truth meet together, and righteousness

and peace kiss each other. Jesus Christ

was a man of low condition, and died

a death of shame on an accursed tree;

but there is salvation in no other—

There is no mercy-seat in the universe

but at His feet.—Dr. Hoge.

Prayer Answered.

Abraham prayed, "O that Ishmael might live before thee;" and God said, "As for Ishmael, I have heard thee."—Lot prayed, and Zoar became a city of refuge for him, while Sodom and Gomorrah were consumed. Jacob prayed, and his name was changed to Israel. His descendants cried to God in their bondage, and he stretched out the right hand of his power for their deliverance. Moses cried unto the Lord, and the waters gushed from Horeb. Hannah prayed, and then testified, "The Lord hath given me my petition." Samuel besought Jehovah in Israel's behalf, and great thunder discomfited the Philistines. Solomon had a wise and understanding heart, because he asked this thing. Elijah on Carmel prayed, "Hear me, O Lord, hear me." Soon the multitude exclaimed, "The Lord he is God!" Elijah prayed, and the Shunammite's son breathed again. Hezekiah prayed, and the shadow went backwards ten degrees on the dial of Ahaz. Asa cried unto the Lord, and the Ethiopians fled before him and Judah. Jehoshaphat prayed, and Judah and Jerusalem saw the salvation of God. Nehemiah made prayer unto God amid the tauntings of enemies, and saw them silenced under the power of Jehovah. David, in trouble, called upon the Lord, and deliverance came to him, and mercy to his seed forevermore. Jeremiah cries in our hearing unto the Lord, "Thou hast heard my voice." Gabriel came with swift wing to Daniel to assure him that his supplication was not in vain. From the billow and the wave Jonah sent up his cry, and the Lord heard. Zacharias prayed, and an angel from the presence of God came with glad tidings. Bartimeus cried aloud, and glorified God for sight bestowed. The dying thief uttered one prayer, and paradise opened its gates to receive him.—Christian Press.

THE ORIGIN OF THE CUSTOM OF READING

SERMONS.—It began in the time of Queen

Bess, of England, the head of the Angli-

can church. In those early times of

Protestantism in her realm, the greater

number of the lower clergy were yet so

ignorant that they, for want of suf-

ficient study and knowledge of the

glorious and saving truth of the Word

of God, preached the most trifling, un-

edifying and wretched sermons, which

were by no means calculated to enli-

ghen the minds of the people with true

religious knowledge. This sad con-

dition of the church being represented

to the Queen, she issued an edict, com-

manding all preachers in the land, be-

longing to the English church, carefully

to write and to read their sermons in

their public church ministrations.—

Hence the general custom of reading

in that branch of the Christian church,

which has prevailed ever since, and is

in perfect agreement with the use of

their "Book of Common Prayer."—Lu-

theran Observer.

AN INTERESTING INCIDENT.—One Sab-

bath, an old Kentucky soldier, who had

fought under Gen. Jackson at New Or-

leans, and knew well what manner of

man he had been, attended a little

church at Hermitage and saw the aged

warrior kneel fervently before the altar.

He was transfixed with astonishment.

After the services were over, he was

observed to be unusually silent and

thoughtful, upon being questioned, re-

lated what he had seen. He concluded

his narrative thus: "When I saw the

man who had fought armies, parties,

cabinets, and had never fought without

conquering, get down on his knees in

that church, I said to myself: 'Well,

you, boys, I think it's about time for

me to knock under.'" Four weeks after

he joined the church, and lived and died

an exemplary member.

SOMETHING INFIDELITY CANNOT GIVE.—

A distinguished British statesman, while

an ambassador at one of the gay con-

tinental capitals, was in company where

the Christian religion was made a sub-

ject of ridicule. A lady who was pre-

sent asked him how it was that the

English people were so far behind the

age as still to profess belief in the Bi-

ble. He replied, "The English people,

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, May 9, 1861.

"Is there not a Cause?" Again.

There is still another great organic principle which the present revolution is intended to establish more definitely, and which, to our minds, is more important in its prospective bearings, than every thing else now involved. It may be brought out in this question—Whether the several States which composed the late Union have the right, in their individual capacity, to judge of the mode and measures of the redress of wrongs which the general government may attempt to inflict? In other words, whether the boasted doctrine of State Rights has any meaning in it at all available to freemen. We propose in this article to show the practical bearing of what is known as the State Rights theory upon the present momentous struggle.

And we begin by assuming what may at the first blush appear to be quite paradoxical. That if the old government of the late United States had been weaker, it had been stronger. In other words, if the doctrine of State Rights as understood in the South, had been clearly recognized by all the parties to the late federal compact, no political party whose aim was to aggress upon the rights of one section of the country for the advancement of another, ever could have reached political power. Sovereignities are wont to respect each other; and where their equality is clearly recognized and properly respected, no internal cause would ever likely arise to seriously affect their Union. On the contrary, considerations of patriotism, of mutual interest and of common defense would be sufficient to make their union perpetual. The question now on trial is, whether the States, as such, have the right to resist federal aggression? And every man who values his rights as an American citizen, no matter what his circumstances or condition in life may be, is vitally interested in its solution. It is not, therefore, whether this, that, or the other man has a right to a particular species of property; but it is whether sovereign States have the authority to protect the rights, honor and interests of their citizens. This brings the question to the hearts and homes of every man with a directedness which does not permit him to hesitate. If our State governments are a mere nullity—if they are utterly impotent at the very point where there is most danger—if they can interpose no check to that worse form of tyranny which ever cursed any people, the rapacity of mere sectional majorities—why, it is time we knew it. The famous Virginia and Kentucky resolutions of '98, and the amendments to the Constitution of the United States, are not worth the ink and paper used in drafting them. And it is this particular aspect of the case which imparts a moral significance to this great movement not less vital in its consequences to a free people than our first revolutionary struggle. The late federal government has been drifting on towards consolidation for the last few years, with fearful rapidity. Instead of protecting all the interests of all the parties with impartial justice, its legislation has been based upon the single idea of impoverishing one section to enrich another. It essayed to make a most unjust and degrading discrimination against the citizens of one disunion of States by forbidding them to come into a common territory with their property. But we need not enlarge. Suffice it, that against all these aggressions we protested and remonstrated, until protests and remonstrances only excited the ridicule and contempt of the North. To have remained in such a compact any longer would have been to surrender all our rights to the mercy of our worst enemies—nay, such abject submission would, in our judgment, have branded us with perpetual infamy, and secured our political and commercial ruin.

Again: The Northern and Southern theories of government are radically antagonistic. The prevalent idea at the North is, that this is a government of mere majorities. The prevalent idea at the South is, that constitutions are intended to limit and restrain the action of majorities—that the will of majorities must be constitutionally expressed, before it can have the force of law. Now, if mere majorities are to measure out to us our rights, then our government is no longer a constitutional government. It would be a thousand times better to have a single tyrant to rule us, than to have "eighteen millions" of tyrants to dictate to us our political status, when there is such radical antagonisms between their interests. In the one instance, we might hope that our petitions and remonstrances might reach the ears of one man, no matter how sedulously he might be disposed to guard his prerogative; but who could hope for justice from a blind, infuriated, and interested mob, frantic with rage and malice? This numerical majority which has culminated in the elevation to supreme power of a party which recognizes no constitution, no law, but its own will—which has boldly set at defiance both constitutional and statutory law by repealing both where it had the power—now seeks the subjugation of fifteen States of the late Union by arms to the condition of mere dependencies, conquered provinces, to its greed of gain and power. Let any man calmly ask himself the question, "What will be the condition of the Southern States in the event that this crusade upon their rights shall be successful? Yield up the doctrine of State Rights,

and where is the authority that can arrest federal aggressions? How can the resisting power be so effectually brought to bear upon the attacking power, as through State authorities?—They are already organized; and in so far as their interests and destiny are identical, while they must each act in their independent capacity, they can nevertheless act in concert.

Once more: This is a contest between the creature and the creator—between the agent and the principal. The general government is the creature of the States that made it. The power that creates is the power that can of right destroy. When the agent fails to execute faithfully the trust committed to him, it is the right and duty of the principal to remove him, and either assume the trust himself, or appoint another agent that will administer it faithfully. Now, every Southern State knows that the trust it has committed to the general government at Washington is most wantonly abused. If, therefore, with this universal conviction, they have no right to withdraw that trust, political compacts are but "letters patent" to tyrants. They become only the instruments of oppression. There is a grievous wrong without a remedy. Federal power can crush out every vestige of State authority. The people of the several States have no right to interpose any check to the overshadowing power of mere numerical majorities. Can any man not wholly destitute of every noble impulse that should actuate a freeman, passively acquiesce in a principle so monstrously absurd? Against a principle so abhorrent, the South has interposed another one which secures to the people in their several State capacities the right, and which makes it their duty, to exercise their sovereignty by withdrawing from a Union which is henceforth to be the instrument of their ruin should they remain in it. The very reason why our enemies say we shall not leave their deadly embrace, is the very reason why we should instantly dissolve our connection with them—And to give to this theory of State Rights and State remedies all the authority of precedent and law is worth all the blood and treasure which can be expended in this second war of independence.

Our Secular Intelligence.

In this paper we have given quite a variety, avoiding telegraphic dispatches. The wires have lied so outright recently that we distrust them all till we have evidence of their truth or falsity. Up to the time of going to press things look warlike. Mr. Lincoln has a large force in Washington, and troops are still going to the Capitol. The whole of Maryland is under martial law, and the State is threatened with ruin if she secedes. Thousands of troops are enlisting in Virginia for State defense, and thousands are pouring in from other States to assist her. It is reported that Tennessee has seceded. All the Border Slave States will unite with the Southern Confederacy as soon as they can go through the formalities of Secession. These States are aiming for the defense of the Confederate States as though they were members of it. They have indignantly spurned Lincoln's requisition for troops, and will resist to the last his coercive policy. With the help of God and a united South our readers need not fear the result. Southern Independence will soon be a fact, and we shall be an untrammelled nation among the nations of earth—a fixed and cloudless star, of first magnitude, in the political heavens.

Anarchy.

There are strong symptoms of the reign of anarchy at the North. The rabid Republican journals are plainly dictating to Abraham what course to pursue with the "Rebels," and threaten him plainly if he does not carry out their programme. Poor Abraham!—how can he carry out their measures when every paper has a plan for the "seignioring of the Rebels?" Every sheet suggests a plan for a campaign, and adds the threat, if Mr. Lincoln does not enforce it "he had better never be born." We give from the New York Times a specimen of their threatenings:

"We will simply remark that Lincoln runs no small risk of being superseded in his office, if he undertakes to thwart the clear and manifest determination of the people to maintain the authority of the Government of the United States, and to protect its honor. We are in the midst of a Revolution, and in such emergencies the people are very apt to find some representative leader, if the forms of law do not happen to have given them one. It would be well for Lincoln to bear in mind the possibility of such an event."

Let no one be surprised, if Abraham does not attempt to wage a war of subjugation forthwith, to see self-constituted authorities at the North raising forces to "maintain the honor of the Government." Lincoln is in a fair way to pray to be delivered from his own section—to be compelled to use the forces collected to coerce the South for the enforcement of order at home.

The Montgomery Mail, of the 4th inst., gives a striking analogy in the conduct of George III. and Abraham Lincoln. Future historians will be eloquent in drawing the analogy in the Revolutions of 1776 and 1860:

"Disperse, ye Rebels!"—So said Major Pittman, the tool of George the III., to the American soldiers at the opening of the Revolution, which freed the colonies from English bondage. "Disperse, ye Rebels!" says Abraham Lincoln to the Confederate Government and Army, and disperse "within twenty days."—The twenty days will have elapsed to-morrow, Friday day of May, without "grace." Look out, boys! An attempt will probably be made to disperse you

to-morrow. We shall expect to hear in a few days that you have dispersed—the enemy, as did our fathers in the war of the Revolution.

Southern Congress.

A special Session of this body has been convened at Montgomery by President Davis, to deliberate upon the best plans of defense from Northern invasion. We shall not have space to give the daily proceedings, but our readers shall be informed of the most important acts as they pass. The Congress will have the sympathy of every Southern heart, and the prayer of every Christian, at this Session. There may never occur such an emergency as is now pressing upon the Confederate States, and to her Congress we must look as the instrument to shape our destiny. Let them be remembered before the Divine Throne that wisdom and nerve may be given them to meet and avert the threatened ruin. Never did a Government have more confidence in its rulers than the Confederate States have in their President and Cabinet, but we must not forget that the wisest counsels and best matured plans of rulers and statesmen will fail if Jehovah is against them. We shall look to the proceedings of this Session with the deepest interest. May the great Disposer be with them in the country's peril!

President's Message.

We should be glad to publish this able and patriotic document, if we had space. We give a brief synopsis in our secular columns. Words can not express our high admiration of the Message and its author. In this connection we give the concluding paragraph, as showing the spirit of the President and of all who are engaged in this great movement:

"We feel that our cause is just and holy; we protest solemnly in the face of mankind that we desire peace at any sacrifice, save that of honor and independence; we seek no conquest, no aggrandisement, no concession of any kind from the States with which we were lately confederated; all we ask is to be left alone; that those who never held power over us, shall not now attempt our subjugation by arms. This we will, this we must resist to the death. The moment that this pretension is abandoned, the sword will drop from our grasp, and we shall be ready to enter into treaties of amity and commerce that cannot but be mutually beneficial. So long as this pretension is maintained with a firm reliance on that Divine Power which covers with its protection the just cause, we will continue to struggle for our inalienable right to freedom, independence and self-government."

JEFFERSON DAVIS.

Montgomery, April 29, 1861.

We publish the following private note from one of the first ministers whom we heard after we joined the Church of Christ, some twenty-nine years past. It is from the venerable father of Rev. H. F. Beckner:

DANVILLE, KY., April 27, 1861.
My Dear Bro. H. F. Beckner:
Some years ago Bro. Henderson sent me the beloved S. W. Baptist, which to me and family it has ever since been a welcome visitor, for which its editors have my best wishes and prayers. Before this reaches you I expect to be en route for Paris, Texas, whither my children, except our youngest and H. F., have emigrated. In succeeding from old Kentucky, the field of my labors for 22 years, I feel very solemn. Here I have baptized more than one thousand into the fellowship of the various churches, to whom I have ministered in holy things; but I leave them, no more to meet till the Judgment of the great Day, where by the grace of God I hope to meet many who may have gone up from my old Tennessee and Kentucky homes. Farewell, my dear brother—May Heaven's richest blessings abide with you.
DANIEL BECKNER.

Again.

We have repeatedly declared to our readers that we would not publish any thing from a correspondent unless we had his name, and yet propositions of the kind are sent us. Why do they not give their names? We can keep a secret—can withhold their names from the public, if they wish it done. Our friend "M. C." must excuse us, for the reasons above.

Suspension of Colleges.

We learn from our exchanges that most of the Colleges in the Southern States have been suspended, and, doubtless, all of them will soon pursue the same course. The patriotic students in these Colleges could not remain in the College walls when they read Abraham's Proclamation, calling upon his Vandalism to invade the South. Many of the Professors and Tutors have joined companies with the students. Nor is this feeling in Colleges confined to the Seceded States. Many in the Border States have suspended, among the number we mention Georgetown College, Scott county, Kentucky. What can the Rump Cabinet at Washington, now trembling in their boots with fear, do towards subjugating such a people?

Crops in Missouri.

A private letter from Lone Jack, Mo., April 24th says:
"Our wheat crop never looked more promising. We are planting a large crop of corn. The people are making every effort in their power to cartail expenses, and to live within their own resources."
"I helped your cousin, J. T. Franklin, son William raise a Secession pole, 70 feet high, at Lone Jack, first Saturday in this month. There were a great many opposed to it then who would help erect it now."
C. S. E.

Where Providence calls you, the G-d of providence will be with and preserve you: "I will guide thee with mine eye."

Rev. Thomas Calley.

Last week we merely announced the decease of this godly man, which occurred at the residence of Deacon C. R. Cross, in Talladega county, on the 19th of April, 1861, in the 61st year of his age.

He was born in South Carolina, and removed to Jefferson county, Alabama, in the 18th year of his age, and there resided till he removed to Talladega county in 1834 or 1835. In early life in Jefferson county, he united with the Cumberland Presbyterian Church, in which connection he remained for many years, exhibiting great zeal for the cause of Christ, and the most exemplary piety in all the relations of life. Not long after his removal to Talladega county he changed his ecclesiastical relations and united with the Baptists.—This he did after the most thorough investigation. So well satisfied were his Presbyterian brethren of his honesty and conscientiousness on the subject, that he never lost caste among them as a Christian, and lived and died in their unbounded confidence. They were present at the relation of his experience, and at his baptism.

Soon after he united with the Baptists he was licensed to preach, and as soon as his gift was fully approved was ordained to the full work of the Ministry. He felt impressed to preach the Gospel while connected with the Presbyterians, but never made the attempt. He felt that he could preach the Gospel among them, but could not administer the ordinances, for his investigations had led him to reject Infant Baptism, and the next step in the research was to question sprinkling and pouring. We have heard him say, if he could have remained a private member among them, such was his opposition to a change of relation he thought it highly probable he should have lived and died a Cumberland Presbyterian, but to become a regular minister and teach and administer ordinances not to be found in the word of God for Christian ordinances was too much for his conscience.

His ministry may be characterized as doctrinal. His first efforts were those of a well trained theologian. He had paid some attention to theological studies, but his reading had been informal. He was "mighty in the Scriptures," and from this Heavenly Armory he proved clearly to all his hearers, "that Jesus was the Christ." On the doctrines of Regeneration, Justification and Imputation he was clear and lucid, which doctrines permeated all his sermons. Of his orthodoxy, in the strictest sense, no one had a doubt.

He served but few Churches as Pastor. The pastoral relation he studiously avoided. He did not wish to shirk responsibilities, but such was the poor estimate he put upon his abilities, he could not get his consent to assume, such a responsible position. He possessed that rare fault of underrating his talents. It was the greatest fault he possessed, for it injured his usefulness—at least it shared him of much of his power. He was naturally humble minded, and grace acting powerfully upon such a mind had made him, like Moses, "one of the meekest men that dwelt upon the face of the whole earth." As a minister he was industrious, but gave his ministry wherever it was most needed. Having a good home and a competency, he never demanded fee or reward for his services.

Some six years since he was from home attending a protracted meeting, went home with a family, and while engaged in family prayer he was stricken with paralysis, from which no one expected him to recover. From this however he partially recovered, but was never afterwards able to preach or pray in public. His tongue was so paralyzed that he could scarcely be understood by his friends. But as the outward man perished the inward man grew in grace. His heavenly conversations, uttered with a feeble tongue, will never be forgotten. One felt in his company that they were in the atmosphere of heaven. He was constantly expecting the Master to call for him, and was ever ready for the summons. Brother Cross, at whose house he died, says:

"Sunday night week before he died, while at family prayer, he was taken sick, told us he had a chill. Brother Calley had lived at my house sixteen months, and all the time his theme was the religion of Jesus, often speaking of his joy and comfort in his own soul, not unfrequently mourning over the leanness and hardness of his heart. I never knew him to fret or murmur at his afflictions, about which he often conversed, but always spoke of them with the most perfect resignation, as the righteous dispensations of his sovereign Maker."

Thus has passed away another minister of the Sanctuary. True, he has not officiated for years in a public way, yet he was not dead. His prayers were "the chariots of Israel and the horsemen thereof." The Church needs praying men as well as talking men. To be with Christ is better, yet we reluctantly part with them. The parting, however, will be brief. It sometimes happens that the hands that baptize and ordain the minister write the obituary, but the remission is just over the river.—We can indulge our feelings no longer, and will close this poor sketch of our dear friend and brother. He is taken from the "evil to come," while we remain to buffet the boisterous waves of life, now lifting up their voice in fearful tones. Peace! Peace! to thee, my brother.

For the South Western Baptist.

Greenville Seminary, Once More.

MR. EDITOR: Increasing war excitement has determined me to set my face homeward; although I lack \$850 of

having secured the \$25,000. Of that amount, however, two brethren have pledged each \$100, upon condition that the balance be raised. I may, ere long, visit your State again; and if so, shall take pleasure in finishing my work.

Affectionately, your brother,
A. BROADDUS.

Nashville, Tenn., April 29, 1861.

For the South Western Baptist.

Revival.

TALLADEGA, ALA., April 30, 1861.
"Bro. TALIAFERRO: The Lord has opened the windows of Heaven and poured out a blessing upon this people. There have been more than fifty conversions in the town. Twenty-one joined the Baptist Church. I baptized thirteen on yesterday, others will be baptized soon. I leave for home to-day. Pray for me.
Yours truly,
T. J. FISHER.

From the True Union.

Revival Record.

Notwithstanding the breaking up of our Government, and the furious excitement which prevails all over the country, we are permitted still to record the display of Divine power in the conversion of sinners. All these revivals, however, occurred before the raging war fever broke out, and we fear we shall not soon again have such cheering news to chronicle.

MASSACHUSETTS.—At South Abington about fifty have been hopelessly converted. At North Jeverett seventeen have recently been baptized. Lowell, fifteen. For several weeks the Congregational and Baptist churches in Clinton, Mass., have been enjoying the special manifestations of the presence of God.

OHIO.—At Zanesville a revival has prevailed for two months. About fifty have publicly manifested spiritual anxiety, and about thirty indulge the hope that they are saved. Twenty-one have been baptized, and a number more are coming at the next opportunity. At West Jefferson three baptized. At Union, Miami county, twenty-five have been baptized in March and April; and at Delaware, fifteen.

GEORGIA.—Danville, fifteen baptized; Bowling Green, nine on March 31st; Silas church, Bourbon county, four.

MISSISSIPPI.—The Baptist church at Rodney, in Jefferson county, on the Mississippi River, has recently enjoyed a gracious outpouring of the Holy Spirit. Bro. Teasdale, pastor of the church at Columbus, Mississippi, was the preacher. Bro. T. preached several days in succession, two and three times a day, and the result is the addition of thirty by baptism, with several others converted, not yet baptized; and many inquirers who had not professed conversion, when Bro. T. left.

MISSISSIPPI.—At Reading, eighteen have been baptized.

NEW YORK.—At Holley, seventeen added April 17th; at Elmira, seventy-two; Chenango, thirteen; Mumford, eight or ten converted; Amsterdam over one hundred; Middletown, ten; Cohoes, three. At Waterford forty additions have been made to the church since October. Others are pressing their way to the Savior and will soon join His people. In Westmoreland, Oneida county, ninety-eight have been baptized.

IOWA.—At Frederika, sixteen have been converted; at Keokuk, where Rev. Jacob Knapp has been laboring for five weeks, seventy-seven have been added to the church, mostly persons in the prime of life.

REV. A. G. THOMAS baptized eight candidates on Sunday, 14th inst., at the Forest church, Baltimore county.

For the South Western Baptist.

Death of Vice President A. G. McCraw, of Alabama.

At the April meeting of the Bible Board of S. B. C., at Nashville, the following Preamble and Resolutions were unanimously adopted, to wit:

WHEREAS it has pleased Almighty God to remove from his earthly labors the Rev. A. G. McCraw, the Vice President of this Board for Alabama, who died on the 14th January, 1861. Therefore,

Resolved, by the Bible Board, That we deeply lament the death of our brother, and would feel admonished and stimulated to greater exertions in the work of our Divine Master.

Resolved, That we cherish for his memory, as an humble, zealous Christian, as a friend of the Bible Board, and as a most courteous gentleman, the most sincere and unqualified respect and veneration.

Resolved, That our Recording Secretary be instructed to communicate the passage of these resolutions to his family, with assurances of our condolence and sympathy in their affliction, and that the same be published in the S. W. Baptist and Home and Foreign Journal.

A. NELSON,
Rec. Sec.

Religious Intelligence.

MALACHI III. ILLUSTRATED.—Some years since a few ladies of Dublin (in Ireland) met to read the Scriptures, and converse on them. They were reading the passage above referred to. One of the ladies gave it her opinion that the "faller's soap" and the "refiner of silver" were the same image, intending to convey the idea of the sanctifying grace of Christ.

"No," said another, "they are not just the same image. There is something remarkable in the expression:—'He shall sit as a refiner.' This lady promised to call on a silversmith and see what he said on the subject. She accordingly went without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her.

"But do you sit, sir," said she, "while you are refining?" "Yea, madam, I must sit, with my eyes steadily fixed on the furnace, since, if the silver remains too long, it is sure to be injured." She at once saw the beauty, and comfort too, of the expressions, "He shall sit as a refiner." Christ sees it needful to put his children into a furnace, but he is seated by the side of it—his eye is steadily intent on the work of purify-

ing, and his wisdom, and his love are engaged to do it in the best manner.—Just as she turned from the shop door, the silversmith called her back to mention one circumstance, which he had forgotten. It was, that he only knew that the process of purifying was complete by seeing his own image in the silver.

When Jesus sees his image in his children, the work is complete.

ANECDOTE OF DR. CARSON.—A correspondent of the Evangelist relates the following incident in the life of Dr. Carson, of Tubermore, Ireland, which will readily suggest its own application:

"When it was perceived that the teachings of this great and good man tended to Baptist principles, vigorous efforts were made to dispossess him of the Presbyterian church in which he had ably ministered for many years.—A party was organized, whose business it was to eject him by force. While he was preaching, one Lord's day, they entered, and announced their intention of forcing him from the pulpit. He quieted the tumult, and requested the intruders to wait till he had finished his discourse, when he would voluntarily retire. They accepted the proposal and remained. After the services were concluded, as he descended the pulpit and was passing out, one of his deacons lifted the Bible from the desk, swung it upon his shoulder, and taking up his march in the rear of his pastor, exclaimed: 'Let all who wish to follow the Bible come this way!'"

SINGING AND GIVING.—Old Aunt Dinah was a shouting colored saint, who would sing at the top of her voice and cry Glory to above all the rest. It was common at the missionary prayer meeting of the colored people to take up a collection while singing the hymn:—"Fly abroad, thou mighty Gospel!"

In the midst of which Aunt Dinah always threw her head back, shut up her eyes, and sang away lustily till the plate had gone by. The sable collector observed her habit, and, one night, stopped when he came to her, and said bluntly, "Look a'heah, Aunt Dinah! you needn't be singin' 'Fly abroad, thou mighty Gospel,' if you doesn't give nothin' to make it fly!"—C. Presbyterian.

DISTINGUISHED BAPTISTS.—And, though we glory not in men, yet we are not ashamed to hold up to the gaze of all, the names of multitudes, that have belonged to our ranks. So long as mankind shall associate the glory of immortal verse with the name of Milton, so long as youth and old age, humble piety and cultivated taste shall love to peruse the allegories of Bunyan, so long as philanthropy shall reverently remember the memory of Howard, so long as the cause of missions shall remember Carey and Judson, so long as eloquence shall enshrine the memory of Robert Hall, and so long as military renown shall celebrate the heroism of Havock, will the history of Baptists not be forgotten, nor its lustre eclipsed.—Chris. Chronicle.

JOHN WESLEY'S OLD AGE.—"How is this?" wrote Wesley, when he was seventy-two, "that I find just the same strength as I did thirty years ago?" His sight was considerably better now, and his nerves firmer than they were then. He had none of the infirmities of old age, and had lost several that he had in his youth. The grand cause, he says, is "the pleasure of God, who doth whatsoever pleaseth Him." The chief means were: 1. His constantly rising at four o'clock for about fifty years; 2. His generally preaching at five in the morning—"one of the most healthy exercises in the world;" 3. His never traveling less, by sea or land, than four thousand five hundred miles in a year.—D. A. Stevens' History of Methodism.

See the announcement, for Sheriff, of Mr. WILSON SAWYER.

Secular Intelligence.

Special Dispatch to the Montgomery Advertiser.

NEW ORLEANS, May 3, 1861.
Col. Van Dorn with eight hundred Texans, captured four hundred Federal troops, under Maj. Sibley, who were at Indianola, and attempted to escape in two sailing vessels. Col. Van Dorn went after them in three steamers, and shortly afterwards their route seawards was cut off by steamer from Galveston with one hundred and thirty men and three pieces of artillery. Maj. Sibley expressed the opinion that the parolees—arms turned over—were allowed to either join Confederate States Army, or take oath not to serve against it.

HOT JEFF DAVIS: Look Out for Your Scalp.

A Senator Spinoza, of New York, declared, at a late public meeting, that nothing should be left to mark the place where the city of Baltimore stood, save the granite column erected to commemorate Washington; that the bellion in the banks is to reward the volunteers, out of which annuity of \$5000 is promised to the fortunate man who shall secure the scalp of one Jefferson Davis.—Charleston Mercury.

TEXAS INTELLIGENCE.—The Galveston News of the 18th April, has the following news from that State:

In the week ending the 6th April, a tornado visited the northern part of Tarrant county, doing much damage—demolishing houses and fences and crushing several persons beneath the ruins. Mr. John P. Shipley, formerly of Dallas county, had his horse killed, and was so badly wounded himself as to be in danger of losing his life. The storm came at night, and the roaring was distinctly heard at Dallas. A mill was blown down and two negroes crushed beneath the ruins, and several farm houses completely demolished.

The Dallas Herald of the 10th says:

From all parts of the country we have the most flattering accounts of the crops. The wheat is unprecedented in its vigorous growth and rapid advance towards maturity.

The Navarro Express gives encouraging accounts of the crops of the country. It says: "We have seen some fields of barley headed out finely, and the wheat not far behind it. In fact, all farming operations are so unusually advanced as to ensure, in a great measure, good crops the ensuing year."

The Kaufman Democrat says corn is selling in that county at seventy-five cents per bushel, and the very finest prospect ahead for the new crop.

TROOPS.

We learn from Montgomery that the last requisition for troops, making in all eight thousand, has been filled, and many anxious to have a place have been rejected.

KENTUCKY TROOPS FOR THE CONFEDERACY.

LOUISVILLE, April 25.—A detachment of Col. Duncan's Regiment, about 400 strong, under Capt. Desha, left by the Nashville Railroad cars this afternoon for the Southern Confederacy.

Special Dispatch to the Columbus Daily Sun.

MONTGOMERY, May 5.—The Congress was in secret session all day Saturday. Secrecy was removed from an act passed providing for the formation of a Regiment of Zouaves.

A resolution was adopted allowing all persons in the slaveholding States desiring patents to file caveat with the Attorney General.

General Beauregard, and Mr. Russell, the correspondent of the London Times, have arrived here. There is nothing new from Pensacola. New York, May 5. Companies from the interior of the State continue to arrive. The enrollment in this city continues with

spirit, but some dissatisfaction is expressed at the delay in the movement of the troops. This appears to be bad management somewhere.

ALEXANDRIA, Va., May 5.—There are 6,000 troops at Alexandria. Seven hundred left there last night bound east. They are to land near Baltimore to co-operate with the troops approaching that city from the North. Several persons have been arrested in the neighborhood of Annapolis as spies. Some of the operations are very minute details.

Travel between Perryville and Annapolis is uninterrupted—twelve steamers are on the route. The railroad between the two cities is Washington in guarded by Federal troops. It is supposed the Baltimore and Ohio Railroad will soon be made a military road. This city, it is expected, will be occupied by Federal troops to-morrow, who will advance from Washington by the Long Bridge.

Market Reports.

MOBILE, May 3.—Sales of cotton to day 50 bales; Middlings 11c.; quotations nominal. Sales of the week 1200 bales; receipts 1370 against 4,070 same time last year. Export of the week 249,430 bales. Yarns of the week 70,282. Stock on hand 26,000. Freight on cotton to Liverpool 3-4-7/8.

NEW ORLEANS, May 3.—Sales of cotton to day 50 bales; Middlings 10 1/2 to 11c. Sales of the week 1,000 bales; receipts 5,900, against 12,400 same time last year. Export of the week 22,000 bales; total exports 188,000. Decrease at this port 388,300 bales; at all ports 801,500. Stock on hand 30,000 bales. Freight on cotton to Liverpool 1-18-11-4.

Official Comtees.

Hon. Wm. H. Seward, Mr. Lincoln's Secretary of State, has forwarded to the Hon. Robert Toombs, Secretary of State of the Confederate States, a copy enclosed in a government envelope, of Mr. Lincoln's blockade proclamation. The courtesy and kind feeling which prompted the act was duly appreciated, and in return a copy of President Davis' proclamation in reference to privateering has been forwarded to Mr. Seward, enclosed in a government envelope. The Confederate States. Our government intend to start the war of them in courtesy and politeness.—Advertiser.

Virginia Secession Ordinance.

To repeal the Ratification of the Constitution of the United States of America, by the State of Virginia, and to resume all the rights and powers granted under said Constitution.

The people of Virginia, in their ratification of the Constitution of the United States of America, in the year 1788, having declared that the powers granted under the said Constitution were derived from the people of the United States, and might be resumed whenever the same should be perceived to have been invaded, and the Federal Government having exercised powers, not only to the injury of the people of Virginia, but to the oppression of the Southern slaveholding States:

Now, therefore, we, the people of Virginia, do declare and ordain that the Ordinance adopted by the people of this State, in Convention on the 25th day of June, in the year of our Lord 1788, whereby the Constitution of the United States of America was ratified, and all acts of the General Assembly of this State ratifying or adopting amendments to said Constitution—are hereby repealed and abrogated; that the Union between the State of Virginia and the other States under the Constitution be dissolved, and that the State of Virginia is in the full possession and exercise of all the rights of sovereignty which belong and appertain to a free and independent State.—And they do further declare that the said Constitution of the United States of America is no longer binding on any of the citizens of this State.

This Ordinance shall take effect and be in act of this day when ratified by a majority of the votes of the people of this State, cast at poll to be taken thereon on the fourth Thursday of May next, in pursuance of a schedule hereafter to be enacted.

