

SOUTH WESTERN BAPTIST.

S. HENDERSON, } EDITORS.
A. J. BATTLE, }

Whether it be right in the sight of God to hearken unto you more than unto God, Judge ye.

\$3 per Annum, Invariably in Advance.

VOL. 14—NO. 42.

TUSKEGEE, ALA., THURSDAY, MARCH 19, 1863.

50 NOS. IN A VOLUME.

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

HENDERSON & BATTLE,
PROPRIETORS.

For the South Western Baptist
Parental Duties.

BY JOEL T. SMITH OF BUTLER, ALA.
"Fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Ephesians vi: 4.

Long has my name been recorded on the books of the Church of God. But I am sorry to say that the greater portion of my Christian life has been spent in negligence of those duties which God requires of me as one of His living church. I have long since been conscious of this fact, but like Paul, when I would do good evil is present with me.

Since I entered the service of the Confederate States as a soldier, I have had the unpleasant opportunity of facing the roar of musketry and the booming of the cannon, while death and destruction were going on all around. These, as well as many other dangers which I have encountered, have caused me to think, more seriously on my present and future destiny. It is needless for me to add that I have renewed my obligations to God. I have asked forgiveness for the negligence of my past life, and have made a solemn vow that through the grace of God I will give a better account of my time in the future. I intend, by the grace of God, that the voice of supplication which has heretofore been neglected, shall be heard around my family altar so long as I live. This being my determination, I pray God he may give me grace to carry it out.—And I hope that my Christian friends at home will remember me in their prayers, that I may be of great service to my own little family as well as to others.

Since I left home, my dear companion and little ones have been the subject of my earnest desires and prayers. God has been pleased in His infinite mercy and goodness to answer my prayers in giving me my companion alive from the dead.—May she ever be found walking in the path of duty that leads to life eternal. My prayers in behalf of my children still remain to be answered. They are to me the subjects of much meditation and prayer. My desire is, that they may be brought up in the nurture and admonition of the Lord. This is what Paul admonishes fathers and mothers to do.—And it is to this subject that I design to attend, hoping that I may say something of advantage. If, however, I should fail in doing good, I hope my friends will be as kind in forgiving me as I am in writing—but to the subject: Fathers and mothers the time is not far distant when you must go to that bourne from whence no traveler returns. Succeeding generations will remember you with reproach or deep gratitude.

When we look around us we behold thousands of young creatures who are now in the vigor of health and in the morning of life. Who is responsible to God for the training of these young minds. I answer you, And Paul supports me in the assertion when he addresses the fathers in behalf of the children. [Ephesians vi: 4.]

Some think to protect their children, to give them the necessities of life, the accomplishments with a portion of their wealth, is all they owe to them. Let me assure all such that they are quite mistaken. The time will soon come when your children, like yourselves, will have to lay aside all the earthly appendages of life, and all their possessions will shrink into the narrow confines of the coffin. If this was all, you could be excused for neglecting your duties toward them. But beyond the grave, see them living anew in another state; and they have carried the character of their souls in this world to that celestial clime. How looks the picture now? Do you behold them in that world saints of light or saints of deep despair? From whence did this picture come. They bear your name—the impress of your soul.—

Their destiny, there proclaims your care or neglect while they were in this world. Then fathers and mothers bring up your children in the nurture and admonition of the Lord.

If you desire your children to be religious and to put confidence in your instructions, you must so act that they may have the highest respect for your character, and believe that you affectionately regard their eternal welfare. If you wish to preserve in the minds of your children a lasting confidence and respect, you must early make them sensible of an impartial and systematic discipline of control. You must not counteract your rules by your own bad examples. When you command let it be done with affection.

You should be cautious to let your actions correspond with your words. It will avail nothing to talk to your children on serious subjects when you are not serious yourself. Gayety and mirth wins not the child's heart to the cause of Christianity. Let them ever see that you are serious and deeply interested about the soul's welfare. If you adopt this course from the beginning, you will certainly win their souls to the cause of Christ. If you wish to give them religious education, you must make deep impressions upon their minds of the importance of Christianity from their earliest days. In order to form these impressions, you must let them see that the subject of Christianity lies near your heart, and is to you a subject of great moment. You must never mention the name of God only in terms of the highest respect. You must show in their presence that you will not tolerate those persons who treat the name of God with contempt. Let them see that you delight to go to the place of worship, and that you delight in the pleasures of devotion. Nothing that I can mention will tend so effectually to arouse a knowledge of their obligations to God as family devotion. This will place them even in infancy exposed to the most favorable impressions and the kindest influences of grace. Religion will form a part of their ideas and tend to govern them in their course of conduct. It will seem to them from the first a necessary concomitant of character.

Fathers and mothers, you should let your children see that religion is the source of all your happiness. If your religion does not make you happy, you cannot expect that your lessons will be favorably received. Let them see that your purest pleasures and happiness are derived from religion. Be watchful and guard against evil thoughts and actions at all times.—For if they see that your religion comes only at stated times, and appears to chill your animation and enjoyment, how can it be received by their young, gay and pleasureable spirits? Then let them see that you are happy at all times from the influence of religion. Let them see that you take pleasure in recommending them to the care of God, and that you have strong confidence in His protection. And if you should ever be found with them in circumstances of great danger, you should endeavor to be quiet and tranquil, that they may be impressed with a strong conviction that the cause of your tranquility and great presence of mind is, that you feel under the protection and overshadowing wings of the Almighty. This will teach them to trust in that same Power.

I deem it highly important that the advantages of religious training be given them while their minds are young and capable of receiving instruction. Remember, "As the twig is bent, so is the tree inclined."—"Train up your child in the way you would have him go, and when he is old he will not depart from it." If anything ought to be taught early it is religion. "The cup is tainted with the liquor it first receives."—Therefore if we wish to bring our children up in the nurture and admonition of the Lord, we should begin before the heart is hardened or polluted with vice. Teach them that there are truths eternal immutable which will not pass away till fulfilled. Teach them that their eternal destiny

depends upon their actions in this world. This done, then let the first light which strikes upon their souls be the light of heaven. But I think I hear some one saying—while the child is young we should attend to habits only and in time, principles will of necessity follow, that if they learn to behave well, they need not trouble their weak minds with religious subjects, or any argument stronger than the simple command of the parent. Thus they leave for years of maturity to accomplish that which should be taught the youthful mind in its earliest days. Ah! parents remember the old maxim which is too true to be evaded: "What a youth is at the age of eighteen, he is more or less all his life." Thus it seems plain that religious views should be taught by the parent and inculcated by the child as early as possible.

But here I hear some one saying the subject of religion is too difficult to be comprehended by the young mind, and to attempt to give them instructions upon the subject of Christianity would be torturing and overloading their minds which would ever afterwards make them shudder and shrink at the idea of religion.—But even if it were granted that the subjects of religion were difficult to be comprehended by the young mind, we should not conclude therefrom that our labors had been spent in vain. For in almost every branch of learning there are rules which at first are difficult to be understood by the young mind—but because there are a few such rules is no reason that we should abandon the idea of giving our children a knowledge of these branches. If this were the case, how limited would be the education of our population.

Indeed, if every kind of instruction were deferred till its uses could be completely understood by the mind of the juvenile, we should be in a state of utter darkness, and our posterity would find themselves thousands of years behind their progenitors. But the fact is the most of the principles of our religion are simple and intelligible even to young minds. Is there any thing so peculiarly incomprehensible in the obligations of your children to their Creator, that it cannot be explained by the obligations which they bear to you as parents? No. They can be taught to love and fear the Lord without being forced to understand what is meant by Spirit, omnipresence, eternity, &c. What if in their young minds, they should form strange notions of God, they are only a little less imperfect than we ourselves are. Must they be able to understand all the perfections of the Deity before you venture to tell them of the miracles of Christ—of his resurrection, and hold Him up as their Saviour, and tell them of the solemnities of the judgment? It is quite easy to make them understand that if they do right, they will go home to heaven—on the contrary, that they will be cast into a great lake of fire.—Then why defer this important subject?

It is of great importance and should never be neglected. The parent has the unbounded confidence of the child, and should endeavor to lead its mind in the right channel before it has formed any notions of prejudice, and while the mind like the twig, is capable of being bent in any direction. If you will but notice how soon the child imbibes your political views, as well as many others, you will be convinced that you have its entire confidence, and as simple as it may seem, it teaches that you have the power to control its mind, and can conduct it in that strait and narrow channel that leads to life eternal. Yes, though they be young, you have the power to fill their minds with all the good qualities required to make them happy in this and the world to come.

O parent be careful how you raise your children, for there is an awful responsibility hanging over your head. Christ admonishes you through Paul, [Ephesians vi: 4.] how to raise them, and if you neglect to do it, you will be the sufferer. Remember

what Christ says: "Seed soon in good faith shall never perish."—Then take your children upon your knees and talk to them. If you will only make the exertions that you make to teach them other things, I will assure you that they will imbibe religious notions of great importance and that will strikingly astonish you. Let your walks be such that they may teach your children the holy truths of religion, and great will be your recompense in the end. Fathers and mothers remember the awful responsibilities that hang over your heads. Remember "As the twig is bent so is the tree inclined. Train up your child in the way you would have him go, and when he is old he will not depart from it."

Being a soldier, I have not the pleasant opportunity at present of training up my children, but I indulge the fond hope that my dear companion at home will take them upon her knees and talk to them, and endeavor to act well her part in behalf of their eternal welfare.

Fathers provoke not your children to the wrath; but bring them up in the nurture and admonition of the Lord.

For the South Western Baptist.
Biographical.

DEACON JOEL LEE.

Bro. Lee was born in North Carolina, Johnson County, Jan. 4th 1773. In early life he formed a most happy marriage relation, which was only interrupted by the departure from this life of his bosom companion a few years before his own death. On the 6th of Jan. 1817 he and family arrived here in the wilds of Conecuh Co., Ala. in the Burnt Corn settlement, where he has, after a long life, found his final resting place. Here a large and interesting family grew up around him, and by patient industry and prudent management acquired a competency of the good things of this life. Possessed by nature a strong and well balanced mind, and a kind and benevolent heart, he filled all the offices of citizen, neighbor, and head of his family with remarkable propriety, wisdom and goodness. Being as he was, "a law unto himself," though always a close student of the Bible, and a regular attendant on the preached gospel, he rested his hope for heaven on his morality and benevolence, not feeling the necessity of a change of heart, until he was about forty years of age; at which time, it pleased the Lord to send the blessed Spirit into his soul, granting him spiritual light, and the most profound conviction for sin. Long and severe was the struggle; but at length grace was triumphant; and his evidences of regeneration were remarkably clear and satisfactory—even until death: and on the 8th of October 1821 he was buried with Christ in Baptism by Elder Wm. Jones and united with the Bethany Church, of which he remained a beloved and honored member forty one years, till death severed the connection.

As a member of the church brother Lee had a clear perception of the delicate duties growing out of the near relationship of being "many members in one body," hence he was always useful and happy. Did he see a brother the subject of some besetting sin, his moral courage and brotherly love were equal to the task of reproof; and that too in so discreet and affectionate a manner as rarely, if ever, to give offence, but effectual in reclaiming the erring. Is it said of church members that they, "must not forsake the assembling of themselves together?" Father Lee's seat in the assembly of the membership was always filled, until by affliction he was deprived the blessed privilege and bounden duty.

But not satisfied with the fulfillment of the duties involved in church fellowship, he looked abroad upon a world lying in wickedness with deep concern, and his prayers and contributions flowed freely in this channel contributing not only for pastoral supply, but also to the objects of domestic and foreign missions.

Our deceased brother exhibited the christian character in his intercourse

with the world, as well as in his church associations.

He was a Christian from principle and not impulse, therefore his light was not dimmed by the inconsistencies that so often mar the beauty of Christian character: and he was thus enabled, may I not say to pass a long and active Christian life without a blemish upon his Christian character; never stooping from the high dignity of the Christian.

The confidence of his brethren having placed him in office, first, as Clerk, and afterwards as Deacon, he filled these offices "well, and purchased to himself a good degree and great boldness in the faith."

But in all the relations of life, in none did the Christian character of brother Lee appear more lovely than in the family circle, for being by nature modest and unassuming he made no parade of religion, but wore it as an every day garment—cheerfully wore it. The family felt its influence, therefore God blessed him in his children, who were brought up in the way they should go. Some of them he lived to realize "asleep in Jesus," and all hopeful Christians. There of whom were blessed with a call to the ministry, viz: Elder D. Lee, whose praise is in all the churches, has been long a successful preacher, an esteemed pastor, and a safe and judicious counsellor. The gifted and laborious Elder H. Lee who now rests from his labors; and Elder G. L. Lee, though young in the ministry, is zealous and laborious and very successful, bidding fair for much usefulness.

Would we not therefore infer that the "end of this good man was peace"? And so it was. From the first to the last time I saw father Lee religion, experimental as well as theoretical, was his most frequent and pleasing theme of conversation, and as he neared the valley of Jordan his soul was comforted, and leaped with joy at the prospect of departing and being with Jesus. But he was not unmindful of present temporalities; but made a full and equitable disposition of his property, selected the spot for his body to rest in, requested that a funeral sermon should be preached in memory of him, from 23rd Psalm 4th verse. And having finished the work the Lord gave him to do, he fell asleep in Jesus on the 21st of October 1862. On the 4th Lord's Day in Dec, following the undersigned addressed a large and solemn audience from the words of his own choice, viz: "Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me." W. C. MORROW.

CHRIST LOOKING AT US WHILE WE FIGHT.—It is related of a certain chief of the MacGregors, a Highland clan, who had warmly espoused the cause of the exiled Stuarts, that when advancing under the banners of Charles Edward against the English troops at Preston Pans, in 1745, he was struck to the ground by two balls from the enemy. The MacGregor clan seeing their loved chieftain fall began to waver, when the wounded Captain instantly raised himself upon his elbow, and as the blood streamed from his wounds, exclaimed aloud, "I am not dead, my children; I am looking at you to see if you do your duty."

Thus, my brethren, who are just buckling on the armor of the Gospel, as you go forth to battle with the hosts of darkness, if ever your hearts falter or your faith give way—if ever your spiritual adversaries should seem to gain a temporary advantage, remember that the Master whom you serve, and who is at once your Saviour and your captain, is not dead but alive, and that from his throne on high, "He is looking at you to see if you do your duty."

The men who jump at conclusions, seldom reach any that are worth having. These must be got by climbing.

Libraries are as the shrines where all the relics of ancient saints, full of true virtue, and without delusion or imposture, are preserved and reposed.

Filling Empty Churches.

Whosoever would preach to crowded, attentive congregations, let him take heed. If we would enlarge our congregations and increase our usefulness, we must:

1. Preach more powerfully. Sermons that interest, and move, and save our present hearers, will bring more people to hear us. Our discourses should be well studied, adorned with frequent and pertinent quotations from Scripture, and sparkle with striking illustrations from real life. We must follow the example of Jesus—announce generally rather than argue at great length the doctrines of religion—then illustrate, and then enforce these doctrines on our hearers. Our hearts must be better prepared for preaching. If the speaker's heart be cold and unsympathizing all goes for nothing. As cold iron would never melt, so cold-hearted speakers set their hearers on fire.

Having our skeletons well prepared on paper or in our minds, which is better, we should go from our closets to the pulpits, with souls more than full of love to God, and sympathy for erring and the lost. Who is heard with most interest and profit in our prayer-meetings and love-feasts. Is it not the one who is holiest, who, in simplicity and godly sincerity, expresses the sentiments and feelings of devotional souls? Should we not learn from this?

Who succeeds best in preaching or exhorting. Certainly not the most learned—not the one who delivers the most finished literary production. It was the heart eloquence of Whitefield that drew the million to him—and to Christ. His written sermons—where are they? Literary critics have consigned them to eternal oblivion. Let the critics go to criticism but let us preach with full hearts, and with all our might to save souls. Is not our preaching too general, too formal, too powerless? With our talents and our advantages, why do we not set the world on fire?

My dear brother minister, if your church is comparatively empty, or if your congregation is decreasing, think on these things, and see if empty preaching has not helped to empty your church. No show of learning, no argument nor discussion, no illustration in the pulpit is worth its time, only as it tends to save souls from death. Read the histories of revivals, the biographies of successful ministers, and see if the preaching above indicated has not drawn and saved its thousands and millions.

Call up, also, your own observation and experience. How did you preach when Christians shouted and sinners wept and trembled? If we consider these things prayerfully, the Lord will show us our defects, and if we are willing, He will lead us in "a more excellent way."

CHEAP INSTRUCTION.—A correspondent of the Religious Herald says:

"A poor man who had eight children, told an editor that he was not able to take a paper. The latter promised to send the paper to him one year for the chickens one hen would raise. The bargain was made and the chickens amounted to 37½ cents more than the paper. It is the cheapest kind of education in the world. A little child in his alphabet at school will cost \$50 a year for board, clothing and schooling. But a newspaper instructs a whole family large and small, for \$3."

Imitation is the sincerest of flattery.

Critics are judges who rely on precedents with the rigor of judges on the bench.

Beauty is no local deity, like the Greek and Roman gods, but omnipresent.

That virtue which depends on opinion, looks to secrecy alone, and could not be trusted in a desert.

We cannot conquer fate and necessity, yet we can yield to them in such a manner as to be greater than if we could.

The S. W. Baptist.

TUSKEGEE, ALA.:
Thursday, March 19, 1863.

AGENT.
B. E. DAVIS, of the "Book Emporium," Montgomery, Ala., is our authorized Agent, to receive subscriptions and dues for our paper.

Read This!

From and after the 20th day of this month, (March,) we will receive no more Change Bills issued by persons or corporations unauthorized by law. State or Confederate money only will be received.—Of course the change bills authorized by our last Legislature will be received.

Notice the Red Cross (X) Mark.

Those whose terms of subscription are about to expire, will find on the margin of the paper a red cross mark. We adopt this plan to save the expense of writing and forwarding accounts.—We will give some two or three weeks notice in this way, so that subscriptions can be renewed. Look out for the Red Cross Mark.

N. GACHET.—Our community is again called upon to mourn the death of another one of its most distinguished and useful citizens. NICHOLAS GACHET, Esq., died at Talladega, Tenn., a few days since, whether he had gone on a purely patriotic mission. We have as yet learned no particulars.

Fast Day.

Are all our people preparing to observe the 27th as a day of "fasting, humiliation and prayer?" Will every church and congregation in city, town and country meet on that day? Will farmers extend the like privilege to their servants? Will ministers cry aloud and spare not, showing our people their sins, and calling them to repentance? Will there be a rending of hearts, instead of garments, so that the nation shall be a "Bochim" before the Lord? Will the cry of the needy be heard, and the hand of charity be stretched out for their relief? Will the spirit of penitence and prayer relax the grip of avarice, and stifle the voice of profanity? Or will the day pass off with the form of godliness, without its power?

South Western Baptist for Soldiers.

From the liberality of our brethren and friends, we are now sending a large number of our weekly issues to the Confederate army at various points.—We may mention among others, the very liberal donation of bro. Thomas Reynolds, of Talladega, of fifty dollars, and those of Claiborne and Little River Baptist Churches, the former of eighty-six dollars, the latter of forty eight, for the same object. This is truly a noble object, and we trust others will imitate their noble example. Why can we not double the number thus sent to cheer the hearts of our brave soldiers within a month? Send us the means, dear brethren, and we will try and do our duty to furnish them an agreeable and profitable entertainment every week.

The Provision Question.

Circumstances sometimes import an overwhelming emphasis to certain duties; and to neglect such duties under such circumstances entails disasters which can never be repaired. In peaceful times, it mattered but little whether our grain and meat crop was light or heavy. The provision treasures of the West were always adequate to supply every deficiency at reasonable prices. But now these are locked up to us, and we have the alternative of raising every article essential to sustain life, or starve, or what is still worse, be conquered by an enemy whose tender mercies are cruelty. The army must be provisioned, or they must disband, and leave the whole country to be overrun by a vandal soldiery, who scatter "firebrands, arrows and death" wherever they go. The Confederate army cannot stand and fight abolitionists from the North and starvation from the South. A failure to support them at this crisis as effectually subdues us as if the abolitionists could defeat us in every battle. Like the upper and nether mill stones, these two forces would grind them to powder. Let those farmers who think of planting cotton think of this, and ask themselves the question, what will their cotton be worth if the country is conquered? Every article of food for man and beast should be cultivated with sedulous care. Let every farmer calculate on selling to the army at least half of his present supply of meat and corn, and pitch the present crop accordingly. It would, with the blessing of God, seal our independence beyond a peradventure, if not one acre of cotton were planted in the whole Confederacy this year. The planters have but to do their duty, and all will yet be well.

The War—Its Prospects.

Of all transitions from civilization to barbarism, from "the best government the world ever saw" to the most degrading and grinding despotism that now curses our fallen race—the government of the late United States presents the most sudden and painful illustration. Under the hypocritical plea of restoring a Union which they know is utterly broken, the late Congress of that infamous government has turned over that whole nation, bound hand and foot to the will of the tyrant who will only live in the same page of history with Nero, Caligula, and Louis XIV. The purse and sword have for some time been in his hand; and now, the suspension of the writ of *habeas corpus* places the personal rights and liberties of every man in his dominions directly in his hands.—The military surpercedes the civil authorities, and effectually obliterates all State rights. There are now practically no State lines in the dominions of the abolition despot. It is as thoroughly one grand consolidated autocracy today as the Russian Empire.

But will the people submit? That is yet to be seen. Judging from the past, we should say they would. A short time will determine this question. If the Yankees hate us more cordially than they love themselves, they will not hesitate to yield every thing to effect our ruin. It is, as Dean Swift would say, a "leap frog" game between love and hatred. If they prefer the certain ruin of themselves with the bare hope of effecting our ruin, they will acquiesce in every measure that depravity can invent to achieve that result. If on the other hand the fearful dangers which now stare them in the face can provoke any sentiment of self-preservation, we shall soon see some tangible evidence of this feeling in forcible resistance to these despotic measures.

But suppose the worst, and this is our wisest policy, can they hope to succeed against us? Perhaps there are some among them who are so blinded to the lessons of the past, as well as to the indications of the future, as to calculate upon our complete subjugation. Perhaps they reason from the ballot box to the bayonet—since they voted us out of their Union, they can whip us back into it. This is the strange hallucination which has possessed their minds from the beginning of the contest. Utterly ignoring the existence of any other power in war than mere brute force, they calculate that so many men, armed with such and such implements, must achieve certain results in a given time. That a just and holy God has any thing to do in such a struggle—that a people so inferior to them in numbers and munitions of war, can be animated by such patriotism as will make them invincible to any earthly power—that religion, liberty, and home, can supply incentives to our soldiers which more than counterbalance all the mere physical advantages of which they so loudly boast—seem never to have entered their heads.

There is another thing to be considered in connection with large, overwhelming armies: unless there be military capacity adequate to wield them efficiently, they are sources of weakness rather than strength. Now, if this war has taught any one lesson more effectually than another, it is this—that the abolition government has not a general now in the field competent to handle effectively more than forty or at most fifty thousand men.—And since McClellan and Buell have been dismissed, they have not more than one—Rosecrans—who can do this.—All the men, therefore, that they throw into the field, over and above the capacity of their generals to manage advantageously, will be elements of weakness rather than strength. Thus, at Fredericksburg, with three or four times our numbers, they were repulsed and defeated with a heavier relative loss than in any battle of the war. Whenever a man overtaxes his capacity in any enterprise, disaster is sure to follow. If a farmer has the capacity to cultivate five hundred acres of land, and he undertakes the cultivation of a thousand, he makes comparatively nothing, sinks his capital, and dooms himself to ruin. For this reason, among many others, the last desperate measure of the abolition Congress to place the entire militia force of the abolition States on a war footing, even if it succeeds, has no terrors to us. There is no military capacity on the continent to wield such a mass of soldiers. It would only reproduce in history Xerxes' mad crusade upon Greece, or Napoleon's disastrous campaign into Russia. If we are but true to ourselves, the utmost it can do will be to protract the struggle.—Shall we quote for the thousandth time the divine aphorism, "The race is not to the swift, nor the battle to the strong?" The Greeks, whose experience in war has furnished the world some of its most valuable lessons in that

dreadful science for more than two thousand years, had a saying to this effect—"That it was better to have an army of deer commanded by a lion, than an army of lions commanded by a deer." What military genius has accomplished in the past, can, by the blessing of God, be achieved in the future. We have but to cherish a constant sense of dependence upon God, and do our duty, and we can then take comfort from the divine declaration: "When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee."

The Great Battle.

Soldiers of the cross! how goes the fight between the Lord's hosts and the world, the flesh, and the devil? Know ye not that this is the great contest, before which all other contests become as the dust of the balance! Its fame spreads through the universe, and draws upon the combatants the absorbing attention of heaven and hell. The stake at issue is nothing less than an eternity of bliss or woe for undying spirits. As the tide of battle sweeps on to victory, unspeakable delight spreads through all the shining hosts above,—as it rolls back upon your ranks, hell exults with demoniacal joy. The slain of Lord gives to heaven a new song—the slain of the devil gives to the world of despair its horrid mirth. Every prayer offered in faith—every song which is sung in the spirit—every sermon preached with an unction of the Holy One—every temptation successfully resisted—every benediction bestowed upon suffering humanity—every sinner won from the paths of the destroyer—every holy desire entertained in your heart—are but so many victories which faith is achieving over the corruptions that are in the world. Every occasion of prayer slighted—every sanctuary privilege unimproved—every temptation by which we are overcome—every appeal to our charity resisted—every sinner that we could aid and will not warm—every desire after God crushed by the cares of the world—are but so many defeats which must wring our hearts with anguish sooner or later. Remember, Christian warrior, your armor was placed upon you to be used—to be worn from the day of your espousals to the hour of your final discharge.—See to it that when the Captain of your salvation calls you from the field of strife to the field of glory, your helmet, sword and shield shall bear the marks of well dealt blows. Then shall you exchange the armor for the crown.

Southern Baptist Convention.

We suggested some weeks ago that the next session of this body be held either at Montgomery, Ala., or at Macon, Geo., instead of Columbus, Miss., the place where it was appointed at last the meeting. We observe that the Baptist church in Macon has invited the parties authorized to act in the matter—the Vice Presidents and Boards—to appoint the meeting for that place. All things considered, Macon is perhaps the most central place that could be selected. We hope, therefore, that our brethren to whom the subject is referred will accede to the wishes of the Macon Church, and that we may have a good attendance. It is no time to abandon a cause which constitutes our great hope of success in the fearful struggle through which we are passing. While rendering unto Caesar the things that are Caesar's, let us not forget to render unto God the things that are God's.

COLLEGIATE INSTITUTE.—This institution opens its next session on the 15th April, under Messrs. PINK and REVILL, both able teachers. See Advertisement.

New Tracts.

Our Sunday School and Publication Board has brought out recently a number of tracts, which will add not a little to the usefulness and reputation of its issues. We give their names: "The Evils of Gaming: A Letter to a Friend in the Army," by Rev. J. B. Jeter, D.D.—"Swearing," by Hon. J. L. M. Curry—"God's Providence, a Source of Comfort and Courage to Christians," by Rev. A. M. Poindexter, D.D.—"For the Confederate Army," by Hon. M. J. Welborn—"David," by Prof. Geo. E. Dabney—and "We Pray for You at Home," by Rev. John A. Broadus, D.D. Besides these, the Board has issued, in conjunction with the Georgia Bible and Colportage Society, editions of the following excellent new tracts: "Woman's Words to the Soldier," by Mrs. L. N. Boykin—"To Arms! To Arms!" by Rev. C. D. Mallory—"The Mourner," by Mrs. M. M. McOrmondo—and "A Proclamation of Peace," by Rev. J. L. Dagg, D.D. The Board has also succeeded at last in getting through the press, "The Soldiers' Almanac for 1863," prepared by Rev. George B. Taylor. In its selections, this bears the marks of the editor's usual piety, judgment and taste.

For the South Western Baptist. New Testament Scenes.

BY J. M. W., COLUMBUS, GEO.

NUMBER 8.

Jesus at twelve years old. Luke 2:41-52. The wonderful events connected with the childhood of Jesus, had passed away—and from the age of infancy, he had attained to that of youth. His parents went up every year to Jerusalem to attend the feast of the passover; but living at Nazareth, some seventy miles or more from Jerusalem, it is likely that Jesus remained at home during those annual visits. He was then twelve years old; and according to a custom, we suppose, he accompanied his parents, for the first time, in order to participate with them of the holy feast.

After all the preparations had been made for such a journey, Joseph, Mary and Jesus, accompanied no doubt by some of their neighbors, set out for Jerusalem, and moved on slowly over hills and along valleys—sometimes traveling on in silence—then conversing upon topics of interest, and occasionally making the valleys echo with songs of praise.

Some three or four days were necessarily consumed in their journey. At the end of which, they were enabled to behold with delight, the temple of the living God upon the summit of Mount Moriah;—and further in the distance to the south, the holy city upon Mount Zion; spread out before them in all its loveliness and beauty. Soon they entered into the gates of the city with thanksgiving, and into the courts of the Lord with praise. There friends met friends from distant parts of the promised land, and many joyful greetings took place in a style truly oriental and impressive. Above all else however, the assembled multitudes, collected in families and in groups around their paschal lambs, and enjoyed together the delightful privilege of celebrating the miraculous deliverance of their fore-fathers from Egyptian bondage. What deep emotions must have thrilled through the hearts of Joseph and Mary as they called to mind the wonders which God wrought in the land of Ham! But how much more must the heart of Jesus have been affected when, for the first time, he enjoyed the feast at Jerusalem; and saw in that typical service, a deeper meaning than that of Israel's preservation from the destroying angel's mighty sword of death. His vision doubtless embraced the future as well as the past; and while he ate of that sacred passover, he looked forward to that dreadful scene to be exhibited on that same mountain top, when another and greater passover should be sacrificed, and another people be delivered from a more terrible bondage, into the glorious liberty of the sons of God.

On the fourteen day of the first month of the Jewish year, the passover was slain—roasted in the fire—eaten with bitter herbs—and with unleavened bread; after which the feast of unleavened bread was continued until the twenty-first day of the month, when the people from a distance returned to their homes again, delighted with what they had seen and heard and felt while at Jerusalem. Thus the time was spent by the parents of Jesus, and by himself. It was a happy season indeed—a most interesting and profitable occasion. The time came for their return, and every preparation being made, the company from Nazareth, set out from Jerusalem early in the day, and traveled on with glad hearts until evening; when they stopped and encamped for the night. Amongst the many who were along, were the parents of Jesus, who supposed that he was along also, although they saw him not immediately with them. But as he did not come up with them, in good time, they made inquiries among their kinsfolks and acquaintances; but he was nowhere to be found. Their joy was suddenly turned into sorrow—and their feelings can be better imagined than described. Without hesitation or delay, they determined to retrace their steps and see if their lost one could be found. Behold them returning in silence and with weeping, making a diligent search; and anxiously inquiring of every passing stranger!

While they were thus engaged in their sorrowful search, a most interesting scene was transpiring in the Temple of God. There aged men, and men of learning and wisdom were assembled to attend to affairs of deep importance connected with the Temple service and with the worship of God.—But a wiser one than any of those men was there, to teach them wisdom, and to astonish them by his questions and answers. Jesus was looked upon as a prodigy among them; and it was while he was so engaged in fulfilling his heavenly Father's will, that Joseph and Mary on the third day came in, and with mingled emotions of joy and vexation, beheld him in such a place among such a company of people.—His mother gently chided him for having caused them both Joseph and her-

self so much uneasiness and sorrow of heart; but he reminded her that he had a mission to fulfill and he must be engaged in doing his Father's will.

Here the scene ended. The blessed Son of God, left the learned doctors and the holy temple to return to Nazareth to be for many years a pattern of obedience and of love. Let us consider his holy example and let us also imitate his heavenly virtues!

How touchingly simple and impressive is the history of that event. We can almost imagine that we witnessed the whole scene. Yet the writer feels his inability to do justice to the subject. If therefore this imperfect sketch, shall be the means of exciting the reader to a fuller contemplation of the interesting scene, the desire of the writer will be gratified.

For the South Western Baptist. Child's Index.

DEAR BRO. HENDERSON: Please alter the price of the Child's Index in my advertisement to:

50 cents per copy to one address, when four or more copies are taken.

One dollar for single copies.

Address, S. BOYKIN, Macon, Ga.

I am determined to keep the paper going, and on good white paper; but must increase the price or lose money. When the war ceases I will reduce the price.

March 19, 1863. St-paid \$4

Humiliation and Prayer.

We select the following from the *Charleston Courier*, written on the President's Proclamation, appointing Friday 27th as a day of fasting and prayer. It is gratifying to read such articles in secular papers:

The duty of humiliation is equally clear and imperative. We are covered with shame and confusion at the remembrance of our sins and iniquities.—Had His anger, which our transgressions have kindled, burned against us, as it might have done, we should have been utterly consumed. His wrath, like a whirlwind, would have swept us away. We have refused to honor Him when He went forth to the battle, with our armies, wrought great deliverances for us, and achieved signal victories.—We have witnessed the manifest tokens of His gracious favor towards us, and have not submitted our hearts to His wise and merciful control. We have restrained prayer before Him, and waxed more bold in our wicked courses.—We have wantonly broken His holy laws, turned our backs upon His ordinances, scorned His promises and invitations, defied His threatenings, closed our ears against His warnings, filled our coffers with dishonest gain, grown fat upon the necessities of our bleeding country, ground the face of the poor, stained our treasure with the tears of the widow and orphan, insulted God by lying promises and hypocritical professions, blasphemed His holy name, violated His Sabbath, and been the bond slaves of every mean and damning vice.

It becomes us to humble ourselves at the footstool of Jehovah, and with deep self abasement to acknowledge our transgressions and promise lead a new life. For though we may not have committed crying sins and are innocent of enormous crimes, we are all guilty in the sight of Heaven. If Thou, Lord shouldst mark iniquities, O Lord, who shall stand? And the sins which the most pure and consistent are guilty of, cry with fierce vehemence to Heaven for vengeance. We should search our hearts, confess all our transgressions with profound penitence and for the future serve God with full purpose of mind. Let the wicked forsake his way and the unrighteous man his thoughts; And let him return unto the Lord, and he will have mercy upon him; and unto our God, for he will abundantly pardon.

We are so wanting in the spirit of our holy Christianity, our souls are so gross, and our minds so absorbed in the things that concern this present life, that we have but a faint conception of the power lodged in the prayer of faith. We solicit blessings with a careless mind, seldom pressing our suit, and pouring our wants with the importunate earnestness of Jacob into the ear of the hearer of prayers. And yet that is the same mysterious power by which the prophet kept the rain in its storehouses for the space of three years and six months, and then by the same divine agency caused the clouds to pour down torrents of water upon the parched earth. It was in answer to the prayer of JOSHUA that the chariot wheels of the sun were locked, and the daylight continued until the enemies of Israel perished by the sword. It was the prayer of HEZEKIAH that caused the angel to go forth with drawn sword, and destroy one hundred and eighty-five thousand soldiers of the blasphemous King of Assyria. By prayer the sick have been restored to health, storms have been quelled, fire has been quenched, victories have been won by the few and the feeble against the many and the mighty.

We are invited to bow before the mercy seat on this holy day. God has espoused our cause, and His ear is open to the voice of our cry. Let us draw near with faith, lay our wants before our Heavenly Father, and with humility and fervour implore the help and guidance and blessing of the Lord of hosts. If our confession be sincere, if our repentance be profound, if our prayer be accompanied with simple trust, and with reverent violence we urge our requests, the answers will exceed our expectations, and God will rain down blessings upon our suffering Confederacy. And it will not be long before we shall have some signal manifestation of His mercy in the form of some wonderful deliverance, or some splendid victory.

Our Colportage Board.

The Petersburg Express says: "When the war commenced, the Baptists of Virginia were extensively engaged in the work of colportage. They were soon impressed with the importance of employing this powerful agency in circulating the Scriptures and religious books in the army. After a few months' labor, it was found that the colporters were highly esteemed by the soldiers, and Rev. A. E. Dickinson was instructed by the General Association of Virginia to appeal to the Christians of the South for means to publish and circulate Testaments and tracts. These appeals, made through secular and religious papers, were liberally responded to by men of all denominations. The Board entrusted with the management of this immense work, is composed of men of intelligence. They have sought distinction neither for themselves nor the society they represent. It has a history that will survive the present revolution—a place in the affections, and a claim to the esteem of the public, that time cannot shake. All of its numerous publications are said to be highly evangelical, and commend themselves to the members of all denominations. We have no means at present of estimating the number of pages this Society has printed and circulated. It has done much—and much remains to be done. The army is large and is daily growing larger. The demand for the Scriptures, and tracts continues to be as great, if not greater, than at any former period."

The Bayonet! The Needle! The Plow!

The Press, the Pulpit, and the Pore, is said to be a powerful trio, but we doubt if a stronger trio can be formed than is suggested by the caption of this article. The Bayonet, the representative of our army in the field, is all important in the great work of defending our altars and hearthstones, but that army must be sustained. But for the Needle, the representative of our glorious self-sacrificing, and patriotic women how many bayonets would have been useless? How could the soldier have stood the piercing blasts and numbing frosts, without the kind ministrations of woman? Her fame will be co-equal and co-extensive with that of the South—yes, will outlive it. While the bayonet has plenty of food before it in the shape of a barbarous and malignant foe, without aliment for the sturdy arm who wields it, the glistening steel is useless. It requires muscle to sustain the bayonet, and that muscle must be kept up by a fine Commissariat. Here, then, the absolute importance of the Plow, the representative of everything necessary for food, is clearly demonstrated. In vain do we send our sons and brothers to the field, and supply them with clothing for the outer man, if the wants of the inner are neglected. The farmers of the Confederate States hold its independence in their own hands. While the weather-beaten veteran is keeping back the foe, and our women are doing their duty, let farmers not forget theirs. Let the Needle and the Plow then come up to the support of the Bayonet.—Atlanta Commonwealth.

The Joyfulness of the Gospel.

Oh, the gospel joyful. It found the race cowering in despair by the forbidden tree, under the threatened vengeance of Jehovah; and it will not leave them, till the last of the chosen seed are exulting in eternal song before their Father's throne. When it first visited our world, the earth was groaning and traveling in the bondage of corruption. But the Redeemer shall one day break these chains, and introduce the burdened creation into the glorious liberty of the children of God. It is already waiting for their manifestation, and leaning forward in eager hope of its own deliverance. The gospel gloomy! It is an as them from the harps of heaven, the music of the River of Life washing its shores on high, pointing in cascades upon the earth. Not so cheerful was the song of the morning stars, nor the shout of the sons of God so joyful. Gushing from the fountains of eternal harmony, it was first heard on earth

