

H. E. TALIAFERRO, EDITOR.

VOL. 13—NO. 4.

The South Western Baptist,  
A RELIGIOUS FAMILY NEWSPAPER  
PUBLISHED WEEKLY.

TALIAFERRO & CO.,  
PROPRIETORS.

For Terms, &c., see last page.

For the South Western Baptist  
The Magnitude of Redemption.  
BY J. M. W.

"Having obtained eternal redemption for us."—Heb. 9: 12.  
"Redeemed with the precious blood of Christ."—1 Pet. 1: 19.

The Holy Scriptures are the Word of God, and are a perfect treasure of heavenly instruction. They present to the contemplative mind the most sublime truths ever placed upon record. They reveal the attributes, make known the designs, and give a history of all the works of God. They also contain the grand outlines of the scheme of redemption through the death and sufferings of the Redeemer. This glorious enterprise calls forth the most exalted contemplations of the minds of men; and like some great panorama, it fills the spiritual vision, and imparts delight to the soul.

In contemplating the magnitude of redemption, it becomes us to exercise the most heartfelt reverence towards our Creator and Redeemer; for it is a theme of transcendent importance, and of eternal interest to all. It is the sure fountain of joy in this life; and the never failing source of happiness in the life to come. Consider,

1. *The Divine purposes were formed, and all the works of God were executed, to secure the accomplishment of the great mission of redemption.*

God existed alone in his glory. He was eternal, immortal, invisible, the only true God. In the deep and hidden counsels of eternity, when no angelic being existed—when no human spirit had entered upon the stage of being—when creation was only in prospect, God Almighty's wisdom prevailed—his mercy abounded, and his justice was displayed, in devising those hidden plans that reached out through all time and took in the endless cycles of eternity. He looked forth upon the millions of worlds to be created, and great designs to be fulfilled, and knew beforehand all things that should ever be together with the causes and tendencies of whatever his wisdom would devise or his power accomplish.—Acts 15: 8.

In God's eternal purpose the Redeemer of men was chosen; and the elect were chosen in him. The means of their recovery were appointed, and their future happiness eternally secured.—Nothing was left unforeseen and unprovided for. (Rom. 8: 28-38; Ephes. 1: 3-12; 2 Thim. 2: 13; 2 Tim. 1: 9; Titus 1: 1-3; 1 Pet. 1: 2.) The plan was a stupendous one. It was worthy of the infinite mind that conceived it—worthy of the glorious Redeemer who was to fulfill it—worthy of the angelic hosts who were to minister to its completion—worthy of the millions of millions of those who shall be saved; and worthy of the glorious consummation that awaits it.

To prepare the theatre for this grand drama, the vast works of creation were executed by almighty power. "God created the heavens and the earth," and yet, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made. In him was life and the life was the light of men."—John 1: 1-3. (See also Coloss. 1: 16; Heb. 1: 3.)

In connection with, and subservient to, the mediation of the Son of God, these countless millions of mighty worlds that dot the heavens, were brought into being, and were scattered over the fields of illimitable space.—Suns and systems, planets and satellites, fixed stars and comets, all shine in their orbits to fulfill the designs of Jehovah, and to promote the cause of eternal redemption. These all depend upon the divine will; and they will continue to fulfill their heaven-appointed mission until the purpose of God in their creation shall have been completed. Then they will pass away forever. But outliving all these, the adorable Redeemer and the happy redeemed, will dwell together forever in the holy abode, where no night is, and where sin and sorrow can never enter.

II. *The glorious work of Christ in accomplishing the eternal redemption of his people.*

The plan of redemption was eternal in its origin, and divine in its appointment. To fulfill it, the ever to be honored and adored Word was called from his pre-existent glory to enter upon the theatre of time. The infinite purpose was his; and he was co-equal and co-eternal with the Almighty Father. Every divine attribute belonged to him. Cherubim and Seraphim were under his divine control, and subject to his holy commands. His coming forth for redemption was foretold by all the holy prophets since the world began—was foreshadowed by the sacrifices under the law—was anxiously desired by the

pious among the Jews—and was looked to as the hope of all nations. He was to come forth as the son of a virgin—his birth was to be miraculous—he was to appear in the two-fold nature of "God manifest in the flesh"—was to execute wonderful works; and introduce peace and joy among the nations. In accordance with the predictions of prophets and the expectations of the pious, the appointed time came. The angelic hosts celebrated his birth in songs of glory—shepherds gladly hastened to Bethlehem to see the new-born king; and wise men, guided by a star, brought their gifts and worshipped at his feet. Behold him! The Son of God, possessed of all the fullness of the Godhead; and at the same time the son of a virgin from amongst the daughters of men. He was truly God, and at the same time, was truly man. Yet there were none of the pollutions of sin in his human form. He was holy, as God was holy. He lived a perfect life, completely fulfilling the moral law,—went about doing good, and taught the most sublime doctrines that ever fell upon the ears of mortals. He exhibited the excellences of piety under all and every kind of circumstances. He submitted to the most cruel and unjust treatment that men ever inflicted upon any being. He gave himself up to his enemies and died upon the cross, amidst darkness and earthquakes. He was taken down from the cross and buried in a new sepulchre—thence he arose the third morning and appeared to his disciples. Soon he ascended up in a cloud of glory to heaven, and sat down on the right hand of the majesty on high. All power in heaven and earth was given unto him, and he rules over all the creation of God for the continuance and consummation of his glorious plan of recovering mercy. In his death, resurrection, and ascension, he evidenced to all intelligences that the law was fulfilled—that divine justice was satisfied—that everlasting righteousness was wrought out; and he fully vindicated the divine throne; and set the seal of ignominy upon sin, yet saved sinners from sin and hell, and elevated them along with himself to heaven. The blessed angels of God, in countless numbers, followed in his train during his triumphal march thro' life—watched over his tomb with absorbing interest—gladly made known his resurrection and witnessed his ascension; and they ever fly swiftly at his bidding to minister to the heirs of salvation.

Having thus accomplished so much towards the completion of his great work, and gone up to heaven to reign over the empire of God; he sent the Holy Comforter in to the world to convince the world of sin and of righteousness and of judgment—"to guide his followers into all truth—and to show them things to come."—John 16: 8, 13; Acts 2: 4.

Nothing was left undone to open up the way from earth to heaven. The undertaking was one that angels were impotent to perform. None but the glorious Son of God was able to fulfill it. The work was well done, the Almighty Father was well pleased. Angel hosts shouted to the praise of the triumphant Redeemer; and the redeemed of the Lord, from every nation under heaven, will adore him and praise him forever and ever.

(TO BE CONTINUED.)

For the South Western Baptist.  
Explanations of Difficult Passages.

ARTICLE X.

VISITING THE SINS OF THE FATHERS ON THE CHILDREN.

"I am a jealous God, visiting the iniquity of the fathers upon the children to the third and fourth generation of them that hate me."—Ex. 20: 5.

Will God then punish the innocent children for the guilt of the fathers, in which they could not possibly have participated, and will his vengeance pursue them to the third and fourth generation?

Several attempts have been made to explain this passage and other kindred ones. One has said that, "God has a right to do as he pleases with the children of men." So he has; but will not the Judge of all the earth do right, will he act in such diametric opposition to the ideas of justice which he Himself hath planted in our bosoms? Another maintains that, "for the sins of the fathers God visits temporal evils upon the children, which, if borne in the right spirit, become blessings, instead of curses." But the text speaks, not of evils, of sufferings, but of punishments, and if God punish the innocent here, why not hereafter?

But the only explanation which is at all satisfactory to me is, that in the given passage punishment is threatened against those children only which follow in the footsteps of their fathers. "Bow not down to idols, for I am a God jealous of my rights, and will visit the punishment of your crimes not only upon yourselves but even upon your children if they shall follow the example of their fathers." God thus derives an argument for obedience to his command from all the tenderness of parental affection. He first appeals to their own fears, implicitly threatening them

then as if he should say "Does not this move you—then know that you do not involve yourselves alone in destruction, but win your children by your evil example to a like terrible fate."

This explanation seems to me to be in perfect harmony with the close of the verse—"Visiting the sins of the fathers on the children to the third and fourth generations of them that hate me." From that close we see that the children as well as the fathers hated God, and thus, suffered not for their fathers' transgressions but for their own. It also harmonizes very well with the context where this same threat occurs in others parts of the Scripture. For example, take Ex. 34: 6, 7: "The Lord God merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, in visiting the iniquities of the fathers on the children and on children's children." Here we see in the opening nothing but gentleness, and goodness, and love, and can it be possible that a declaration which seems to us to contain the very essence of cruelty should so immediately follow.

Besides, we are told in Deut. 24: 16, That children shall not be put to death for the fathers; every man shall be put to death for his own sin. Leviticus 24: 17, also forms a commentary on the difficulty: "And they that are left of you shall pine away in their iniquity in your enemies' lands; and also in the iniquities of their fathers shall they pine away with them," showing that the children were guilty as well as their fathers.

POLYGLOT.

Baptism Before Communion.

1. *Baptism should precede the Lord's Supper on account of its priority in respect to age.* Multitudes were baptized, not only by John the Baptists, but by the express authority of our Lord, a number of years before the Supper had existence. John iv. 1, 2. It was Christian Baptism too, else our Savior had not thus sanctioned it by His own practice. Did all this happen without design? Shall we say there was no propriety in this order, or that its institution had better been deferred till after the Supper? Who will presume thus to reflect on the plan of Divine mercy as developed in the Gospel?

2. *Baptism stands first in the rank of honor as well as age.* Our Lord submitted to it first. He converted obedience to it as a special privilege that thus he might "fulfill all righteousness." Matt. iii: 15. God the Father and God the Spirit evince their special approval of the rite; the one in a voice from the skies, proclaiming Christ's Divine Lordship; the other in dove like form, alighting on Him as the anointed King of Righteousness. In the Great Commission, Baptism alone is distinctly mentioned by our Savior, while the Lord's Supper is only implied in the "all things" which are afterwards to be taught and observed. Matt. xxviii: 19, 20. Is there no meaning in all this? Shall the very peculiar deference paid to this rite by the whole Trinity pass for nothing? If the Lord's Supper had received such signal tokens of Divine honor instead of Baptism, there might indeed be a reason for placing the Supper first. As it is, we are bound to assign it to the second rank.

3. *All who partook of the Supper at its institution were baptized.* Of this we have the best evidence in the world short of express declaration. It is indeed more clear that all were baptized, than that all had experienced the new birth; as none can positively deny—none lack the first element of the true Christian. But we are inclined to regard the absence of an express declaration in the case, as in itself an evidence that the fact was too apparent to need it. The example of our Savior, and the administration of Baptism by the Apostles with His sanction, alike demand that they themselves had submitted to this rite.

4. *The Apostles in all their teachings observe the order given in the Great Commission.* As at Pentecost, so it is on every other occasion; inquirers are first taught to repent and believe on the Lord Jesus Christ; then be baptized; after which they are welcomed to the Lord's Table. Acts ii: 41, 42; xvi 31, 33; xviii: 8; x: 47.

5. It has been the general practice from the earliest ages to the present moment, to receive none to the Supper who were not baptized. On no point is Church History more clear and definite. Nor is there any point on which the various denominations of professed Christians are more perfectly united. The few individuals who, within the last two centuries, have advocated any other course, have failed to produce any perceptible impression beyond the limited circle of their own particular labors; as the idea of their being regarded as representative men has been most earnestly abjured by the very denominations to which they have respectively belonged. Beyond this, nothing can be demanded.—Ch. Chronicle.

Loose professors are the devil's traps, by which he ensnares simple souls.

A New Italian Preacher.

In the general political ferment of Italy, many of the priests share the enthusiasm of the people, and they are learning to read the Bible and proclaim its great truths, though still retaining their allegiance to the church of Rome. The correspondent of the London Post gives an interesting sketch of one preacher:

All Naples is now crowding to hear the sermons of a Franciscan monk, Giuseppe de Foria, who is preaching the Lent sermon in the church of Santa Maria Nuova. He is a great orator, and in all his appeals to the heart and conscience of his hearers draws his arguments from Scriptures alone, which he quotes in the Protestant version of Diodati. The Bibles in Diodati's translation, which during a short time were not offered for public sale, have reappeared in greater numbers than ever.—They are sold on every little bookseller's stall throughout the city. The sermons of this Franciscan Father Giuseppe are producing a great impression on the Neapolitans. When he first began to preach, attempts were made to create a disturbance in the church, the other priest having spread the report that he was a Protestant, which, as regards the truths preached by him, is really the case; but Protestant or no Protestant, there is now such a rush to hear him that you must go very early indeed to get a place. The Cardinal Archbishop wages furious war against him, but he appears to pay little heed to the Archbishop's menaces and denunciations. The Neapolitans are beginning to open their eyes to the effects of the mental bondage in which they have been so long retained by their priests, and if matters proceed at this rate we shall perhaps behold these quick-witted Neapolitans outstripping in religious speculation their fellow-countrymen of Central and Northern Italy. There is a great change even in the tone of the lazzaroni. A few days ago a report ran like wildfire through the city, that the Pope had fled from Rome, that there was a general rising there, and that many of the cardinals and priests had been tossed into the Tiber. "Served them right," was the significant comment which the report called forth from most of the black-eyed and volubly-tongued macaroni-eaters whom it reached.

POLYGLOT.

Small Stones Needed.

No Christian of few gifts need mourn that he can do no service in the church. Every one can do something better than anybody else, and it matters not whether the duty be trivial or important, if one has the heart to work. There is weight in the following paragraph:

The living stones of which the church of Christ is constructed, are not necessarily of the same size, nor are they employed to edify the same parts of the building. Did you never see a country house built of stones of all sizes and shapes, from the rock to the pebble, round, square, long, short, all chinked and plastered in together, and forming a warm, substantial building? Just so it is with the members of a community; the big stones make a great show, and go a great deal further towards making up the great structure. But they would look very woebegone if the little ones should rebel, and conclude they were of no use, and drop out. What a ragged, desolate habitation, fit for owls and rats, they would leave behind them! The stones in the heavenly temple are all living stones, but not all great ones.

A Happy Death-bed.

We extract from Hopkins' History of the Puritans (vol. II. p. 121), the following account of the dying experience of Walter Devereux, Earl of Essex. He is describing the comfort of his departing soul to his friend, Sir Nicholas White:

"This stricken, helpless Walter Devereux hath never been so weak, and yet so stout of heart, as now. My exceeding sinfulness seemeth more than ever to exceed. Doth this make me writhe? Not at all. The blacker and bigger my sin seemeth, the larger, and the richer, and the lovelier seemeth that Christ whom the Comforter revealeth. So precious and so exceeding fit for sin, be the cross and He who hangeth thereon, that I do but drop my sin there, to look up and trust, and give thanks. I say, the more helpless and wicked this Walter Devereux be, the more glorious and precious Walter Devereux's Christ. I could prize Him but half so much, were I but half so big a sinner. He who showeth the things of Christ, hath been showing them to me,—showing just such a Christ as I, Walter the sinner, Walter the lost, Walter the helpless, do need.

CHURCH DOORS.—A writer in the Presbyterian Banner says: "No indecorum can be more palpable than standing about church doors during service, or whilst the people are assembling. A truly polite person will not do this.—And yet we have seen members who thought themselves in good and regular standing, and even church officials, place themselves at the door of the sanctuary and gaze at the people as they entered, just as if they were the regularly appointed inspectors of all church-goers."

A Withering Apostrophe.

The True Union, Baltimore, of the 9th inst., after noticing the fiendish threats the Vandalia North upon the South of fire, sword and extermination, in a paragraph strips it "bare of all disguises," and we see it truly in all its "bloody and monstrous ugliness!"

Now look at this hideous thing, thus stripped bare of all disguises, and revealed in all its bloody and monstrous ugliness. Is it possible that a so-called Christian people, in this nineteenth century, this land of Bibles, and Sabbath schools, and missions, this age of humanity, civilization and charity, can look upon millions of their fellow Christians, intermingled with them by ten thousand sacred and tender ties, and deliberately gird themselves for the devil's work of exterminating them! And that, too, in the name of Order, of Liberty, of God! If it comes to this, resign the iron crown and gory sword of despotism, ye Neros, ye Hildebrands, ye Robespierres, ye Inquisitors, ye Nena Sabios, to the godly descendants of the Puritans! Hide your heads, ye Camanches, ye New Zealanders, ye Jesuits, ye Savage Cannibals, stained with human gore! Ye never dreamed of such an awful holocaust. Ye never in your wildest orgies approached this highest pinnacle of atrocity!

GUARD YOUR CHURCHES.—Rev. J. S. Baker, in the Christian Index utters a very important caution, which all churches ought carefully to heed. It would save them much trouble, sorrow and disgrace:

"It is a serious injury to the cause of Christ, as well as individuals, to receive into the church those who have not been truly converted. The carnal mind is not subject to the law of God; neither indeed can be. Rom. vii. 7. The unconverted church member will ever be found violating, both in letter and spirit, the laws of Christ's kingdom, obstructing the progress of the truly devout in a divine life, and leading the unwary astray. Such are dead weights upon the church, stumbling blocks in the way of others, and they cause the way of truth to be evil spoken of. But the efficiency and the reputation of a church depend much more upon the character of its members than upon their number. This truth should ever be borne in remembrance, and should lead us to scan closely the true character of every applicant for admission into the congregation of the Lord's disciples."

THE POPE'S CARDINALS.—I am told on good authority, writes a correspondent of the News of the Churches, that Victor Emanuel's offer of pension to the Cardinals, (£4,000 a year each) is much more than they at present receive for income, and that a majority of them are disposed to accept the Italian kingdom as a rather agreeable necessity. The Pope, Antonelli, and a minority of cardinals hold out for the Pope's temporal power, the whole power, and nothing but power. In the meantime "the ways and means" for keeping up the temporal sovereignty are wanting, notwithstanding all the efforts made by the clergy throughout the Roman Catholic world to raise "Peter's Pence." Monsignor de Merode, the Pope's minister of war, squanders the pence as fast as they arrive, or rather by anticipation, on corps of Zouaves, Swiss Riflemen, Irish Ribbonmen, etc., and a new contrivance has been fallen on to replenish the empty treasury. A new arch-confraternity, bearing the name of St. Peter, has been formed in Rome for the purpose of supplying the temporal wants of the Holy Chair, and of course it is a matter of fair dealing on the Pope's part, to requite their temporal things with his spiritual things.

ENGLISH MISSION.—The London Missionary Society last year had an income of \$469,000. It has in its employ one hundred and nineteen missionaries. Its meeting in May last was the sixty-sixth general meeting. Its operations are in the South Sea Islands, China, India, Madagascar, Africa, and the West Indies; and it is supported mainly by Congregationalists. The Church Missionary Society of England is now in its sixty-first year. Its income last year was about \$300,000. It operates mainly in Africa, Turkey, India, Ceylon, China, and New Zealand, and has about one hundred and eighty-five ordained missionaries.

"GROWING ALL TO TOPS."—Christians, blessed with worldly prosperity, often disappointed their friends by a loss of piety and efficiency in the church. A pithy writer says of them:

"I have heard persons complaining in rainy seasons, that their potatoes were 'growing all to tops,' and when I see a man growing rich in houses and lands, and growing poor in Christian graces, prospering externally and not internally, I think he is 'growing all to tops.' He will be of as little use to God or man, as the potato hill that is flourishing with nothing but stalks and leaves."

NEW YORK.—The minutes of the Convention gives a list of 429 Baptist Churches in the State, with 763 ministers, 103 Licentiates, and 93,203 members. The baptisms within the year were 3,885.

(From the Philadelphia Press 3rd.)  
The Invasion and Capture of Washington in 1814.

At this juncture in our history, a brief reference to the invasion and circumstances attending the capture of Washington, by the British forces, under Admirals Cockburn and Cochrane, will not be inappropriate; and as many of those strangers now at the capital may feel interested to mark the localities where the first general encounter occurred and subsequent events took place, these will be noted briefly in the order in which they transpired.

During the early portion of the summer of 1814, Cockburn's fleet lay along the coast of Virginia, Maryland, and the Chesapeake, when they were joined, on the third of August, by Cochrane's fleet, direct from Bermuda, both numbering together twenty sail. Our Government was apprised of hostile intentions upon the capital, but Genl. Armstrong, then Secretary of War, professed a disbelief in the rumors, and the National Intelligencer, proverbially cautious then, as now, in its conclusions doubted the probability of hostile intentions upon the capital.

President Madison, however, had taken some precautionary steps, by ordering a militia organization, which he deemed sufficient for the occasion, in addition to a flotilla of barges, bearing guns, placed under the command of Capt. Joshua Barney, and intended to check fleets in advancing toward the capital. But after sailing up the bay, the troops disembarked at Benedict, on the banks of the Patuxent river, on the 20th of August. On the following day the army, consisting of four thousand men, took up their march toward the infant city. They were without artillery or cavalry, and marched under the heat of a midsummer sun to Bladensburg, which they reached on the 24th. By adopting this route the flotilla afforded no protection to the city, and, to prevent the guns or boats from being taken and used against the capital, they were blown up on the morning of the 22d, by order of Wm. Jones, the Secretary of the Navy.

The approach of the troops under Maj. Gen. Robert Ross and Admiral Cockburn, was watched by President Madison in person, who directed eight thousand inexperienced and undisciplined militia to Bladensburg, under the command of Gen. Winder, to oppose the four thousand British soldiers.—Capt. Barney, having destroyed the flotilla, joined the military force of Gen. Winder, with one hundred seamen and his field pieces. On the afternoon of the 24th, the British opened fire, which was successfully returned by Barney's sailors, who maintained their position nobly, while the raw recruits, under Winder, kept at a respectful distance, who, rendering little or no service with their muskets, soon broke ranks and turned their backs upon the enemy.—Barney's seamen fought bravely, and their guns proved terribly destructive to the enemy. He was overcome, however, after three hours' hard fighting, flanked by superior numbers, and finally fell wounded by the side of eleven of his men who were killed at their guns. He ordered a retreat, and gave himself up. His bravery contrasted nobly with the disgraceful cowardice of the militia. The latter, without waiting for their commander to sound a retreat, took sudden leave of the battle field, and made a direct line for the woods. The British experienced a severe loss in their ranks, stated by the historian Gleig, of the 85th Royal regiment, as high as five hundred men killed, wounded and missing. Colonel Thornton, commander of the Light Brigade; Lieutenant Colonel Wood, commander of the 85th regiment, and Major Brown, who led the advance troops, were severely wounded, while General Ross had a horse killed under him. The loss was small on the part of Barney's men; and the English author referred to above admits that if the militia had done their duty the victory would undoubtedly have been on the American side. Of Barney's hundred sailors he speaks in the highest terms, remarking that "not only did they serve their guns with a quickness and precision which astonished their assailants, but they stood till some of them were actually bayoneted with fuses in their hands; nor was it till their leader was wounded and taken, and they saw themselves deserted on all sides by the soldiers, that they quitted the field."

Gen. Ross led the Third British Brigade into the city, and up to the Capitol, on approaching which his horse was shot from under him by one of Barney's men, who had concealed himself in a house for that object. The house was immediately entered, the inmates put to the sword, and the building and contents burned. A volley was fired into the windows of the Capitol, when the troops entered. Cockburn took the Speaker's chair, and asked the question, "Shall this harbor of Yankee Democracy be burned? All for it say aye!" He reversed the question, pronounced the motion carried, and ordered the torch to be put to the building. It was soon in flames.

As a prudential step, the Secretary of the Navy ordered Commodore Tigney to fire the navy yard, which, with the sloop-of-war Argus, (ten guns,) five armed barges, two gun-boats, and all the naval stores, was consigned to the flames.

The British troops then proceeded to the Treasury and President's mansion, both of which they fired—the President having retreated, with his Cabinet, on horseback, across the Potomac. That night, the army encamped on Capitol Hill, and were exposed to a severe storm, with heavy thunder, which added intensity of awe to the dismal scenes which had just been enacted. During the night a grand-nephew of Gen. Washington rashly attacked the entries, and was shot down. The long bridge was simultaneously fired at each end, by the opposing parties—each apprehensive of an attack by the other.

Next morning the British burned the buildings connected with the Navy and War Departments; destroyed the material in the National Intelligencer office, and threw the type out of the window; destroyed the remaining buildings about the navy yard and at Greenleaf's Point; threw a torch into a well where a large quantity of powder was concealed, which exploded, destroying nearly one hundred of the British troops, scattering their mutilated remains in every direction. A frightful tornado immediately swept over the city, destroying buildings and property as if in completion of the general work of destruction. Very many of the enemy and of the inhabitants were buried in the ruins of buildings blown down. The enemy, alarmed for their own safety, withdrew from the city in the evening, and hurried towards the place of embarkment.

A SILVER FOR WOUNDS.—One of the speakers at a meeting in London, to present a testimonial to Rev. J. H. Hinton, remarked:

"Testimonials were not always the proof of affection. He had known instances where the love of a people had become cold, and when the tie that connected people and pastor had become loosened, and it was thought expedient on both sides to part. On such occasions the wound was often covered up with a silver teapot, or silver inkstand, or something of that kind." (Laughter.)

DAYS OF PRAYER.—The Young Men's Christian Association held an all-day prayer meeting, on Tuesday, at the Central Presbyterian Church. The services were solemn and deeply affecting. On Monday a meeting of the ministers of this city was held, nearly one hundred being present. It was at first proposed to appoint a committee to prepare a memorial to the President and Cabinet, imploring them to avert, by all consistent compromises, the calamity of civil war. Objection, however, was made to any action having the least political bearing, and a substitute, offered by Rev. F. Wilson, was unanimously adopted, requesting all the churches of this city to observe Wednesday, 24th inst., as a day of fasting, humiliation and prayer to Almighty God. This is the only action, in our judgment, appropriate to ministers as such. We have looked too much to man. Let us now wait upon God for deliverance.—True (Balt.) Union

ONE DROP AT A TIME.—Have you ever watched an icicle as it formed? You noticed how it froze one drop at a time until it was a foot long, or more. If the water was clean, the icicle remained clear, and sparkled brightly in the sun; but if the water was but slightly muddy, the icicle looked foul, and its beauty was spoiled. Just so our characters are forming—one little thought, or feeling at a time, adds its influence. If such thought be pure and right, the soul will be lovely, and will sparkle with happiness; but if impure and wrong, there will be final deformity and wretchedness.

BE SILENT.—It is a great art in the Christian life to learn to be silent. Under opposition, rebukes, injuries, still be silent. It is better to say nothing, than to say it in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, and call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.

A correspondent of the Congregationalist says:—"Are you aware, Messrs. Editors, that out of our 2,734 churches with 260,389 members, and more than 250,000 S. S. scholars,—there were only 4,841 infant baptisms reported for the year 1860? less than one such baptism for every fifty-eight members, or about one for every eleven families of five souls each?"

NEW JERSEY.—The Minutes of the Convention show that there are in the State 120 Baptist Churches, with 96 pastors and 17,137 members. The additions in the year by baptism were 933. The churches have 133 Sabbath schools, with 1,743 teachers, 11,861 scholars and 43,182 books in their libraries.

A MODEL PRAYER.—It is remarkable that Daniel in praying for his country, does not use a single hard word against those who had oppressed and enslaved his countrymen. He seems to be too much overwhelmed with a sense of his own sins and those of his brethren, to think of praying against their captors.

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

The S. W. Baptist.

TUSKEGEE, ALA.: Thursday, May 23, 1861.

Southern Baptist Convention.

It is cause of devout thankfulness to Almighty God, that the present distracted condition of our country has not abated the faith and zeal of our churches in the cause of Christ. It was feared by many that we should not only have a meagre attendance, but that our contributions to the Mission and Bible Boards would be so reduced as greatly to cripple all these heaven ordained agencies. But the late meeting of the Southern Baptist Convention has in a great measure dispelled these fears, and made manifest to the world, that while the patriotism of our denomination is fully equal to the exigencies of the times, their zeal for the Lord of hosts abounds in this day of threatened calamity.

The Convention met in the city of Savannah, Ga., on Friday, the 10th inst., and was organized by the re-election of Rev. RICHARD FULLER, D.D., of Baltimore, Md., to the Presidency; Rev. B. MANLY, D.D., of Montgomery, Ala., Hon. THOS. STOCKS, of Ga., Rev. R. B. C. HOWELL, D.D., of Tenn., and Rev. P. H. MELL, D.D., of Ga. Vice Presidents; and Rev. W. CAREY CRANE, D.D., of La., and Rev. Geo. B. TAYLOR, of Va., Secretaries. The reports of the several Boards of the Convention for the last two years exhibited quite a flattering advance in each department. The Bible Board, located at Nashville, has accomplished much more since the previous meeting of the Convention than any two years of its history. Under the efficient management of its present able and indefatigable Corresponding Secretary, the Rev. L. W. ALLEN, of Va., and with the blessing of God, it is bound to accomplish a great work in the evangelization of the world. Nothing but the present condition of the country prevents it from moving forward with giant strides in the execution of its high and holy mission. A judicious committee was raised for the purpose of ascertaining whether our Bible and Publication interests might not be combined, with instructions to report at the next session of the body. Over \$8,000 have been raised and disbursed by this Board during the last two years.

The Domestic and Indian Mission Board report a vast amount of successful labor in their fields. We were gratified to know that while the Board have been obliged to decline many applications for aid, and even to dismiss some few from the list of home laborers, yet, the receipts for the Indian department have exceeded any former corresponding period. The mission to the Indians has been so wonderfully blessed of God, and has secured such a hold upon the confidence and affections of our churches, that no disaster it is hoped will ever permit it to languish. The laborious and efficient Secretaries of that Board, brethren HOLMAN and SUMNER, are greatly encouraged in their work. They possess, among other rare qualifications for the position they fill, a persistent, quiet energy, quite equal to the necessities of the times. God speed them in their noble mission! Let our brethren remember, that in no way can they better serve the cause of God and their country, than in sustaining an agency which seeks to supply the whole Southern Confederacy with an evangelical ministry.

The report of the Foreign Mission Board is replete with interest. Owing to several causes the receipts have slightly fallen off. The Board commenced the past year with \$12,453.35 in the treasury. Their receipts from April 1st, 1860, to April 1st, 1861, amount \$32,826.52—making an aggregate of \$45,284.87. They have expended \$40,294.48,—leaving a balance in the treasury of \$4,990.39. The expenditures of the year exceed the receipts by \$7,467.96. At the Convention the Board received something like four thousand dollars. This, connected with the fact that the mission to Brazil has for the present been suspended, owing to the failing health of Bro. Brown, authorizes the Board to hope that the means will not be wanting to sustain all the missions now under their charge. We are satisfied that the generous confidence reposed in our churches by that noble band of missionaries who have gone far hence among the gentiles to preach the unsearchable riches of Christ, will not be disappointed. To cut off their supplies would be to consign them to starvation; and this, we are persuaded, is not thought of by our brethren. The unhappy state of things in Virginia at this crisis, cannot fail to awaken the liveliest anxiety for our Foreign Board among all true friends of missions. Prayer without ceasing will be made unto God in its behalf, by all the hosts of Zion. The 46th Psalm is singularly appropriate to our Richmond brethren at this time.

At an early period of the session, a committee was raised on the State of the Country, consisting of one from each State represented in the body. The President of the Convention, Dr. FULLER, was, by special resolution, made chairman of that committee. On Monday morning the committee made its report through the Chairman. That report speaks for itself. It will be found in another column of this issue. It expresses the sentiments, and embodies the fixed determination of every Southern Baptist. Not a dissenting voice was heard in that whole assembly. And while there was no boisterous display of mere words pending its passage, there was that which was far more significant—a calm, unalterable purpose of soul, a hallowed confidence in God, and a firm conviction as to the justice of our cause, which indicated to all that the demands of patriotism in any and every form upon the Christianity of our country would be as promptly met as by any portion of our people. And should a war of invasion be attempted by the Northern Government upon Southern soil, the churches of our country would pour out their treasures of men and money with a promptitude and energy unparalleled in the history of the world. The women of the South, (God bless them!) are laboring and praying for their husbands, their sons and their fathers, with a holy persistence which reminds one of the days of the Revolution. With such priceless treasures to defend against a mercenary foe, animated with the loftiest sentiments of Christian patriotism, and sharing the smiles of Almighty God, no earthly power can subdue us.—Just before the vote was taken on the resolution, prayer was offered to Almighty God by the President of the Convention. It was a sublime spectacle to see such a body of Christians rise from their knees, and solemnly record their votes, without a dissenting voice, upon such a report. It reminded us of a similar scene in the last Alabama Baptist Convention, at this place, the first body of Christians in the South, by the way, that spoke out on this great movement.

All the business of the Convention was transacted with the utmost harmony and good will. Nothing occurred to mar the concord of its proceedings. We do not remember to have heard a single negative upon any important measure connected with any of the Convention's Boards. It was in this respect the most interesting and profitable meeting of the kind we ever attended. The attendance, too, was much larger than could have been anticipated, under present circumstances. Delegates were present from Maryland, Virginia, North Carolina, South Carolina, Florida, Georgia, Alabama, Mississippi, Louisiana, Tennessee and Kentucky. The next meeting of the Convention was appointed on Friday before the 2nd Lord's day in May, 1863, at Columbus, Miss.

Theological Seminary.

The Catalogue of the Southern Baptist Theological Seminary for 1860-61 gives quite a list of students in attendance upon this youthful and vigorous institution. Located at Greenville, S. C., in a high and healthy latitude, amid a moral and refined population, with an able and assiduous Faculty, the Seminary will have a run of prosperity unparalleled in the country's history.—No one can now deny the importance of this Seminary to the Baptists of the South. A Baptist minister who wishes to get a thorough Theological education can not now, if he were disposed, go to a Northern institution. The founders of this Seminary foresaw this and their piety and patriotism provided, in due time, a Southern asylum for our young men who have the ministry in view. The institution is not amply endowed. The endowment fund would have been completed by now had not these perilous times come upon the country. Baptists of the South! rally to this noble enterprise with your prayers, sympathies, and contributions. It must be sustained.

A Vexed Question.

Every continental section has its vexed question. Europe has been upheaved recently by several perplexing questions, all, however, are in a fair way of settlement but the Roman Question.—The Italian kingdom has been inaugurated, Victor Emanuel proclaimed King, the question is raised, Shall Turin or Rome be the Capital? Count Cavour, the wisest statesman now in Europe, has openly proclaimed in favor of Rome. He declares that Italy can not be constituted into one nation without Rome for her Capital, then all minor claims for the Capital would cease. He appeals to history, and says: "This choice has been determined by history, and by all the elements of civilization of our nation. What is the history of Rome but that of a capital—the capital of the world. It will now be the capital of a great nation. I appeal to the patriotism of all Italians. Let your record prove to Europe the necessity which these facts impose upon us. I declare that, personally, I prefer to the ancient and modern monuments of the Eternal City, the simple and severe streets of my native town. But my resolution, like that of my fellow citizens, is taken; and such also is the resolution of this noble city—resigned beforehand to the sacrifice which the country asks of it. This I declare as a deputy of Turin. We must go to Rome, but without encroaching upon the independence of the Pope, without letting the State extend its dominions over the Church."

The Count knew that this could not be done while the Pope claims his temporalities, and gives a cogent reason for the severance of the secular and spiritual power of the Pope: "The Church, once freed from the perplexities of temporal dominion, would be separated from the State by distinct limits, and there would be an end of all the difficulties of Concordats and secular negotiations." While this question is warmly debated in the Turin Chambers, the same propositions are discussed in the French Senate and Legislative body, with great earnestness. The Emperor's policy is to rid the Pope of his remnant of temporalities, and with him are a large majority of the Senate, yet a strong and old Church party, headed by the Bishops and Clergy, energetically side with the Pope, making it a fearful question. We doubt whether Napoleon III. has ever been so intimidated in deciding upon a question of policy. He is charged with being afraid to remove his troops from Rome to leave the Pope to his fate. The old Father Pius raves from the Vatican as furiously against "combinations" as Father Abraham does from Washington. But the "Stern Logic of Events" move on, the combinations thicken, and common sense, as well as prophecy, proclaim the end of the temporal power of the "Man of Sin, the Son of Perdition." An ancient oracle has said, "He shall come to his end, and none shall help him."

Austria, Catholic and politic, nerves the Pope to the maintenance of the "Patrimony of St. Peter," knowing if Rome is united to the kingdom of Italy, and becomes its Capital, her chances to recover her losses and retain Venice will be greatly weakened, yes, be hopeless. The other States of Europe begin to look with more favor upon the Italian kingdom. They are according to Napoleon sincerity in the assistance he has given Victor Emanuel, and they see a new and vigorous kingdom rising up among the nationalities that will aid in keeping the balance of power, so desirable among the kingdoms of Europe—a nation, too, that may, some day, be a check to France who did so much to give it existence. It will soon, we trust, be a bright star in the political firmament of our trans-atlantic neighbors.

Reconstruction—Suggestive Incidents. Immediately after Dr. FULLER, Chairman of the Committee, finished reading the report on the state of the country, at the late Southern Baptist Convention, an aged and eminently pious brother from South Carolina, whose hearing was somewhat impaired, arose and asked that a portion of it might be read again—saying, that if his hearing was not at fault, there was one passage in it which rather leaned toward "the flesh pots of Egypt," toward a reconstruction of the old Union. Dr. Fuller very blandly and facetiously responded, "My brother, you are very greatly mistaken. The twenty-fifth part of a musket's optics could not discover the least squinting toward reconstruction in this document!" Whereupon, the brother expressed himself satisfied, and the report was subsequently adopted unanimously.

Another aged brother from the same State, minister of the Gospel, observed, pending its passage, "I have four sons in the Confederate army. I am now old and grey-headed; but am ready to shoulder my musket, and defend my beloved South to the death! We have been feeding the North on sugar long enough—we must now apply barbed wire." A ministering brother from Tennessee, the "volunteer State," said,—"I have four sons ready for the service of the Confederate army. I have three daughters, who, in connection with other young ladies, go out in the suburbs of Nashville every evening to practice shooting revolvers. If their brothers fall in the contest, they are ready to defend their beloved State, and by the help of God, drive the invader from its soil!" Such is the spirit that animates Southern women.

Is it True?

This question has often been asked us, in regard to an interview between Dr. FULLER and President Lincoln, an account of which we published a short time since. It is true, with this modification, that the reporter presented the whole matter in the most favorable light possible for Mr. Lincoln! This we have from the most unquestionable authority. Well may the citizens of Mr. Lincoln's government exclaim, as did the deputation from Baltimore on the occasion referred to, "God have mercy on us, when the government is placed in the hands of a man like this!"—and well may the South thank God they have escaped the rule of an ignorant, vain, and conceited despot.

Baptism.

The Southern Presbyterian asks: "Is it not high time for all our ministers to bestir themselves, put on the harness of diligence, and faithfully instruct their people upon the proper mode and proper subjects of baptism? Is not their silence often misinterpreted as a confession of weakness on this point of polemics?" It is a "confession" both of "weakness" and strength, paradoxical as it may seem. "Their silence" is, first, a strong evidence of want of proof to sustain them, and second, their strength consists in their prudent and studious silence. Let them "bestir themselves," we hope they may, and they will lose their strength by exposing their weakness. One set sermon from a learned Pedobaptist minister can unsettle more of their own people than a half dozen from Baptists. "Bestir" yourselves, gentlemen, and Baptist ministers will have to resort often "to the water where prayer is wont to be made."

Crops in Georgia.

We took some pains to ascertain the prospects of the coming crops in Georgia during our visit to Savannah. We speak the truth when we say, that up to this time, the "oldest inhabitant" has never known such a prospect. In many of the Southern counties, the wheat crop is being gathered, and the yield is unparalleled. No intelligent man thinks, that if no disaster occurs in the northern and Middle counties, Georgia will raise wheat sufficient to supply her own population for two years. And as to corn, there is any amount of it planted. Cotton looks well, and promises to furnish its quota to "the sinews of war." Talk of starving out the Confederacy by a blockade! Why, we can feed and clothe the whole continent, and England besides.

Changes.

Change! change! is constantly being inscribed upon everything mortal, newspapers among the most mutable. We have been in this *Hard Chair* six months over a half dozen years, and we have seen newspapers come into existence with quite a flourish of trumpets, with all the glowing anticipations of hopeful youth and lived but little longer than Jonah's gourd. Others more tenacious of life have changed like the Moon. All this is true of both secular and religious journals. And there has been less editorial than newspaper permanency. Who has not been an editor? Who does not want to be one? It is fast becoming as essential to a man's future in life as a Physician's Diploma. We always read a newly installed editor's "Salutatory" with mingled emotions (and we have read legions since we have been holding forth) of pain and amusement. We laugh at his sanguinary expectations, and knowing by experience the hard Jordan he has to travel, we sigh involuntarily for him. The most sanguinary occupants are the first to leave the "Chair," and then comes quite a sober "Valedictory."

Even that noble old institution, the *Christian Index*, has often changed shape and form, location, editors, owners, &c., &c., in every thing but in not being a good Baptist paper. It has been private property, then public property, and is now private property again. At the late Georgia Baptist Convention a Committee was raised to sell it, which was speedily done to elders S. BOYKIN and C. M. ERWIN. Brave men! to purchase a journal these times. The Lord prosper you, gentlemen! Keep the good old *Index* always pointing in the right direction, and you will have your reward. The *Biblical Recorder*, too, has had its mutations. Being a north Carolinian we have ever watched this paper with peculiar interest. Recently it has changed proprietorship and editorship. J. D. HURN has purchased from JAMES and WALTER. Brother Hoffman is editing the *Recorder* with industry and ability. May he have an easy and prosperous editorial career!

Farmers.

Their claims to the esteem and gratitude of mankind have ever been acknowledged, but at no time in the history of this continent as much as now has their importance as a class been felt. Commerce may be crippled, machinery may cease to run, the arts and sciences may be suspended, the press may cease to speak, the telegraph may stop its messages, but food, bread the staff of life, must be made—the plough of the farmer must run—the "Gee!" "Haw!" of the ploughman must be heard, or man must cease to breathe. Patriotic citizens have rushed to the battle-field to repel the invader, but without the farmer feeds them their arms will be powerless. This is one of the most important years of the South's existence, and the farmer must stay the hands of the statesman and warrior, else the effort for independence will be fruitless. Ye men to whom all eyes are turned! cease not your efforts "to give seed to the sower and bread to the water," while your statesmen and soldiers are defending you from the ruthless invader. Invoke the God of heaven to send you fruitful seasons, that your barns may be filled, and an overflowing bounty for our armies. Remember our ports are blocked by a cruel enemy, and you must raise the supplies, or suffering will come. Make everything, save everything. God bless you, and nerve you for labor! Allow us to make a suggestion: send to Montgomery, Ala., or to Augusta, Ga., and get the "American Cotton Planter," or the "Southern Cultivator." They cost but a dollar each, and will be of service to you in your important business.

Southern Congress.

We are gratified at seeing the Confederate States Congress so heartily express their dependence upon God, as may be seen by the following. The President will doubtless issue a Proclamation, as requested, then we trust every Christian will observe it in letter and in spirit. Mr. THOS. R. R. COBB, of Ga., offered the following resolutions, with reference to a day of fasting and prayer: WHEREAS, The dependence of nations as of individuals upon an overruling Providence we at all times fully recognize; but when perils surround and national existence is threatened, it peculiarly becomes a people to manifest their submission to the will and guidance of the Omnipotent Ruler of the Universe. If the cause be righteous and the quarrel just, we confidently rely on Him who reigneth alike over the armies of Earth and the hosts of Heaven; at the same time we recognize our duty to appeal humbly to him who hath said, "I will be inquired of my people." To the end, therefore, that the whole people of these Confederate States may, in union and with one accord, approach the throne of the Most High, to invoke His blessings upon us in our defensive struggle for the right of self government, and the enjoyment of the liberty he vouchsafed to our fathers, and to protect us from those who threaten our homes with fire and sword; our domestic circles with ruthless lust; our fathers' graves with invaders' feet, and our altars with infidel desecration. Resolved, by the Congress of the Confederate States, That the President be requested to issue his proclamation appointing a day of fasting and prayer, in the observance of which all shall be invited to join who recognize our dependence upon God and the happiness and security of the people whose God is the Lord. The preamble and resolution was unanimously adopted.

From the Savannah Republican. Southern Baptist Convention.

Report of the Special Committee on the State of the Country. In Convention, May 13th, 1861, Dr. RICHARD FULLER, of Md., from the Committee on the State of the Country, made the following

REPORT. We hold this truth to be self-evident, that governments are established for the security, prosperity, and happiness of the people. When, therefore, any government is perverted from its proper design, becomes oppressive, and abuses its power, the people have a right to change it.

As to the States once combined upon this continent, it is now manifest that they can no longer live together as one confederacy. The Union constituted by our forefathers was one of co-equal sovereign States. The fanatical spirit of the North has long been seeking to deprive us of rights and franchises guaranteed by the constitution; and, after years of persistent aggression, they have at last accomplished their purpose.

In vindication of their sacred rights and honor, in self-defence, and for the protection of all which is dear to man, the Southern States have practically asserted the right of seceding from a Union so degenerated from that established by the Constitution, and they have formed for themselves a government based upon the principles of the original compact—adopting a charter which secures to each State its sovereign rights and privileges.

This new government, in thus dissolving former political connections, seeks to cultivate relations of amity and good will, with its late confederates, and with all the world; and they have three sent special commissioners to Washington with overtures for peace, and for a fair, amicable adjustment of all difficulties. The Government at Washington has insultingly repelled these reasonable proposals, and now insists upon devastating our land with fire and sword, upon letting loose hordes of armed soldiers to pillage and desolate the entire South, for the purpose of forcing the seceded States back into unnatural Union, or of subjugating them and holding them as conquered provinces.

While the two sections of the land are thus arrayed against each other, it might naturally have been hoped that at least the churches of the North would interpose and protest against this appeal to the sword, this invoking of civil war, this deluging the country in fratricidal blood; but with astonishment and grief we find churches and pastors of the North breathing out slaughter, and clamoring for sanguinary hostilities with a fierceness which we would have supposed impossible among the disciples of the Prince of Peace. In view of such premises, this Convention cannot keep silence. Recognising the necessity that the whole moral influence of the people, in whatever capacity or organizations, should be enlisted in aid of the rulers, who, by their suzerains have been called to defend the endangered interests of person and property, of honor and liberty, it is bound to utter its voice distinctly, decidedly, emphatically; and your committee recommend, therefore, the subjoined resolutions:

1st. Resolved, That impartial history cannot charge upon the South the dissolution of the Union. She was foremost in advocating and cementing that Union. To that Union she clung through long years of calamity, injury, and insult. She has never ceased to raise her warning appeals against the fanaticism which has obstinately and incessantly warred against that Union.

2d. Resolved, That we most cordially approve of the formation of the Government of the Confederate States of America, and admire and applaud the noble course of that Government up to this present time.

3d. Resolved, That we will assiduously invoke the divine direction and favor in behalf of those who bear rule among us, that they may still exercise the same wise, prompt, elevated statesmanship which has hitherto characterized their measures; that their enterprises may be attended with success; and that they may attain a great reward, not only in seeing these Confederate States prosper under their administration, but in contributing to the progress of the transcendent Kingdom of our Lord Jesus Christ.

4th. Resolved, That we most cordially tender to the President of the Confederate States, to his Cabinet, and the members of the Congress now convened at Montgomery, the assurances of our sympathy and entire confidence. With them are our hearts and our hearty cooperation.

5th. Resolved, That the lawless reign of terror at the North, the violence committed upon unoffending citizens, above all, the threats to wage upon the South a warfare of savage barbarity, to devastate our homes and hearts with hosts of ruffians and felons, burning with lust and rapine, ought to excite the horror of all civilized people. God forbid that we should so far forget the spirit of Jesus as to suffer malice and vindictiveness, to insinuate themselves into our hearts; but every principle of religion, of patriotism, and of humanity, calls upon us to pledge our fortunes and lives in the good work of repelling an invasion designed to destroy whatever is dear in our heroic traditions; whatever is sweet in our domestic hopes and enjoyments; whatever is essential to our institutions and our very manhood; whatever is worth living or dying for.

6th. Resolved, That we do now engage in prayer for our friends, brothers, fathers, sons, and citizen soldiers, who have left their homes to go forth for the defense of their families and friends, and all which is dearest to the human heart; and we recommend to the churches represented in this body, that they constantly invoke a holy and merciful God to cover their head in the day of battle, and to give victory to their arms.

17th. Resolved, That we will pray for our enemies in the spirit of that Divine Master, who, "when he was reviled, reviled not again," trusting that their pitiless purposes may be frustrated, that God will grant to them a more politic, a more considerate and a more christian mind; that the fratricidal strife which they have decided upon, notwithstanding all our commissions and pleas for peace—may be arrested by that Supreme Power, who maketh the wrath of man to praise him; and that thus, through a divine blessing, the prosperity of these sovereign and once allied States may be restored under the two governments to which they now and henceforth respectively belong.

8th. Resolved, We do recommend to the Churches of the Baptist denomination in the Southern States, to observe the first and second days of June, as days of humiliation, fasting and prayer to Almighty God, that he may avert any calamities due to our sins as a people, and may look with mercy and favor upon us.

9th. Resolved, That whatever calamities may come upon us, our firm trust and hope are in God, through the atonement of his Son, and we earnestly beseech the churches represented in this body, (a constituency of six or seven hundred thousand Christians,) that they be fervent and importunate in prayer, not only for the country, but for the enterprises of the Gospel which have been committed to our care. In the war of the Revolution, and in the war of 1812, the Baptist bated no jot of heart or hope for the Redeemer's cause. Their zeal and liberality abounded in their deep afflictions. We beseech the churches cherish the spirit and imitate the example of this noble army of saints and heroes; to be followers of them, who, through faith and patience, inherit the promises; to be steadfast, unmovable, always abounding in the work of the Lord, for as much as they know that their labour is not in vain in the Lord.

10th. Resolved, That these resolutions be communicated to the Congress of the "Confederate States" at Montgomery, with the signatures of the President and Secretaries of the Convention.

P. H. MELL, GA. JAS. B. BROOM, FLA. G. H. MARTIN, MISS. W. CAREY CRANE, LA. R. FULLER, MD. JAS. B. TAYLOR, VA. R. B. C. HOWELL, TENN. L. W. ALLEN, KY. J. L. PRITCHARD, N. C. E. T. WINKLER, S. C. B. MANLY, SE. ALA.

The vote being taken, the report was unanimously adopted. True extract from the minutes. R. FULLER, President. W. CAREY CRANE, Secretary. GEO. B. TAYLOR, Secretary.

For the South Western Baptist. Southern Baptist Theological Seminary; Bonds, &c.

Thirty-six students have been at the Seminary during the past year; and its exercises and labors have been attended with an evident blessing. The troubles of times have not depressed the numbers, as was expected; and the entire endowment has been guaranteed, by responsible parties.

The bonds for the Alabama portion of the endowment are lodged with Dr. B. MANLY, of Montgomery; who will receive payment and give the proper credits. Payment will be received in the bonds of the Confederate States of America; and, thus, the subscribers, while discharging a debt, may perform a high duty of patriotism.

The following letter is too good to withhold from the public. The writer it will be seen, forbids the publication of his name in connection with his contribution. We hope he will excuse us for publishing his letter:

ANDERSON, GRIMES CO., TEXAS. May 6th, 1861. BRO. TALIAFERRO: Dear Sir—Enclosed you will find a draft on the Bank of Commerce, New Orleans, for fifty dollars. I wish you, out of this draft, to pay for one year's subscription to the *South Western Baptist* for Joseph White, Dr. Miles Mosely and Isaac Parks; all at this office. Also, pay one year's subscription for Henry Parks' paper; it goes to Bonham, Texas.

After paying the four above named subscriptions for one year each, I wish you to pay the balance of the draft over to our Mission Boards. Divide it as you think the situation of the three Boards require, (I mean the Foreign Mission Board, Home & Indian Mission Board, and the Bible Board,) as the annual contribution of A FRIEND TO THE BOARDS, IN TEXAS.

I did hope a year ago when I sent a like sum to our beloved Bro. Dawson for the same objects, that I would this year be able to do more; but last year I had no rain from the 17th day of April until the last day of July, and strange as it may appear, I made a support and a little over; and now we are called on to aid and equip some of our citizens for the defence of our beloved new government.

We are now enjoying most excellent health, and the most flattering prospects for abundant crops—full wet at present—particularly for cotton. The best of our corn is as high as my head, but you would have to see the broad blades, uniform size and stand, deep color, before you can realize how good it is—Some little of our cotton has limbs and

squares, and from 10 to 12 inches high. We have nothing special in religious matters, some appointments are being made for prayer and protracted meetings. The war is all the talk with us—every one seems determined to meet and submit to all the privations it may bring without a murmur. We are prepared to encounter all the horrors of a bloody war if need be; but we never can submit to Lincoln's government.

With the scarcity brought on us by the unprecedented drought of last year, and the prospect of a terrible war, all staring us in the face; still I do not know that I ever saw a more happy people, but not in the least indifferent to our situation, but are promptly doing what we feel to be our duty and leave the consequences with God.

I think the rumor of war has some good effects. We are now buying no fine carriages or buggies, no costly apparel, but very little plain clothing is bought, no new bonnets, no fine furniture or plate, no jewelry, no fancy servants or costly buildings, no rivalry for fine show or extravagance; but there is a strife to excel in economy.

If things continue thus a few years, with such crops as our prospects indicate, we can bear our part of the war expenses and grow rich.

Our planters hitherto, I have thought, depended too much on their rich lands, but this year the preparations for crops have been thorough and extensive, relying also upon God for his blessing on our labors.

With a sincere wish for your happiness and success in your labors I remain, Yours,

W. H. RUSSELL, the famous special correspondent of the London Times has been sent to this country for the occasion, and has been for some time in the South, taking notes. One of his letters has been published, and the New York press shows some uneasiness at the tone. The fact that England, and, to a minor degree, Europe, will derive from the letters of the special correspondent of the London times their earliest impressions concerning the conflict between the North and South, lends to his utterances a peculiar importance. The man through whose spectacles thirty millions of Britons and an indefinite number of Europeans are to see what is going on here, is of some importance.

It requires great charity to believe anything from the North, after seeing the following table of falsehoods in a respectable exchange:

The Deaths at the Siege of Sumter. Late intelligence from reliable persons who were present at Charleston during the attack upon Sumter, gives a far different account of the deaths among the rebels in Fort Moultrie and at other places of attack. There must have been a total loss of from six hundred and fifty to eight hundred souls. In Moultrie alone three hundred were known to have been immediately killed, and buried at night in a field. The captain of a vessel which lay at a wharf near Moultrie states that on Sunday night sixty dead bodies were carried across his wharf alone to the land; that both he and his mate carried them; that on Monday night forty dead bodies were carried out at one time and sixty at another. The captain says that he has always been in the habit of believing what he sees with his own eyes, and that all report that there was no loss of life have not convinced him against the evidence of his own senses.

Secular Intelligence.

MONTGOMERY, May 27.—Congress passed a number of bills to day, among which were the following:

Organizing Patent Office. Regulating the telegraph wires. Authorizing issuance of \$50,000 worth of bonds, payable in 20 years, with interest not exceeding 8 per cent; or in lieu to issue bonds to the amount of twenty millions dollars in treasury notes in small sums, without interest.

The latest English papers, brought by the steamship *Africa*, from which we make some extracts in another column, contain a very freely upon the surrender of Fort Sumter, which accounts had just been received. The *New York Journal of Commerce* admits that the tone of these papers is very significant, as seeming to possess almost without exception a strong Southern bias. Even the *Manchester Guardian*, always an opponent to slavery, is of the opinion that the seceded States "will have been raised in estimation" by the recent event at Charleston, and goes so far as to charge Mr. Lincoln's policy "as including every kind of blunder." The *London Times* is more reserved, the whole affair at Fort Sumter being "utterly inexplicable." The *Liverpool Mercury* thinks the issue of the conflict between the two great opposing sections "can scarcely form a subject of speculation, because the North will be deprived of its most productive, powerful and wealthy districts." The *Liverpool Post* anticipates fighting of the most terrible description, between armies in many respects equally matched, fired by that peculiar fierceness which occasionally ever gives to the battles of freedom. The *European Times* reviews recent events and pleads for peace. It would not be strange remarks the *Journal of Commerce*, if England should conjure up some pretext for relieving the cotton trade from restrictions, and avert disaster from her manufacturers. With the intense feeling likely to exist among the English people, and with vast interest so much affected, they will be difficult to remain passive spectators. Moreover, Mr. Russell's (*London Times* correspondent) representations of affairs in the South, which are read with eagerness all through the British Kingdom, will be likely to borrow a tint from the latitude in which they are written, and exert a powerful influence in moulding public opinion.

Signing the Ordinance of Secession.—An Impressive Scene. The Arkansas declaration of independence was signed on Tuesday evening last at 3 o'clock. It was a solemn and imposing ceremony. The members seemed impressed with the fact that they were acting history. The few moments occupied in the signing was the most solemn of occasions.

"When the bravest held his breath. For a time."

More than one hand trembled under the weight of associations—but at the thought of the glorious past and the uncertainty of the hidden future. Nevertheless, there was a noble and a brave determination to seal, if need be, with the heart's best blood the charter of our rights and our freedom.—*Little Rock Free Democrat*, 9th.

LOUISVILLE, May 17, 1861.—Keeble and Quincy papers say that hundreds of Union men have been driven from Missouri by orders of the Southern League.

Dr. Lenox, of Liberty, Missouri, has been arrested and sent to Jefferson for trial, under the operations of martial law, for charging with raising a company of Union volunteers. An Editor's Mail. E. F. Loveridge, Esq., editor of the *Troy (N. Y.) News*, was driven away from that city by the mob and forced to take protection under the English flag, in Canada. Mr. Loveridge, urged through his journal, the *News*, "No co-operation civil war—the recognition of the Confederate States is heritable sin. No Protective Tariff—the Moore doctrine must be carried



