

H. E. TALIAFERRO, EDITOR.

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

TALIAFERRO & Co.,
PROPRIETORS.

The South Western Baptist.

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The S. W. Baptist.

TUSKEGEE, ALA.
Thursday, March 21, 1861.

Baptist Public Interests.

There is a patriotism to one's denomination as well as to the country in which we live and move and have our political being. In love of country, and in patriotic devotion to that country, Baptists have ever been famous; but in united devotion to their denominational interests, alas! they have been unfaithful to themselves. They have exercised, too much, a sort of heedless, reckless freedom in commencing enterprises, and then warning against them. They are determined to prove to the world that they are free men, if the proof is to be given in pulling down, or neglecting their own institutions. We could give this kind of freedom a hard name, but forbear.

The Baptists of Alabama possess money and mental forces, upon which, if a contribution was laid they could make the country feel their power, yet they are too much divided in their feelings and councils to convince the world of their moral power. This is a lamentation, and shall be for a lamentation, and for a swift witness against them.

Take, for instance, the number of colleges and schools they have in the State, and the money invested in them, and see how they are acting towards those worthy institutions. In the Male department, there is Howard College, Baptist Male High School, in Talladega. These are public interests, erected by the denomination. Of Female Colleges, there is the Judson, Central, Tuskegee, and LaFayette, all noble institutions, erected by the munificent and patriotic spirit of Baptists. But how are they acting towards them? Some, to their credit be it said, are liberally patronizing them as their institutions, while others treat them as strangers, yea more, as enemies. They build up, then tear down; they praise, then censure; they shout praise, then utter the imprecations of lawless mobs. We enter our solemn protest against all this, as unworthy of that time honored denomination to which we have given the best part of our life. Baptists! behold in Marion the Howard, with its fine buildings, noble, laborious, and self-sacrificing President, industrious and able Faculty, heartily engaged in the great work of human elevation; the venerable Judson with its hard working, practical and intellectual President, and worthy Faculty, laboriously employed in teaching daughters who are to be wives of the ruling men of the land; close not your eyes to Tuscaloosa, Tuskegee and LaFayette where you have Colleges, Presidents and Faculties worthy of any section where intellect exists, and tell us, how can you ignore, yea, oppose these institutions, erected by your own liberality? What enemy hath influenced you to do this? What demon hath possessed you, that has thrown you down in the sight of the world, and is tearing you asunder, to the delight of your enemies? Shall the Talladega Male High School share the fate of the Central? Come, brethren, let us cease our bickering—our war of extermination upon ourselves,—which weaken our energies, and make us a byword among men, and turn our thoughts to peace, and the promotion of the cause of Christ. Rally to the standard of Christ, to your institutions of learning, to your Missionary enterprises, to every good work recommended by the Master. We make this appeal to you in the name of Christ, and trust in God you will heed it before you destroy yourselves. We have foes without, let us turn all our forces against them. "They compass us like bees, in the name of the Lord we will destroy them." As John said to Jehonadab,—"Is thine heart right, as my heart is with thy heart? If it be, give me thine hand."

The friends who sent us that Sermon last week for insertion will please excuse us for declining to publish it. It has merit, but we can not spare the space and continue to publish the usual amount of varied matter. We love to gratify our friends and regret the necessity that compels us to decline this favor. We have, for the same reason, declined publishing similar discourses.

Read on the fourth page the "Moral Drama." It is true to life, as every editor knows. We wish to introduce the reader to some scenes in the life of an editor—give some idea of editorial trials—hoping it may increase his sympathy, at least in the dollar and cent line.

Last week the Congress at Montgomery, adopted a permanent Constitution for the Confederate States. As it is a document all should see we shall publish it next week.

A Valuable Magazine.

The Southern Literary Magazine, Richmond, Va., is published monthly at \$3 per annum, is in its 32nd volume, and for people who read to be profited we prefer it to any American Magazine. It is Southern in all its feelings and efforts, and should Virginia choose to remain under Black Republican rule, we hope the enterprising Publishers and able Editor will remove to the Confederate States.

Mr. H. Knight is agent for Tuskegee.

Read the Appeal by brother Sumner. We have urged the matter so frequently lately we shall say nothing now.

THOMAS & WILLIAMS, Druggists, are receiving large supplies in their line and invite customers, as they intend to sell on liberal terms. They invite attention to their "Family Medicines."

Cruel Treatment.

A worthy minister of the Gospel, a very poor man, and poor because he neglects his business to preach the Word, sent us the following note:

Please stop my paper for the present. I can't pay for it. I do not wish to sponge on a Baptist preacher. When I get some money I will renew my subscription. Up to this time I have received but \$2 on my last year's services, and I know that way of paying preachers won't pay the printer. I hate to give the Baptist up very badly, but hard times makes us do many unpleasant things.

Reader, what think you we did on the reception of this? We continued the paper, trusting in God that we should be rewarded, at least at "the resurrection of the just." Poor as we are and much neglected as is the S. W. Baptist by so many delinquent patrons, we could not refuse the weekly visits of the paper to that servant of God and his family.

How can Churches expect to be blessed who so cruelly treat their pastors? How can such people claim to be the disciples of Christ? Hundreds of ministers are thus treated, but constrained by the love of Christ they continue to make the wilderness and solitary places glad. All honor to such devoted, self-sacrificing men! Great will be their reward when the "Lord shall count when he writeth up the people."—Through such men's labors souls are converted, Churches are built up, and an influence goes out in the world telling for good to the end of time, while they live and die in poverty and obscurity. Poor themselves, "yet making many rich," is the apostolic paradox in regard to such men. Blessed be God, there is a record on high!

Extracts.

Last week we published extracts from letters by friends, we append some more. Another Georgian writes:

"Surely, surely Alabama Baptists will not let their paper suffer for want of timely support. Georgia Baptists do not intend to let their State paper, the Index, 'suspend.' Will Alabama Baptists let Georgia Baptists take the 'banner' in the support of their paper? Tell brother Tichenor that Alabama may look out."

A good deacon sends money, and adds: "I have done all I can for your paper at this place, in the way of subscribers, but if you have any monies due, if you can do no better send me the accounts and I will try my hand, and it shall cost you nothing. I do hope your patrons will not let the S. W. B. go down. I take no paper but yours, nor don't expect to soon."

Who can say like Deacon C. that, "they have done all they can?"

A list of subscribers like the following would be invaluable. A brother sends "help," and says:

"I, as you know, am very poor, but I will do my best to support another year rather than see your paper go down."

A worthy Pastor sends aid in the right way, and appends:

"I am glad to know that brethren are responding to your call. There are very many who would consider the failure of the S. W. B. a calamity to the Baptist interests of the State. I cannot think it will fail; I shall send you all the names I can."

Another good Pastor who forwarded remittances last week, sends this week "a love letter," as brother Walker would term it, with this preface:

"Dear Brother, I continue to work for the S. W. Baptist, as the contents of this letter will show, &c."

The sisters have taken our paper in hand, and have gone to work. Will not others do like the warm-hearted lady friend who sent us three subscribers, and said:

"I hope the time will come when your valuable paper will find a cordial reception in every family in Alabama."

Another sister, one of our first acquaintances in Alabama, sends five dollars, and gives vent to her kindly feelings thus:

"I would double the sum, and a great deal more, rather than see the banner of our Master held up by the S. W. Baptist taken down, in any way. Do not think of giving up. My feeble prayers are offered for your success, &c."

A steady and uniform friend writes:

"It makes me sad (alluding to weeks past) to see your light recede. This should not be, and I hope your patrons will come to your relief, and let the paper stand out free and unembarrassed, so that you may pursue your work of faith and labor of love with a light heart and a steady nerve."

A working brother writes thus:

"Enclosed you will find the names and the money of three subscribers to the S. W. Baptist. Do not entertain the idea for a single moment, that the great organ of our denomination in the South is a newly organized Confederacy, with thousands of wealthy and intelligent adherents to sustain it, will ever be suspended."

A brother whose heart is always right sends a remittance, and adds:

"Times are hard and money scarce, but I am unwilling to abandon the S. W. Baptist. I could not do without it."

Here is the right sort of talk from an old tried friend who sent us the best freighted letter we have seen in a long time:

"Short and sweet," as saith the homely old adage.

A Change in Tone.

The Northern religious papers with which we exchange have greatly modified their belligerent tone towards the seceded States. The *Christian Secretary*, the most moderate tempered of them all, referring to Lincoln's Inaugural, says:

"But a mighty change has come over the country since the last President was inaugurated. Six or seven States have already formally withdrawn from the Union and a new Confederacy has been formed, which if not in 'the full tide of successful experiment,' is under pretty full headway, with a full head of steam on. These men say they do not intend to come back into the Union again, and we credit their word. Let a collision once be commenced between them and our Government, and every remaining slave State in the Union would unite with them, and thus a war of the sections would be begun in earnest. This war might be continued four, ten or twenty years, but it would finally result in the acknowledgment of the independence of the Southern section. We are not a man of blood; revenge has never taken deep root in our heart; our thoughts are bent on peace, and we are free to confess that we should have liked the message better had Mr. Lincoln recommended a National Convention for the purpose, among others, of letting the seceded States off in a peaceable and constitutional way."

We feel no delicacy in publishing the following proposition, as we are not benefitted more by it than any other member of the Baptist family in Alabama. Our pecuniary benefits is the *hard work and no pay*. The Baptists of the State need a paper, and the brother whose communication may be seen below thinks so and makes a generous proposition:

Proposition.

Herewith propose to be one of one thousand brethren and friends, who shall advance to you at once \$5 each, and at the close of the year \$5 more, to place the S. W. Baptist beyond all possibility of pecuniary failure in these times, to try, not only our political, but much more severely our *Christian faith*. The Standard at Nashville, and Baptist at Charleston, are in a state of suspension. Yours is now our hope. You have the requisite economy for the times, and although pressed heavily with labor, it will not hurt you, if not unearned for. The truth in my view, is, that one paper, with open columns from all who write respectfully, is far preferable to those whose columns are only open to a certain class of writers. Correspondents will correct one another with less prejudice to the paper, and with a more elevated Christian spirit and freedom, than can be done by Editors, who will (deny it who may,) assume more or less the character of church officials.

I send my five, and will pay the other, the Lord helping, at the end of the year, whether others do or not. But I trust that the full number will at once respond to the wants of your Press. This is the time of sacrifice. When all was easy and flush in our land, pride dictated; but now is the day for faith and piety. *God's cause* must be sustained at all hazards. And I honestly believe that if we will, brethren, now come up to the help of the S. W. Baptist as proposed. He will so soften and humble all our hearts, and guide the pens of our brother and his correspondents, that ambition, prejudice and strife in our ranks, will give place to love and concert of godly effort to get, and do good.

A BAPTIST.

Here follows a letter full of heart and soul. Were it not for such men we should give up our enterprise in despair. Thank God for such men! How many will cheer our heart like this good brother?

TUSCALOOSA CO., ALA., March 8, '61.
BRO. TALIAFERRO: Enclosed you will find seven dollars, which you will please place to my credit for your invaluable paper. It is very refreshing to me, at least, to know that, while wars and rumors of wars are distracting our once happy country, there are still a few who have not bowed the knee to Baal, but whose business and delight it is to bear the standard of King Jesus and to spread his truth abroad. It seems that, but for your paper, I should not know that the cause of Christ is prospering anywhere. Press forward, then, my brother, in your good work, and thrust God's truth into the homes, and if possible, into hearts of the people; and though you may often have to go weeping, yet if you put your trust in God, and labor earnestly to disseminate His truth, you will doubtless return again bringing your sheaves with you.

Yours in Christian bonds,
JOHN T. YERBY.

"Sow thy seed in the morning," is the divine injunction. The conductor of a religious newspaper can not tell the amount of good he is doing in this life. Now and then he gets assurances like the following. It is extracted from a private letter, containing a liberal remittance. We thank the Master for such "lively stones" in his building.—These are the letters to cheer the heart of a desponding editor:

DEAR BRO: If I mistake not, bro. Wm. B. Lacy sent my name up as a subscriber to the S. W. Baptist about four years ago, accompanied with the cash, for one year's subscription. At that time I was not a member of the church, nor did I know that I should ever attach myself to a church.

But through the penitence of God's mercies to me I have acknowledged before men that I am a believer in the atoning merits of Jesus Christ, and have been much nourished and fed by the matter I read in the S. W. Baptist from time to time. For which refreshing I am thankful to the Father of mercies, supremely, and to you the agent, for your fidelity, and forbearance, in your labor of love in the continuance towards me the constancy of the paper. If I ought to be a Baptist now I think that I should have been one about 21 or 22 years ago, and if I had had the use of such an instrument of defence and promulgator of the Gospel as the S. W. Baptist, and had given myself to the reading and reflecting upon the principles therein contained, I am disposed to think that my poor stubborn nature might have found itself ready to have yielded to the influences of the Holy Spirit sooner, and instead of now being lean and barren, and uninformed in relation to the Gospel and the movements of the Church, I might have been abundantly more enlightened as to both, and much strengthened in the faith of the true believer.

Though your labors may be arduous, and the old man may become wearied and fatigued, I would say go on until you, like the noble spirit which has just left you did in your labor of love to your fellow man till you are called by the Master builder to go hence, and worship in the next mode of existence.

May the God of all grace own and bless your efforts, and enable you to work mightily in his vineyard on earth, in these times of dearth, disunion, and divisions, in the furtherance of his kingdom.

For the South Western Baptist.

A Few Facts.

GREENVILLE, Ala., March 12, 1861.

Times are hard, more so than any I have ever seen, yet I have reason to be thankful to God for the success I have met with in my Agency for Foreign Missions. Most of the brethren and sisters, and many children, whom I have visited recently contributed to send the Gospel to the destitute millions of the earth, and are there not a large number more who feel a deep interest in the salvation of the heathen, and will give their money to sustain our missionaries while they preach Je-

sus to them? We are greatly encouraged to exert ourselves to send the Gospel abroad as God seems to bless our efforts there in the salvation of souls, as well as at home. Let every Christian do his whole duty in this good work, and they will be happy.

Yours in Christ, S. A. CREATH,

Agt. F. M. P. S.—If there are persons who wish to pay their subscriptions to the Home & Foreign Journal, or to the Commission, they can send it to me at this place, or to Brother M. T. Sumner at Marion, Ala.

For the South Western Baptist.

MONTGOMERY, March 14, 1861.

MR. EDITOR: On yesterday at half past three o'clock the Alabama State Convention ratified the Constitution for a permanent government of the Confederate States of America, by a vote of 88 to 5. Some few of the members who voted for it, say eight or ten, did so under a protest to the effect, that while they regarded the Constitution as the best one ever constructed by the wisdom of man, they nevertheless desired it to be submitted to a new convention hereafter to be called. Indeed, the five who voted against it, declared it to be far superior to the old one. The changes which have been made, are considered by all parties to be decided improvements. I hope you will give it entire to your readers at an early day. I do not doubt but that it will be universally approved.

This action of the Convention is quite auspicious. Alabama is emphatically a unit at this time. The sooner our enemies know this, the better. I am quite gratified that Alabama is the first to adopt this Constitution. I do not doubt that within a short time the clouds that have been hanging so heavily over us will disperse, and peace and prosperity will bless our entire land. A career of prosperity awaits us, that will no less astonish our enemies than it will surprise our friends. "Grim visage war" is rapidly assuming a more benignant aspect.

There is now pending before the Convention two questions of decided interest. I mean, so changing the Constitution on the subject of electing Judges of the Circuit Court, as to throw it back upon the Legislature. There will, of course, be some difference of opinion on that subject. The other is, so changing the Constitution on the subject of divorces, as to limit the granting of divorces to the Scriptural ground—adultery. I know not what will be the fate of this measure, but I do know what ought to be its fate. Where the infinite wisdom of Jehovah has decided a matter, it becomes earthly authority to be silent. I hope the change will be made.

It is likely the Convention will adjourn early next week—perhaps as early as Saturday next. The subject of re-districting the State is now under discussion. We are now entitled to nine, instead of seven, representatives to Congress. What shall be the basis of that representation, cannot now be known. Some are in favor of the federal basis, which you know admits of three-fifths of our slave population, and others are in favor of a purely white basis.

The proper disposition of the public lands remains also to be made. There is an ordinance under consideration which provides that they shall be retained by the State, and not turned over to the Confederate States. I suppose the ordinance, in that shape, will pass.

Yours, &c., S. H.

For the South Western Baptist.

BAPTISTS OF ALABAMA.

DEAR BRETHREN: It is well known to you that all our benevolent enterprises have been seriously affected by the political agitations of the country. The receipts for Domestic and Indian Missions have greatly diminished. In consequence of this the Board have been compelled to retrench their operations, yet there is a large force in the field, specially in the Indian Territory, almost entirely dependent upon appropriations from our treasury. What are we to do? We have not the means to meet our obligations, for the present quarter, closing the first of April, and shall not have unless our receipts for the next two weeks are largely increased.—Brethren, will you suffer the Board to remain in this embarrassed condition? Shall we appeal in vain? We are not insensible to your many kind and generous responses already received, but these are not enough. We must have more, or the families of the missionaries must want for bread and meat. This is no fiction—half is not told.—Letters are daily received from the Indian Territory, giving the most heart-rending accounts of their suffering. Bro H. F. Beckner in a letter dated, Feb. 25th, says, "You can form but little idea of the barrenness of our country at this time. Much is said and written about suffering Kansas, but I doubt there being any greater scarcity there than here."

We leave this matter in your hands, and may the Lord move you to prompt and generous action.

Yours truly, M. T. SUMNER,

Marion, Ala., March 15, 1861.

For the South Western Baptist.

Dr. Wm. C. Crane, President of Mt. Lebanon College, Louisiana, published five years ago, in the Religious Herald, the following. Will Bro. Taliaferro reprint it in the S. W. Baptist?

March 4th, 1861.

Baptist Postulates.

1. There is no church, but a body of immersed believers, who have been immersed by one who has himself been immersed, after conversion and a hope of salvation.

2. There are no authorized ministers, but immersed preachers who have been acting under the authority of a regular church—and are ordained by a Presbytery of immersed believers.

3. There is no peculiar sanctity attached to a house of worship, no special sacredness to a pulpit; nor is one spot, or locality, one rostrum, bench, desk or pulpit, more consecrated than another, except as the associations connected with its occupancy, or the purpose to which devoted, render it sacred.

4. That Christian fellowship is not church fellowship; that believers' fellowship is not ministerial fellowship; that preaching fellowship is not doctrinal fellowship; that Christian courtesy is not Christian affliction; that pulpit sittings are not doctrinal recognitions; that association of and co-operation between Baptist and Pedobaptist ministers does not involve the former in inconsistency, nor imply any recognition by the latter of any doctrine, tenet, precept or ecclesiastical peculiarity, no more than the common celebration of the 4th of July by Whigs, Democrats, or Black Republicans, involves the nation in the vagary of negro abolition.

5. That a body of immersed believers is the highest ecclesiastical authority in the world; and the only tribunal for the trial of cases of discipline; that the acts of a church are of superior binding force over those of an association, convention, council or presbytery—and no association or convention can impose a moral obligation upon the constituent parts composing them.

6. That no association or convention has the right to demand support for any project or scheme which they may have originated, but may only recommend, advise and urge to performance of duty in subservience to the great Christian voluntary principle.

7. That Baptists never dissented from any thing but *sin*—and are not Protestants, but have in all ages been the Repudiators of Popery.

BAPTIST COROLLARIES.

1. That unimmersed bodies of Christians are not churches, nor any privileged companies of them, the Church, hence all Pedobaptist denominations are only Christian societies or religious fraternities.

2. That baptism and an official relation to a church are prerequisites to a regular gospel ministry—hence all ordinances administered by an unbaptized and unordained, although immersed ministry, are null and void.

BAPTIST POLICY.

1. To employ all the energies of the denomination for the conversion of the world, through the most effectual means and agencies, as our missionary organizations, Bible and Publication Societies, Theological Seminaries, Male and Female Colleges, Sunday Schools, Prayer-Meetings and Religious Periodicals.

2. To occupy every village and city in the world, with a suitably qualified, faithful, energetic and devoted minister.

3. To furnish a pastor for every church, and Missionaries of the cross for every destitute region and land, at home and abroad, under the whole heaven.

For the South Western Baptist.

The Ministry in the Baptist Churches.

NUMBER V.

Support.—Addison makes one of his speculators entirely out of Pope's Messiah, prefacing it with the following graceful introduction: "The following poem is by a great genius, a friend of mine in the country, who is not ashamed to employ his wit in praising his maker."

I shall make up my present paper chiefly from the Hon. and Rev. B. W. Noel, formerly chaplain in ordinary to H. B. M. Victoria, and pastor of St. John's chapel, London, from which elevated position he retired some years since, from conscientious motives to the humble position of a Baptist pastor in London. The odor of this great man's piety, clings about even a fragmentary paragraph from his gifted pen. In his work on the Union of Church and State, speaking of the most Scriptural and reliable means of supporting pastors, he has the following: "The mode in which the law of Christ is obeyed by a congregational church is as follows: When the pastor is called by the church to settle among them, the church promises him a certain income at a church meeting, the deacons being the officers who are to superintend the accomplishment of the promise. Persons who have seats in the chapel are invited to contribute according to their means and at the close of the year the receipts are reported to the church at one of its meetings. Should they fall short of the stipulated sum, the defect is made up by the members of the church, according to their means and liberality."

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