

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.
Two Dollars a Year, if paid within three months.
Two Dollars and Fifty Cents, if payment is not
made within the first six months.
If sent by mail, the names of FIVE subscribers and
Twenty Dollars, shall be entitled to a year's subscription
gratis.
Any person sending the names of TEN new subscribers
and Twenty Dollars, shall be entitled to a year's subscription
gratis. Agents will be sent to collect for the paper, and to
secure new subscribers. Agents will be sent to collect for the paper, and to
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"Whether it be right in the sight of God to hearken unto you more than unto
God, judge ye."—Acts iv., 19.

TUSKEGEE, ALABAMA, THURSDAY, APRIL 25, 1861.

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

50 NOS. IN A VOLUME.

daughter, his only child, and with her
was cut off the hope of perpetuating his
name in Israel, the dearest hope of each
Israelite's heart.

In the 39th verse we read, "and he
did unto her according to his vow, and
she knew no man." If he put her to death,
how absurd in the historian to inform
us that she knew no man, how natural
the information upon our supposition,
viz: That she was devoted to the ser-
vice of the sanctuary and to perpetual
virginity.

In verse 40 we read, in our transla-
tion, that "the daughters of Israel went
yearly to lament Jephthah's daughter."
It should read, "to praise." But had
Jephthah murdered his daughter, such a
deed of horror would certainly not have
been commemorated by an annual cus-
tom. She would not have been praised
for submitting to the mistaken piety of
her father. But upon our theory all is
clear. Jephthah, then, made his daugh-
ter a nun. Such was her fate.

POLYDOT.

The Ministry in the Baptist
Churches.

NUMBER VII.

A Tribute.—Nothing external to him-
self is so useful to a minister as a good
wife, who comprehends his aims and
sympathizes with him in spirit. It is of-
ten with her whether he shall be great
or not,—great, I mean, in respect of
usefulness. She may be eminently ser-
viceable too, as a critic. Her percep-
tions, in every thing pertaining to pro-
priety of manner and bearing, in rela-
tion to a husband, are sensitively acute.
She will understand his people more
easily and better than he can. Thos.
Scott used, after writing his discourses,
to submit his manuscripts to his wife,
(a plain woman without culture, but
endowed with good sense), when she
marked the words unsuitable to the un-
lettered parishioners, that he might sub-
stitute better ones. The criticisms of
others may be captious or querulous,
but hers never. On the other hand,
worldliness and ambition—over-concern
about the things that perish—on the
part of one so near, may drag the most
heavenly spirit down to earth.

I am happy to have occasion to offer
an humble tribute—withheld or neg-
lected by far too long—to a class of per-
sons whose services to our Baptist
Churches are unsurpassed by the minis-
try itself. I trust God will raise up
some one who, with ample space and
better qualifications, will do these neg-
lected ones justice. A book of bio-
graphical illustrations were well worth
the time of some one of our most
gifted penes.

The sympathy bestowed upon minis-
ters, deserved as it may be, ought, at
least, to be divided between them and
their wives. Nay, it would be far more
grateful, and nearer the truth, if besto-
wed upon the unnoticed party mainly.
How unspeakable the satisfaction with
which Jay, when complimented with a
dinner by his people on the fiftieth an-
niversary of his pastorate at Bath, in
the conclusion of his speech, could turn
to his wife and say, "After all, if I have
accomplished anything among you—
been of any service in my day and gen-
eration,—it is due, under God, mainly,
to this woman." (His wife stood by him.)

Would Judson even have been Jud-
son, at last, but for the bestowment up-
on him, on the part of heaven, of that
trio of devoted women? the heroism of
the first, the fortitude, strong sense, pa-
tience, and unequalled domestic accom-
plishments of the second, the conjugal
tact, tenderness, and unselfishness of
the third. We have of late seen a
questioning about the superiority of
"Fanny Forrester" as a missionary.

Well, what if she was only the support
and solace of the great missionary.—
Were that not enough? Sarah Board-
man, however, whatever the second,
even the first, may have been, is our
favorite. The matchless taste and
beauty of that sketch by "Fanny For-
rester," in her inimitable biography of
her predecessor, would bring tears from
the most hardened unbeliever himself.
If those weather-beaten tars who bore
her to her last resting place, in the lone
isle of the sea, cognizant of her lovely
history but in part, bedewed with tears
the pathway as they went, what would
have been their feelings if they had
known all; had known that even Dr.
Judson, was never able to value at its
whole worth the priceless jewel God
had bestowed upon him. We commend
this most beautifully written of the
most beautiful of lives to the special
study of Christian females.

But the Newells and Comstocks and
Judsons and Shucks are but instances
of a long catalogue whose record, un-
written below is, thank God! register-
ed on high. Dust no less precious than
that which lies under the Hoptatree, or
in the lone isle of St. Helena, unmarked
often by stone or mound, lies scattered
all over the land, from New England to
Gulf of Mexico. Pastors undergo no
fewer trials than missionaries, pastors' wives
endure no less for Christ than the wives of
missionaries.

"Oh, great will be their reward in

heaven, when from every ingredient of
bitterness and trial, in their earthly
pilgrimage, there shall spring a harvest
of eternal blessedness and glory.
E. B. T.

For the South Western Baptist.
Thoughts on Giving.

NUMBER 3.

BRO TALIAFERRO: It is truly delight-
ful and pleasant to the Christian to med-
itate upon the person, office and work
of Christ. From the time the Angels
announced to the shepherds, "That un-
to you is born this day in the city of
David, a Savior which is Christ the
Lord." Up to the time he triumphed
over sin by his death, the grave by his
resurrection, thereby "bringing life and
immortality to light," to the time when
he went with his disciples to Mt. Olivet,
and there told them, "That they should
receive the Holy Ghost that they should
be witnesses unto him, both in Jerusa-
lem, and in all India, and in Samaria,
and unto the uttermost part of the
earth, and commanded them to "Go ye
into all the world and preach the Gospel
to every creature," after which he was
received back into heaven, and "crown-
ed Lord of all," it is these that fill the
soul with profound admiration.

BRO. Taliaferro, did the Savior mean
what he said, when he commanded his
disciples to "Go into all the world, and
preach the Gospel to every creature?"
or was he talking at random? Has he,
as Lord of all, the right to command
his creatures to do such things as are
well pleasing in his sight? Is it the
duty of his people to set about imme-
diately doing his will, as it is revealed
in his word? Most assuredly all these
questions should be answered in the af-
firmative. We learn from the Bible
that God has a will and the right to
command. By the former he governs
himself, by the latter he will govern
his creature man. The chief object of
our lives should be, to ascertain what
his will concerning us is. We should
delight only in knowing and doing the
will of God. "What we know that is
the pleasure of God to do, it is our
duty to do, and his pleasure made known
to us becomes a law." "The Scriptures
make the will of God the rule of duty"

to all God's intelligent creatures, that
is, all mankind. Nothing is more plain-
ly taught in the Bible than that God de-
lights in seeing the work prosper which
his Son came into this world to accom-
plish. Even the Angels rejoice over
the conversion of sinners. All know
that Christ came into this world to save
sinners. "God so loved the world that
he gave his only begotten Son to die
that whosoever believeth on Him might
have everlasting life." Then it can be
otherwise than that He takes pleasure
in the salvation of sinners. And this
pleasure He has abundantly made
known to us in His word. Hence it be-
comes a law, for all God's people to la-
bor for the salvation of sinners. Nor
are they to labor in any particular lo-
cality, for he teaches us that he has a
people among every "kindred, and
tongue, and people, and nation." The
command is, "Go ye into all the world,"
&c. Nothing short of that will release
us from our moral obligation to God.
'Tis the will of God that we should
"search the Scriptures." There he has
given us all the instruction that is need-
ful, in order that we may learn to do
his will.

Loachapoka, Ala.

For the South Western Baptist.
A Model Plantation.

MR. EDITOR: It is my lot to visit
sometimes in a certain neighborhood
where I preach occasionally, what may
be considered a model plantation; one
I think after God's own heart; one
which I think dignifies and elevates the
institution of slavery to the position
which I conceive the divine originator
would always have it to occupy. The
arrangements on this plantation have
been attended with such happy conse-
quences to master and servants, that I
think it my duty to give to the world a
description of them for the benefit of
many Christians who are going con-
trary to their own interest in not giving
their servants the very highest religious
privileges. The owner of this planta-
tion has provided, in connection with
two of his neighbors, for having the
Gospel preached to his servants three
times a month, having gone to the ex-
pense of erecting a neat and comforta-
ble brick church for them, with a stove to
keep it warm. This you will say is no
unusual thing, except the stove. And
I am willing to grant it is not for I am
rejoiced to know that our planters
are, many of them, awaking to their
duty in this respect. But, brethren,
this is not all he has done for their re-
ligious instruction. Although, as a
resident of another State, he is com-
pelled to be absent from them himself,
a greater portion of the time, he has ar-
rangements made by which the word of
God is read and prayers are daily offered
up among his people. Every morn-
ing at day-light they assemble in the
basement of the dwelling house, where
ample seats are supplied for about six-
ty to hear the good Book read, to sing
a hymn, and to lift their hearts in de-

votion to God. And what has been
thus far the result of all this? Have
they not all become tired of it? Is it
like the morning prayers in some of
our schools and college chapels, a dull
and formal drag? Far from it. I do
not know where my soul ever has such
a refreshing influence from association
with the holy atmosphere of devout
hearts, as it has when I meet with these
Christian servants. There is very lit-
tle of the dead feeling of formality
there. Out of sixty hands on that
plantation there are only two who are
not members of the Baptist Church.—
All are members of the same church,
not by any rule or law requiring them
to join that church, or no other; not
because any great effort is used to get
them to join that church; but they
have, we trust, been led by the Spirit
to cast in their lot among the true peo-
ple of God. At another plantation near
there, belonging to the same master,
out of twenty-five hands twenty-three
are members of the Baptist Church.—
They are all orderly, well behaved mem-
bers, too. Every one is held to a strict
attention to Christian duty. Occasion-
ally there are one or two who may de-
viate from the right path, but not often.
Well, what is the effect of this on the
plantation? It is marvelous. Order
and neatness prevail every where;—
fine crops are made with little or no
trouble. Fat mules, horses and cows,
the soil well supplied with guano and
plaster of paris, a plenty of vegetables,
nice clean clothing, and an abundant
cotton crop, and hosts of little negroes
attending the benefits of the plan. Nay, I
would not be surprised if the good
health of the master at the unusual age
of eighty five, is not some way connect-
ed with that prayer meeting.

His servants are more intelligent
healthier, more obedient, and do more
work in the course of the year than
any man's in the country, who pursues
a different course. Now, is not this
example worthy of imitation? God
send it into the hearts of his people to
give their servants religious instruction
and to see that they attend to it.

Brethren, God has a blessing for you
if you will attend to your duty in this
respect. If every slaveholder pursued
such a course as I have described, with
his servants, all the abolitionists in the
world would never get a slave to leave
us.

C. E. BRAME.

Greensboro, Ala., April 9, 1861.

Surface Religion.

Men use religion as ships do buoys
and life-preservers. They are not used
for purposes of navigation, but just
enough are kept on hand so that, in
case a storm comes up, and the vessel
is shipwrecked, those on board can
stick them under their arms, and float
into a safe harbor. And men mean to
keep enough religion by them to bear
them up in time of trouble. But I tell
you, you will find air-holes in all such
religious life-preservers. A man's re-
ligion, to be worth anything, must be a
religion that takes possession of him
from head to foot. Nothing is religion
that does not enter into a man's thoughts
and feelings, and the arrangements of
his life. That miserable whitewash, which
miserable whitewash, which men stick
on the outside, and call religion; that
chattering of prayers, and humming of
religious airs: all face religion; all re-
ligion of hours and days; all Sunday-
keeping religion; all that so-called re-
ligion which is but an external covering
of pride and selfishness, of worldliness
and vanity—it has the curse and wrath
of God abiding upon it. Nowhere is
there such terrific invective against
such religion as that which fell from the
lips of Christ Jesus. It is enough to make
a man tremble, to give a man the chills
and fever, to walk through those chap-
ters in the Bible where Christ preached
to hypocritical men.

Controversy.

"I like controversy when it is thor-
oughly honest. I do admire to see two
large and generous minds approach a
subject from opposite quarters, and then
to watch the new lights that flash over
it and show it in a thousand relations
that were not obvious before. It lifts
us out of the ruts of our sects and party,
in whose treadmill we had been
grinding all our lives, and mistaking it
for the universe. But controversy with
small minds is the smallest business
that is done in this world. It slides
inevitably into word-catching, and ends
in personalities. The moment I saw a
man consciously trying to put my lan-
guage to a different use from what I
had put it myself, I would stop short
with him and say: 'I am glad to com-
pare ideas with you, but I have no time
for word-catching.' To say, as Dr.
Johnson did, 'I can't furnish meaning
and brains too,' is not courteous. The
only controversy that ever convinces
the controversialists is a friendly com-
parison of beliefs, each turning the oth-
er's round, and viewing it under all the
angles of reflection. It is not this sort
of controversy but fighting with word-
mongers, that Dr. Holmes must have in
mind. 'You know that, if you had a
tent tube, one arm of which was the

size of a pipe-stem and another big
enough to hold the ocean, water would
stand in the same height in one as in
the other. Controversy equalizes fools
and wise men in the same way, and the
fools know it.'—Rev. E. H. Sears.

Baptists and a State Church.

Baptists have never persecuted, and have
always opposed religious establishments. A
correspondent of the *Christian Chronicle* thus
testifies to their faithfulness in England:

"Until within a few years a sum of
money was annually voted by the House
of Commons for poor Dissenting minis-
ters, known as 'Regium Donum.' It
was distributed by a minister selected
by the Premier among the Baptists,
Presbyterians and Independents. The
late Dr. Cox, of Hackney, was the
crown agent among the Baptists. The
amount divided among them could never
be found out, as no report of its dis-
bursement was ever made; but such
was their hostility to State endowments
of religion that I never could find a
Baptist minister who had received a
penny of this money, however chilly he
might feel, under the icy fingers of
poverty, and such a perfect hurricane
was raised against this grant, chiefly
through the Baptists, though it swept
over the three denominations receiving
it, that not long since the Cabinet were
compelled to leave the odious 'Royal
Gift' out of their annual 'Budget.'—
Such is the spirit of this people now.
'Church rates,' 'Easter dues,' 'Tithes,'
'Maynooth grants,' 'Regium Donum' for
Irish Presbyterians, Endowment of the
Church of Scotland, grants of public
money in England to teach popery,
Episcopacy and other systems in schools
of such bodies, taxes for Episcopal
chaplains in almshouses, prisons and
the army, are not only odious, but ex-
cite incessant opposition. Wherever a
Baptist minister is located, an apostle
of anti-State churchism is found; he
pours forth volley after volley at the
hateful union; his tongue waxes elo-
quent, and his temper fiery, as he
depicts the wrongs of the system; per-
haps, as a general thing, he is as much
an enemy to taxes for religion as he is
either a Baptist or a Christian; and
beware all as sadly the curse of
State churchism as the bondage of the
old serpent over the soul. Nor is there
any exception to this. The mild Bapt-
ist Noel, in his celebrated volume on
this question, portrays the practice in
colors as dark as the sternest disciple
of his denomination."

Result of Open Communion in
England.

Thirty years ago (1831), there were
more than 100,000 Baptists in England,
and less than 480,000 in the United
States. The population of England has
increased since then from 13,000,000 to
20,000,000; but the number of Baptists
remains about the same. The popula-
tion of the United States which was
then about the same as that of England,
has fully doubled; but the number of
Baptists has much more than kept pace
with this rapid increase, having risen
from less than 400,000 to more than 1,
000,000. Thus it appears that in En-
gland, where mixed communion has gener-
ally prevailed, our numbers have dimi-
nished, compared with the population, in
the ratio of thirty-three per cent.;
while in this country, where strict com-
munion has been the rule, our number
have increased, relatively to the popula-
tion in the ratio about fifty per cent.—
And it ought to be taken into account,
moreover, that this increase has taken
place in our country under the signal
disadvantage, that our growth has
been derived in great part from im-
migration and the accession of new
territory; and that, of the population
thus added, a large proportion has been
composed of Romanists, and a very
small per cent. of Baptists; while in
England the increase of population has
been mainly natural. Add to this, that
in our country the influence of Baptist
principles has greatly modified the
views and usages of other denomina-
tions, so that immersion is quite exten-
sively practised, and infant baptism
quite extensively neglected; by those
who are not called Baptists; whereas
no such approximation to our views
and practice has taken place in Eng-
land. It is plain that Mr. Hall was
mistaken, in supposing that the best
way for Baptists to obtain credit and
currency for their principles would be
to practice intercommunion at the
Lord's table with other denominations.
Where the obstruction which he de-
plored has been removed, we have lost
ground; where it has been retained,
we have rapidly advanced; his invinc-
ible barrier has proved a mighty lever
of progress. As a question of policy,
merely, there can be no dispute about
the expediency of adhering to our strict-
ness.—Arnold.

TURN THEIR FACES HEAVENWARD.—
Among the old Romans prevailed the
touching custom of holding the face of
every new born infant towards the
heavens, signifying by thus presenting
its forehead to the stars, that it was to
look above the world into celestial glori-
es. It was a vague superstition,

but Christianity dispels the fable, and
gives us a clear realization of that pa-
gan yearning, in the deep solitude
which all its disciples cherish for the
spiritual welfare of the young. The
great design of the Sunday-school or-
ganization is to turn the faces of the
little children towards heaven, and pre-
pare their spirits for immortal glory—
Rev. A. S. Patton.

A Horrid Pyramid of Serpents.

A traveller in South America writes:
In the savannas of Tacubo, in Guiana,
I saw the most terrible spectacle that
can be seen; and although it is not
uncommon to the inhabitants, no travel-
ler has ever mentioned it. We were ten
men on horseback, two of whom took
the lead, in order to sound the passage,
while I preferred to skirt the great
forest. One of the blacks who formed
the vanguard returned at full gallop
and called to me, "Here, sir come and
see the serpents in a pile." He pointed
out to me something elevated in the
middle of the savanna or swamp which
looked like a bundle of arms. One of
my company then said: "This is certainly
one of the assemblages of serpents
which heap themselves on each other
after a violent tempest. I have heard
of these, but have never seen any; let
us proceed cautiously, and not go too
near." We were within twenty paces
of it; the terror of our horses pre-
vented our nearer approach, to which
none of us were inclined. On a sudden
the pyramid mass became agitated; hor-
rible hissing issued from it. Thousands
of serpents, rolled spirally on each
other, shot forth out of their circle their
hideous heads, and presented their enor-
mous fangs and fiery eyes to us. I own
I was one of the first to draw back;
but when I saw this formidable phalanx
remaining at its post, and appearing to
be more disposed to defend itself than
to attack us, I rode around in order to
view its order of battle, which faced
the enemy on every side. I then sought
what could be the design of this numer-
ous assemblage, and I concluded that
this species of serpents dreaded some
enemy, which might be the great
serpent or cayman; and the reunited
themselves after seeing this enemy, in
order to resist in a mass.

Choosing Pastors.

The late Dr. Kendrick, on resigning
his pastorate, earnestly enjoined it upon
the church to select a man as his suc-
cessor who was "sound in doctrine."—
Good advice, but little heeded, we fear,
by the majority of churches, in select-
ing a pastor.

Christian Patriotism.

There is no circumstance or condition in life in which a Christian may be placed but what the Word of God is still the man of his counsel; and he is required to find in it that line of conduct prescribed which is honorable to God and safe to himself. Infinite wisdom has anticipated and provided for every contingency that can arise in the course of human events. Indeed, it would seem strange if a revelation from heaven, the object of which was to "reprove, rebuke and correct"—that the man of God may be perfect, thoroughly furnished into every good work," should fail us in some of the most important and responsible emergencies of life—emergencies which involve "life, liberty and the pursuit of happiness"—every thing for which governments are instituted. When, therefore, the civil and political rights of a people are menaced by a foreign foe—nay, when the very integrity of their government is imperiled—no class of its citizens can be exempt from a prompt and loyal response to its call. To be neutral or silent at such a time, is a crime not much short of treason. It is a question of life or death, and he who parleys or hesitates is next of kin to him who plots treason.

We shall assume it, then, as a grant of proposition, that the duty of Christians to their country is a subject quite appropriate for discussion in a religious newspaper. No part of our population is more deeply interested in the great questions at issue in the pending contest than they. Whether we regard the sanctity and safety of our homes and firesides—our political and social equality and rights—a homogeneity of interests, pursuits and destiny—the present and future prosperity of our churches, and the prosecution of our great benevolent enterprises with proper energy—or the moral and religious training of our colored population—we are called upon in tones which the most lethargic must hear to "come up to the help of the Lord against the mighty." We envy not the feelings of that man who desires to survive that sweep of vandalism which now threatens to deluge in blood and carnage the plains of the sunny South.

When the stripling, David, was sent by his father to bear to his sons, who were soldiers under Saul, "fighting with the Philistines," an "ephah of parched corn—ten loaves—and ten cheeses," he witnessed a sight that drew forth the true nobility and courage of his heart, as well as his trust in God. He saw "the champion, the Philistine, Goliath by name," "defy the armies of the living God," and his holy indignation was aroused for the honor of his God and his country. He proposed to meet this defier of Israel in single combat. His eldest brother rebuked his temerity, and intimated that pride and naughtiness prompted the silly hazard. But David, without stopping to reply to the insulting charge of his brother, simply responded, "What have I now done? Is there not a cause?" He trusted to the event to vindicate the wisdom and the integrity of his motives. Like all noble and generous spirits, in the midst of great exigencies, he had neither the time nor the inclination to dispute with his brethren, even to defend himself from uncharitable censures. What a suggestive lesson to us at this crisis! Let us linger over it for a moment.

In the first place, a resort to arms, for purposes of defence, in cases of threatened invasion, is perfectly consistent with Christian character and duty. That such an emergency now exists, is beyond all question. Mr. Lincoln, the President of the Northern Confederacy, has already issued his proclamation for seventy-five thousand troops to invade the South. And what is singularly important in his policy, he has called upon the border slave States to furnish their quota of these soldiers. Whether their vacillating course in this crisis, may not have authorized him to believe that they would aid him in the butchery of the citizens of the Confederate States, we need not now discuss. It is our firm conviction, however, that if the border States had acted promptly, all our differences would have been settled peaceably. But to the point. It is useless now to discuss the wisdom or folly of measures which have accelerated this state of things. We are bound as Christians and citizens of a common government, wisely and promptly to meet the crisis, rather than deplore the causes which have superinduced it. The danger of the times brings with it a class of duties which it were madness to disregard. The alternative is such that no Christian patriot can hesitate one moment. A voice, commanding as Omnipotence can make it, thrills every heart in the Southern States, summoning him to the defence of every thing he holds sacred in this life.

"To fight in a just cause, and for our country's glory, Is the best office of the best of men; And to decline when those motives urge, Is infamy beneath a coward's baseness."

"The question for the Christian soldier to determine is not whether it is his duty to kill his fellow man—but it is, whether the law of self-preservation, the highest interests of society and government—nay, the law of God, do not all unite in commanding him to 'fight for his brethren, his sons, and daughters, his wife and his house.'"—Nehemiah 4:14. And if the invader should fall in such a contest as this, on whom does the blame rest? When the assassin and the incendiary fall by the hand of the quiet citizen whom they seek

to destroy, who commits the crime against society, against God? Is the officer who executes the extreme penalty of the law upon a lawless ruffian a murderer? No: the "bloody and deceitful man" puts himself to death by provoking the recoil of that great law which God has fixed in the heart of every good man as immutably as the habitation of his own throne—the law which declares, "he that taketh the sword shall perish by the sword."

Now, we counsel no acts of violence. If violence is to mark this impending contest, let it be the result of that blind and maddened fury that rushes upon our bayonets. When our armies and implements of war are in due place and position, and our enemies choose to rush upon them, then upon their own heads be the consequence. "He made a pit and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate."

The motives and sentiments with which such a bloody contest should be entered, are worthy of serious consideration. We know that motives and principles impart moral complexion to all human actions. These, therefore, should be carefully scrutinized by every Christian patriot. No matter how keenly we may feel the insults and injuries of our enemies, it is incompatible with Christian duty to cherish hatred against them. If they seek our destruction, we can pray God to give them a better mind; and if they attempt to execute their fell purposes, we must put it out of their power to harm us. When these motives and principles are such as God approves—when they are such as involve the peace and safety of our altars and firesides—and when all the behests of society and government unite in pointing out the same line of duty—no Christian need hesitate. Indeed, the curse of heaven rests, not upon him who yields a prompt obedience to the calls of God and his country, but upon him who with a base and cowardly spirit counsels submission to the exactions of tyranny. "Curse ye Meroz," said the angel of the Lord; curse ye utterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty."

Old Macon County's Response to Lincoln's Proclamation.

On last Monday, a meeting of the citizens of Macon County was held in the Court House in this place, and although the notice had only been sent out some three or four days, quite a large number met. Suitable resolutions were introduced by a committee appointed, and passed, and the sum of ELEVEN THOUSAND DOLLARS, or more, subscribed on the spot to equip the two military companies now in readiness to march to any post of danger under the authority of the Confederate States, and to support their families in their absence. These companies—Tuskegee Light Infantry, Capt. SWANSON, and the Alabama Zouaves, Capt. LAW—embrace nearly one hundred each. The company from Union Springs, Capt. R. H. POWELL, is also ready to march. Capt. JONES, of the Macon Cavalry, is fast filling out another company to go as dragoons or infantry, as necessities may demand. Such is the response of Macon County to Mr. Lincoln's Proclamation.

There was not a tittle of the wealth of our country represented in this meeting. The amount can be quarrelled in ten days if necessary—and as for fighting men, nine out of every ten would go if necessity demanded. Never were the South so enthusiastically united; and if our enemies desire a practical test, let them come.

We give more secular news this week than usual. The times demand it. Our country is envolved and the people must be informed on current events. The bombardment of Fort Sumter will be read with interest.

Abraham's Proclamation will stir the patriotism of every Southern man, woman and child.

His requisition upon the Border Slave States for troops will amaze all. See, also, Governor Moore's Call for more troops to meet the coercing foe.

Southern Baptist Convention.

Number of Delegates to the Southern Baptist Convention to which the several States, etc., are entitled on funds paid into the Treasury of the Board of Foreign Missions.

The calculation is one delegate for each \$200. Bodies not heretofore represented are entitled to one for each \$100.

District of Columbia 1; Maryland 8; Virginia 57; Georgia Asso. Va. 11;—68; N. Carolina 24; S. Carolina 44; Georgia 67; Alabama 62; Mississippi 16; Louisiana (within \$43 of 5) 4; Tennessee 8; Big Hatchie Asso. Tenn. 4; Gen. Asso. Mid. Tenn. and N. Ala. 1;—13; Kentucky 37; Florida 14; Missouri 5; Texas 5; Miss. Socy So. Bap. Theo. Seminary (\$100) 1.

The contributors in each State will know how to apportion the representation among themselves. It is impossible for us to do so.

A. M. POINDEXTER, Cor. Sec.

B. F. M., S. B. C.

Correspondents of Rev. JAMES P. NALL will address him at Orion, Ala.

Secession of Virginia.

Perhaps no single event has yet occurred in these stirring times which has made so profound an impression upon the country, North and South, East and West, as the Secession of Virginia from the late Union. There seems to be an overruling providence in every step that marks this grand movement. It was said even by many good men, true men, in the Border States, that the seven States that first seceded and formed the Confederate States of America, acted precipitately—that they should have waited, and made one more effort, under an administration of bitter enemies, to save the Union. But events are proving every day that the highest wisdom and statesmanship dictated their course. Every overtone from the Border States, made by the most conservative and Union-loving men, has been indignantly spurned, and the most vigorous measures are being taken to subdue the South by arms. Under the hypocritical pretense of considering our propositions for a peaceful separation, our Commissioners were detained at Washington for more than a month, and the first response we have comes in the shape of an armed fleet of thousands of troops ostensibly to "retake the forts, and repossess the public property," but really to inaugurate war amongst us. The demented administration at Washington has the unblushing impudence to demand troops from the Border Slave States to carry out their purling policy. The result might have been anticipated by any man of the most common capacity. Virginia immediately secedes from the Union. The other Southern Border States, by their several Governors, respond, Not a man for coercion, but thousands for resistance. Every Border State, with perhaps one or two exceptions, will be out of the old Union in thirty days. Indeed, they are virtually out of it now. Scores of thousands of their citizens are offering their services to the Confederate States; and before three weeks, there will be an organized army in the South sufficient to repel any force that can be brought against us. The most ultra secessionist in South Carolina could not have arranged a programme for the old government which would more effectually have brought out the last Slave State than the one Mr. Lincoln's government has adopted. "Whom God intends to destroy, he first makes mad."

We hail the accession of Virginia to our glorious constellation with unmingled joy. It is fitting that in which the ashes of Washington, Jefferson, Madison and Henry repose, should be protected from abolition rule. A million of swords in these Southern States stand ready to leap from their scabbards to drive the last armed foe from her borders.

Historic Lessons.

Lessons of wisdom should be learned from history. But men are slow in improving by such stern logic. Abraham Lincoln has made no improvement. The separation of the Confederate States is as perfect to-day as was that of the United Netherlands from Spain in 1578, of Portugal from Spain in 1640, of the American Colonies from England in 1776, of the South American States from Spain in 1813, of Greece from Turkey in 1827, and of Belgium from Holland in 1830.

These separations were all cases of withdrawal or revolt from the old governments, and the strength of the parents of these revolted States was greatly superior to that of the seceded provinces, yet they could not conquer them. The parents would not acknowledge the independence of their revolted children, but fought and tried to coerce them for years. Spain would not recognize Netherlands for 60 years, nor Portugal for 20 years. England after an attempt at coercion for seven years acknowledged the independence of the United States. Turkey had to give up Greece, and Holland Belgium. By fighting the revolted States they tarnished their own glory and weakened their own resources, and did at last what they should have done at first. And can not Abraham read the future by these logical events? He has split rails to profit, but has not profited in history.

Howard College.

We understand that two of the Professors of this Institution have joined the army of the Confederate States. Arrangements will be made to supply their places at once—so that the exercises of the Institution will be continued as usual to the close of the session. We learn, further, that the patriotism of the Students is such that it is with difficulty they can be restrained from joining the Confederate army.

How Readest Thou?

Be judicious in the selection of the books you read. We have now so many excellent books in every department of Christian literature, that there can be no excuse for reading foolish novels and exciting romances. When we have marvellous and soul-stirring truth, why waste our means and time on unprofitable works of imagination? Next to the book, let Christian memoirs and select biography occupy your attention. It is almost impossible to read the lives of the wise and good and not be wiser and better. The travels and labors of Christian missionaries, the history of the Saviour's Church, useful expositions, the productions of Christian philosophy, etc., etc., will all benefit both the heart and head. Our own columns will often guide to a good selection; even the present issue contains at least one list of "Valuable Works," every one of which is not only safe, but really good.

Prayer-Meeting Extraordinary.

We trust we shall never see the day that we shall not be a warm advocate of Prayer Meetings as they are ordinarily held. Indeed, devotion to the Prayer-Meeting by members is the best index to their state of piety. We at least, however, to chronicle an extraordinary Prayer-Meeting recently held in Columbus, Ga., and commend it to Christians under similar circumstances. It cannot be told in a more happy manner than in the *Daily Sun*, of the 15th inst., and we give below the entire article:

Special Prayer Meeting.

On the reception in this city of the news of the commencement of hostilities at Charleston, a prayer meeting was immediately called for the purpose of making special prayer for our country and for the success of our troops engaged in battle. The meeting (composed of the ministers and members of all denominations) assembled at five o'clock P. M., in St. Luke's Methodist Church, which was nearly filled with, perhaps, the most devout, attentive and united congregation ever assembled within the walls of the old sanctuary. The meeting was opened by Rev. J. H. DeVotie, of the Baptist Church, who made a most fervent and touching prayer, breathing the true spirit of piety and Christian patriotism. Rev. Dr. Hawks, of the Episcopal Church, then read a very appropriate collection of Scriptures, which was followed by some eloquent remarks by Rev. Dr. Higgins, of the Presbyterian Church. Dr. Higgins discoursed in glowing terms of the power of prayer, and expressed the firm conviction that our cause is a just one; that we are not the aggressors in this contest; that the God of battles is with us, and that peace and prosperity will soon be restored to our country. The address of the speaker was listened to with the most profound attention, and many tearful eyes paid the touching tribute of hearts that beat in unison with every sentiment uttered. The meeting closed with prayer by Rev. Mr. Wright, of the Methodist Church, and Judge Wellborn.

Altogether, this was one of the most interesting meetings ever held in this city. The occasion was a solemn one; the devotion was deep, heartfelt, fervent; the feeling was intense, and all hearts, animated by faith in God and united in the tenderest bonds of Christian fellowship, poured out a prayer which we trust and believe will find audience in Heaven, and will be answered in the success of our just cause and the restoration of peace and prosperity to our now distracted country. W.

The Southern Bap't Convention.

BRO. BOYKIN: Please publish that the following Rail Roads in this State have cheerfully agreed to carry the Delegates to and from the S. B. Convention which meets in this city on the 10th of May next, for *me fare*. The delegates will pay full price coming and be returned on proper certificate of membership in the Convention.

The Central Rail Road Company.
Georgia do do
Sav. Albany & Gulf R. R. Company.
South Western do do
Macon & Western do do
Western & Atlantic do do
Atlanta & West Pt. do do

I am not yet authorized to say so, but it may be confidently expected that the Waynesboro', the Rome, and Muscogee Companies will be equally liberal. The Baptists, and other citizens of Savannah will be glad to extend hospitalities to as many delegates as may choose to attend.

Affectionately, S. LANDRUM.

Sav. April 5th, 1861.

P. S. I hope your exchanges in other States will also publish the notice.—*Christian Index*.

For the South Western Baptist.

NASHVILLE, TENN., April 9, 1861.

MR. EDITOR: I enclose you the following statement which you will please publish: Alabama has done nobly, \$2091.55. South Carolina \$1025.00. But for these States the Bible operation of the Southern Convention would die outright. May God abundantly bless your Churches—and in the future by God's kind Providence we hope to see the Bible Board one of the great agencies of the Convention for the conversion of the world. Hard work, strong faith, and an unyielding purpose, like God's blessing and the confidence and co-operation of the Churches, we may hope to be successful.

Yours truly, L. W. ALLEN, Cor. Sec. B. B. S. B. C.

Please say that the Nashville & Louisville Road, the Nashville and Chattanooga Road, the Charleston and Memphis Road, the Mississippi Central Road, will carry delegates to the Convention for half price—whole fare going, return free, by presenting a certificate from the Secretary of the Convention. L. W. ALLEN, Cor. Sec. B. B. S. B. C.

Southern Baptist Convention.

Number of Delegates to the Southern Baptist Convention to which the several States are entitled on funds paid into the Treasury of the Bible Board.

The calculation is one delegate for each \$200. Bodies not heretofore represented are entitled to one for each \$100.

Baptist papers in the South will please copy.
Virginia 1; Goshen Asso. 1—2; North Carolina 2; South Carolina 45; Georgia 1; Alabama 10; Mississippi 1; Louisiana 1; Kentucky 1; Tennessee distributed as follows: First Church Nashville 1, West Tenn. 1, East Tenn. 1, Nashville Colportage Society 2—5. Other States contributed small amounts, but not enough to entitle them to a delegate.

The contributors in each State will best know how to make their appointments. L. W. ALLEN, Cor. Sec. B. B. S. B. C.

Rev. T. J. BOWEN has returned from Brazil in feeble health. He went as Missionary to that empire.

Mississippi College.

We are pleased to learn that this Baptist institution is in a flourishing condition. From a business note we learn:

"Our College is flourishing, notwithstanding the hard times. About two hundred and fifteen students have entered during the present scholastic year."

For the South Western Baptist.

Faith and Works.

Not long since a good sister said to me, she believed the Gospel ought to be sent to the heathen, and handed me five dollars at the same time for Missions. I thought it was a good demonstration of her faith. Are there not many others in Alabama who would like to follow the example of that sister? If there are, let them send their money to me at this place. We are much in need of money now to sustain our Missions. In looking over the religious papers of other States I see that they are lending a helping hand there, and why should they not do so here?

Yours in Christ, S. A. CREAM, Agent F. M.

Greenville, Ala., April 15, 1861.

We learn from the Montgomery *Advertiser*, of 16th inst., that Elder CALLOWAY is succeeding in his labors in that city:

Baptism.—The ordinance of baptism was administered to nine persons—six ladies and three gentlemen—at the river on Sunday evening last, by the Rev. Francis Calloway, of the Eastern Mission of this city.

Daily Papers.

J. F. GAINES, formerly editor of the Montgomery *Post*, has become both editor and proprietor. The Job Office of the *Post* has also changed hands.—Messrs. FLOYD & WARROCK now own it.

J. J. HOOPER has sold his interest in the *Mail* to Mr. ROBERT FRAZIER, of North Alabama. These dailies are valuable journals, and welcome visitors to our office.

Mr. SHORTER has retired from the editorial department of the *Advertiser*, and Mr. REID is its able editor.

Revival Record.

VIRGINIA.—At At Lewisburg five more have been baptized, making nineteen in all. At Fredericksburg upwards of twenty have been converted, and there are many inquirers. Six have been baptized at Newport Church, Augusta county. At Mechanicsville, Louisa county, fifteen were baptized on the last Sabbath in March, by Bro. Quarles, the pastor. We learn from the Religious Herald that it was a scene of unusual interest and the large congregation present was affected to tears several times during the administration of the ordinance. Eleven of the candidates were members of Bro. Quarles' school, two of them his own children, and two of them his nephews so that it was an occasion of peculiar interest to him.—At Manchester about fifteen have professed conversion.

NORTH CAROLINA.—Six have been baptized at Fayetteville. The *Biblical Recorder* says that some others have obtained a hope in Christ; and on last Thursday night there were twenty who came forward, asking an interest in the prayers of God's people. Fifty have been converted at Elizabeth city.

MISSOURI.—At Lexington fourteen additions; Fairmont, Clark county, fifteen; Po's school house, Cape Girardeau county, thirteen baptized.

OHIO.—At Van Wert, nine baptized; at Chesterville, twenty-eight; at Georgetown, twenty-one.

PENNSYLVANIA.—We learn from the *Christian Chronicle* that seventeen have been baptized at the Bethel Church. The pastor of the Second Church, Philadelphia, baptized seven persons on Sabbath evening, March 24th, and hopes to baptize again next Sabbath. The pastor of the North Church baptized seven converts on Sabbath evening—making ninety nine since the beginning of the year. At the Bethel Church three more converted sailors were baptized last Sabbath in the presence of a crowded assembly. Seven persons rose for prayer.

DELAWARE.—Seven persons have been baptized into the fellowship of the Second Ch., Wilmington, within the past few weeks.

NEW ENGLAND.—At New Haven, Ct., a revival of religion has resulted in an accession to the infant church there of twenty-five persons on profession of faith, and more are expected soon to join themselves to the people of God. At Boston six have recently been baptized; at Fairmont, Mass., eight; Jamaica Plain, two. At Billerica about forty have risen for prayers, and within the last week there have been several hopeful conversions.

Religious Intelligence.

PIE-BYENIAN MINISTER BAPTIZED.—On the 10th of February, a Baptist Church was constituted at Flat Run, in the French settlement in Ohio. Rev. Mr. Roudiez, was ordained pastor of the new body. Mr. Roudiez had previously been employed by the O. S. Presbyterians as a French missionary, but changing his views in regard to baptism, he was some weeks ago baptized by Rev. Mr. Desroches, a French Baptist missionary, at Detroit. He is a young man of about twenty-five years of age, was educated for the Independent Church in France, at Geneva, under the distinguished Merle D'Aubigne, the historian.

REVIVALS AND STRONG DRINK.—The religious awakening in Sweden has been a glorious one, and we think it may be traced to the prayers and apostolic labors of the despised and persecuted Baptists in the Scandinavian Kingdom. In a population of 3,500,000, over 250,000 have been converted, enough to vitalize and leaven the religious feeling of the country. Drinking has so decreased that two-thirds of the distilleries have been closed since 1856, and the revival has also been fruitful in vastly improving the morals of the people.

BAPTISM OF A PRESBYTERIAN MINISTER.—The pastor of the Baptist church in Dundas, Canada West, writes that among the candidates at a recent baptism was a Presbyterian clergyman, who was formerly "Murray Lecturer"

in the University of Aberdeen, and subsequently a parish minister of the Kirk.

He withdrew from an Old School pastoral charge, on account of scruples about infant baptism, and has recently conducted a Grammar School, preaching at large. He preached on the occasion of his baptism to an immense audience. He is described as a man of erudition, of great power in the pulpit, and his sermon on this occasion is represented as a temperate, faithful and kind appeal to those of his former faith.

Wasting Iron.

The Charleston *Mercury* giving some incidents in the bombardment of Fort Sumter, says:

Another of our reporters has calculated the number of pounds of balls fired by both sides up to seven o'clock, the hour at which Fort Sumter ceased firing. He gives us a total of 75000 pounds, or over thirty-six tons of iron.

B. H. KIESER & SON, of Tuskegee, are publishing a neat and excellent journal, entitled, "The Confederate States." Kieser deserves patronage, and we hope it will be liberally bestowed upon his enterprise.

Bombardment of Fort Sumter.

At about 2 o'clock on the afternoon of Thursday, Gen. Beauregard made a demand on Major Anderson for the immediate surrender of Fort Sumter, through his Aids, Col. James Chesnut, Jr., Col. Chisholm and Capt. Lee. Major Anderson replied that such a course would be inconsistent with the duty required by his Government to perform. The answer was communicated by the General-in-Chief to President Davis.

This visit, and the refusal of the commandant of Fort Sumter to accede to the demand made by Gen. Beauregard, opened the way for the firing, and soon the whole city was in possession of the startling intelligence. Rumor, as she is wont to do, shaped the facts to suit her purposes, enlarged the dimensions, and gave them a complexion which they had not when fresh from the pure and artless hands of truth.

A half an hour after the return of the Orderlies, it was confidently believed that the batteries would open fire at 8 o'clock, and in expectation of seeing the beginning of the conflict, hundreds gathered upon battery and wharves, looking out on the bay. There they stood, straining their eyes, and in the night the larger portion of the disappointed spectators were plodding their way homeward.

At about 9 o'clock Gen. Beauregard received a reply from President Davis, to the telegram in relation to the surrender of Fort Sumter, by which he was instructed to inform Major Anderson that if he would evacuate the fort by eleven when his present supply of provisions was exhausted, there should be no appeal to arms. This proposition was borne to Major Anderson by the Aids who had delivered the first message, and he refused to accept the condition. The General-in-Chief forthwith gave the order that the batteries be opened at half past four o'clock on Friday morning.

At this point, Major Anderson's reply was decisive of the momentous question. Gen. Beauregard determined to apply the last argument.

At the grey of the morning of Friday, the roar of cannon burst upon the ear. The expected sound was answered by the firing of our guns, which were in a few minutes emptied of their excited occupants, and the living stream poured through all the streets leading to the wharves and Battery. On reaching the Battery, the spectators found it lined with ranks of eager spectators, and all the wharves commanding a view of the battle were crowded thickly with human forms.

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A half an hour later the gladness which came that Stevens' Battery was fast damaged the Southwest walls of Sumter.

Palmetto Guards, deluged all hours by cannon fire in the city that all going with the Iron Battery, which was still proof against the powerful shells, and the men in good spirits. A boat reached the city from the Floating Battery, about half past twelve o'clock, and reported that a shot from Fort Sumter penetrated the top or shed of the structure, and three shot struck the masts and rigging in the rear of the ship. Another messenger arrived a short time after the above was bulletined, confirms the cheerful news.

